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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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सा० संख्या 294 ए पंजिका संख्या

पुस्तकों पर सर्वपकार की निशानियां लगाना अनुचित है।

कोई विद्यार्थी पन्द्रह दिन से अधिक पुस्तक नहीं रख सकता।

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INDIAN TEXTS SERIES

· VEDIC INDEX OF NAMES AND SUBJECTS

BY

ARTHUR ANTHONY MACDONELL, M.A., Ph.D.

BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD; FELLOW OF BALLIOL COLLEGE; FELLOW OF THE BRITISH ACADEMY

AND

ARTHUR BERRIEDALE KEITH, M.A., D.C.L.

FORMERLY SCHOLAR OF BALLIOL COLLEGE AND BODEN SANSKRIT SCHOLAR;
SOMETIME ACTING DEPUTY PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD



VOL. II

पं०इन्द्र विद्यावास्पति स्मति संवह

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VEDIC INDEX OF NAMES AND SUBJECTS.

Puruṣa, or Pūruṣa, is the generic term for 'man' in the Rigveda¹ and later.² Man is composed of five parts according to the Atharvaveda,³ or of six according to the Aitareya Brāhmaṇa,⁴ or of sixteen,⁵ or of twenty,⁶ or of twenty-one,⁵ or of twenty-four,8 or of twenty-five,⁰ all more or less fanciful enumerations. Man is the first of animals,¹⁰ but also essentially an animal (see Paśu). The height of a man is given in the Kātyāyana Śrauta Sūtra¹¹ as four Aratnis ('cubits'), each of two Padas ('feet'), each of twelve Angulis ('finger's breadths'); and the term Puruṣa itself is found earlier¹² as a measure of length.

Puruṣa is also applied to denote the length of a man's life, a 'generation'; ¹³ the 'pupil' in the eye; ¹⁴ and in the grammatical literature the 'person' of the verb. ¹⁵

1 vii. 104, 15; x. 97, 4. 5. 8; 165, 3.

² Av. iii. 21, 1; v. 21, 4; viii. 2, 25; 7, 2; xii. 3, 51; 4, 25; xiii. 4, 42, etc.; Taittirīya Samhitā, ii. 1, 1, 5; 2, 2, 8; v. 2, 5, 1, etc.

³ xii. 3, 10; Pañcavimśa Brāhmana, xiv. 5, 26; Aitareya Brāhmana, ii. 14; vi. 29.

4 ii. 39.

5 Śāṅkhāyana Srauta Sūtra, xvi. 4, 16.

6 Pañcavimsa Brāhmaņa, xxiii. 14, 5.

⁷ Taittirīya Samhitā, v. 1, 8, 1; Śatapatha Brāhmaṇa, xiii. 5, 1, 6; Aitareya Brāhmaṇa, i. 18; Aitareya Āranyaka, i. 2, 4, etc.

8 Śatapatha Brāhmaṇa, vi. 2, 1, 23.

9 Śānkhāyana Śrauta Sūtra, xvi. 12, VOL. II. 10; Śāṅkhāyana Āraṇyaka, i. 1; Āitareya Āraṇyaka, i. 2, 4.

10 Satapatha Brāhmaņa, vi. 2, 1, 18; vii. 5, 2, 17. He is the master of animals, Kāṭhaka Saṃhitā, xx. 10.

11 xvi. 8, 21. 25.

12 Satapatha Brāhmaṇa, i. 2, 5, 14; xiii. 8, 1, 19; Taittirīya Samhitā, v. 2, 5, 1.

13 Taittirīya Samhitā, ii. 1, 5, 5; v. 4, 10, 4; Śatapatha Brāhmaņa, i. 8, 3, 6; dvi-puruṣa ('two generations'), Aitareya Brāhmaṇa, viii. 7, etc.

14 Śatapatha Brāhmaņa, x. 5, 2, 7. 8; xii. 9, 1, 12; Brhadāranyaka Upaniṣad,

ii. 3, 9.

15 Nirukta, vii. 1. 2.

Puruṣa Mṛga, the 'man wild beast,' occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ Zimmer's² view that the ape is meant seems probable. According to him also, the word Puruṣa alone, in two passages of the Atharvaveda,³ refers to the ape and its cry (māyu); but this sense is not necessary, and it is not adopted by Bloomfield,⁴ though Whitney⁵ does not think the rendering 'cry of a man' satisfactory, the term māyu not being properly applicable to the noise made by human beings.

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<sup>1</sup> Taittirīya Samhitā, v. 5, 15, 1;
Maitrāyanī Samhitā, iii. 14, 16; Vājasaneyi Samhitā, xxiv. 35.
<sup>2</sup> Altindisches Leben, 85.
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4 Hymns of the Atharvaveda, 117.

5 Translation of the Atharvaveda, 309.

Puruṣa Hastin ('the man with a hand') is found in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ It must be the 'ape.'

¹ Vājasaneyi Samhitā, xxiv. 29; Maitrāyanī Samhitā, iii. 14, 8.

Puruṣanti is a name that occurs twice in the Rigveda, in the first passage denoting a protégé of the Aśvins, in the second a patron who gave presents to one of the Vedic singers. In both cases the name is joined with that of **Dhvasanti** or **Dhvasra**. The presumption from the manner in which these three names are mentioned is that they designate men, but the grammatical form of the words might equally well be feminine. Females must be meant, if the evidence of the Pañcavimśa Brāhmaṇa² is to be taken as decisive, for the form of the first of the two names there occurring, *Dhvasre Puruṣantī*, 'Dhvasrā and Puruṣantī,' is exclusively feminine, though here as well as elsewhere Sāyaṇa³ interprets the names as masculines. See also **Taranta** and **Purumīlha**.

³ vi. 38, 4; xix. 39, 4.

¹ i. 112, 23; ix. 58, 3.

² xiii. 7, 12. Roth thinks the feminine form *Dhvasre* here is a corruption, based on the dual form occurring in the Rigveda, *Dhvasrayoh*, which might be feminine as well as masculine.

³ Also on the Śātyāyanaka, cited

on Rv. ix. 58, 3, and on Rv. i. 112,

Cf. Weber, Episches im vedischen Ritual, 27, n. 1; Sieg, Die Sagenstoffe des Rgveda, 62, 63; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 232, n. 1.

A SEER-A HERO-A POET

Puru-hanman is the name of a Rṣi in a hymn of the Rigveda,¹ an Āṅgirasa, according to the Rigvedic Anukramaṇī (Index), but according to the Pañcaviṃśa Brāhmaṇa² a Vaikhānasa.

viii. 70, 2.
xiv. 9, 29. Cf. Ludwig, Translation of the Rigveda, 3, 107.

Purū-ravas is the name of a hero in a hymn of the Rigveda¹ containing a curious dialogue between him and a nymph, Urvaśī, an Apsaras. He is also mentioned in the Śatapatha Brāhmaṇa,² where several verses of the Rigvedic dialogue find a setting in a continuous story. In the later literature he is recognized as a king.³ His name is perhaps intended in one other passage of the Rigveda.⁴ It is impossible to say whether he is a mythical figure pure and simple, or really an ancient king. His epithet, Aiḷa,⁵ 'descendant of Iḍā' (a sacrificial goddess), is certainly in favour of the former alternative.

Cf. Weber, Indische Studien, 1, 196; Max Müller, Chips, 42, 109 et seq.; Kuhn, Die Herabkunft des Feuers, 85 et seq.; Roth, Nirukta, Erläuterungen, 153; Macdonell, Vedic Mythology, 124, 135; Oldenberg, Sacred Books of the East, 46, 28, 323.

Purūru is the name of a poet, an Ātreya, in the Rigveda, according to Ludwig.² But the only form of the word found, purūrunā, seems merely an adverb meaning 'far and wide.'

Morgenländischen Gesellschaft, 42, 215, n. 1; Rgveda-Noten, 1, 360.

Purū-vasu ('abounding in wealth') is the name of a poet, an Ātreya, according to Ludwig, in one passage of the Rigveda.² But this is very doubtful.

¹ x. 95.

² xi. 5, 1, 1. *Cf.* iii. 4, 1, 22; Kāṭhaka Saṃhitā, viii. 10; Nirukta, x. 46.

³ See Geldner, Vedische Studien, 1, 283 et seg.

⁴ i. 31, 4.

⁵ Satapatha Brāhmaņa, xi. 5, 1, 1.

¹ v. 70, 1. ² Translation of the Rigveda, 3, 126. Cf. Oldenberg, Zeitschrift der Deutschen

¹ Translation of the Rigveda, 3, 126. | der Deutschen Morgenländischen Gesell2 v. 36, 3. Cf. Oldenberg, Zeitschrift | schaft, 42, 215, n. 1; Rgveda-Noten, 1, 333.

Puro-das is the name of the sacrificial cake in the Rigveda 1 and later.2

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1 iii. 28, 2; 41, 3; 52, 2; iv. 24, 5;
vi. 23, 7; viii. 31, 2, etc.
  <sup>2</sup> Av. ix. 6, 12; x. 9, 25; xii. 4, 35;
xviii. 4, 2; Taittirīya Samhitā, ii. 3,
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2, 8; vii. 1, 9, 1; Vājasaneyi Samhitā, xix. 85; xxviii. 23, etc. Cf. Zimmer, Altindisches Leben, 270.

Puro-dhā denotes the office of Purohita, 'domestic priest.' Its mention as early as the Atharvaveda,1 and often later,2 shows that the post was a fully recognized and usual one.

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1 v. 24, I.
  <sup>2</sup> Taittirīya Samhitā, ii. 1, 2, 9;
vii. 4, 1, 1; Taittirīya Brāhmana, ii. 7,
1, 2; Pañcavimśa Brāhmana, xiii. 3,
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12; 9, 27; xv. 4, 7; Aitareya Brāh. mana, vii. 31; viii. 24. 27; Satapatha Brāhmana, iv. 1, 4, 5.

Puro-'nuvākyā ('introductory verse to be recited') is the technical term for the address to a god inviting him to partake of the offering; it was followed by the Yajya, which accompanied the actual oblation.1 Such addresses are not unknown, but are rare, according to Oldenberg,2 in the Rigveda; subsequently they are regular, the word itself occurring in the later Samhitās³ and the Brāhmanas.⁴

- 1 Oldenberg, Religion des Veda, 387, 388.
- ² Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 243 et seg., against Bergaigne, Recherches sur l'histoire de la liturgie védique, 13 et seq.
- 3 Taittirīya Samhitā, i. 6, 10, 4; ii. 2, 9, 2; Vājasaneyi Samhitā, xx. 12, etc.
- ⁴ Aitareya Brāhmaṇa, i. 4, 17; ii. 13, 26; Taittirīya Brāhmaṇa, i. 3, 1, 3; Śatapatha Brāhmana, ii. 5, 2, 21, etc.

Puro-ruc is the technical description of certain Nivid verses which were recited at the morning libation in the Ajya and Praüga ceremonies before the hymn (sūkta) of the litany or its It occurs in the later Samhitas and the Brahmanas.1

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<sup>1</sup> Taittirīya Samhitā, vi. 5, 10, 13; | xiv. 1. 4. 5; Satapatha Brāhmaņa, iv. 1,
vii. 2, 7, 4; Aitareya Brāhmaņa, ii. 39;
iii. 9; iv. 5; Kausītaki Brāhmana,
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3, 15; 2, 1, 8; v. 4, 4, 20, etc. Cf. Hillebrandt, Rituallitteratur, 102. Puro-vāta, the 'east wind,' is mentioned in the later Samhitās and the Brāhmaṇas.¹ Geldner² thinks it merely means the wind preceding the rains.

¹ Taittirīya Samhitā, i. 6, 11, 3; ii. 4, 7, 1; iv. 3, 3, 1; 4, 6, 1; Maitrāyanī Samhitā, iii. 1, 5; Śatapatha Brāh-

maṇa, i. 5, 2, 18; Chāndogya Upaniṣad, ii. 3, 1, etc.

² Vedische Studien, 3, 120, n. 2.

Puro-hita ('placed in front,' 'appointed') is the name of a priest in the Rigveda¹ and later.² The office of Purohita is called Purohiti³ and Purodhā. It is clear that the primary function of the Purohita was that of 'domestic priest' of a king, or perhaps a great noble; his quite exceptional position is shown by the fact that only one Purohita seems ever to be mentioned in Vedic literature.⁴ Examples of Purohitas in the Rigveda are Viśvāmitra⁵ or Vasiṣṭha⁶ in the service of the Bharata king, Sudās, of the Tṛtsu family; the Purohita of Kuruśravaṇa; and Devāpi, the Purohita of Śantanu.⁵ The Purohita was in all religious matters the alter ego of the king. In the ritual⁰ it is laid down that a king must have a Purohita, else the gods will not accept his offerings. He ensures the king's safety and victory in battle by his prayers; he procures

¹ i. 1, 1; 44, 10. 12; ii. 24, 9; iii. 2, 8; 3, 2; v. 11, 2; vi. 70, 4, etc.

² Av. viii. 5, 5; Vājasaneyi Samhitā, ix. 23; xi. 81; xxxi. 20; Aitareya Brāhmaṇa, viii. 24, etc.; Nirukta, ii. 12; vii. 15.

3 Rv. vii. 60, 12; 83, 4.

d Geldner, Vedische Studien, 2, 144, thinks that several Purohitas were possible, quoting Sāyaṇa, on Rv. x. 57, I, who gives the tale of the Gauṇāyanas and King Asamāti from the Śāṭyāyanaka, and comparing the case of Vasiṣṭha and Viśvāmitra as Purohitas, probably contemporaneously, of Sudās. But that the two were contemporaneous is most unlikely, especially if we adopt the very probable view of Hopkins (Journal of the American Oriental Society, 15, 260 et seq.) that Viśvāmitra was with the ten kings (Rv. vii. 18) when they unsuccessfully attacked Sudās.

The other narrative has, as Oldenberg, Religion des Veda, 375, n. 3, observes, a markedly fictitious character; while every other passage that mentions a Purohita speaks of him in the singular, and as there was only one Brahman priest at the sacrifice, so the Purohita acted as Brahman.

⁵ iii. 33. 53. *Cf.* vii. 18.

6 Rv. vii. 18. 83.

⁷ Rv. x. 33. See Geldner, Vedische Studien, 2, 150, 184.

8 Rv. x. 98.

9 Aitareya Brāhmaṇa, viii. 24.

10 See Av. iii. 19; Rv. vii. 18, 13, from which Geldner, op. cit., 2, 135, n. 3, concludes that the priest prayed in the Sabhā, 'house of assembly,' while the king fought on the field of battle. See Āsvalāyana Grhya Sūtra, iii. 12. 19. 20. Cf. Pūru, n. 2.

the fall of rain for the crops;11 he is the flaming fire that guards the kingdom.12 Divodāsa in trouble is rescued by Bharadvāja; 13 and King Tryaruņa Traidhātva Aiksvāka reproaches his Purohita, Vṛśa Jāna, when his car runs over a Brahmin boy and kills him.14 The close relation of king and Purohita is illustrated by the case of Kutsa Aurava, who slew his Purohita, Upagu Sauśravasa, for disloyalty in serving Indra, to whom Kutsa was hostile.15 Other disputes between kings and priests who officiated for them are those of Janamejaya and the Kasyapas, and of Visvantara and the Syaparnas;16 and between Asamāti and the Gaupāyanas.17 some cases one Purohita served more than one king; for example, Devabhaga Śrautarsa was the Purohita of the Kurus and the Srnjayas at the same time, 18 and Jala Jatukarnya was the Purohita of the kings of Kāśi, Videha, and Kosala.19

There is no certain proof that the office of Purohita was hereditary in a family, though it probably was so.²⁰ At any rate, it seems clear from the relations of the Purohita with King Kuruśravaṇa, and with his son Upamaśravas,²¹ that a king would keep on the Purohita of his father.

Zimmer²² thinks that the king might act as his own Purohita, as shown by the case of King Viśvantara, who sacrificed without the help of the Śyāparṇas,²³ and that a Purohita need not be a priest, as shown by the case of Devāpi and Śantanu.²⁴ But neither opinion seems to be justified. It is not said that

- 11 Rv. x. 98.
- 12 Aitareya Brāhmaņa, viii. 24. 25.
- 13 Pañcaviṃśa Brāhmaṇa, xv. 3, 7.
- 14 Ibid., xiii. 3, 12. See Sieg, Die Sagenstoffe des Rgveda, 64 et seq.
 - 15 Ibid., xiv. 6, 8.
 - 16 Aitareya Brāhmaņa, vii. 27. 35.
- 17 See Śāṭyāyanaka, cited by Sāyaṇa, on Rv. x. 57, 1; and cf. Jaiminīya Brāhmaṇa, iii. 167 (Journal of the American Oriental Society, 18, 41).
- 18 Śatapatha Brāhmaṇa, ii. 4, 4, 5. According to Sāyaṇa, on Rv. i. 81, 3, it was Rāhūgaṇa Gotama who was Purohita; but this is hardly more than

- a mere blunder. See Geldner, Vedische Studien, 3, 152; Weber, Indische Studien, 2, 9, n.
 - 19 Śānkhāyana Śrauta Sūtra, xvi. 29, 5.
- ²⁰ See Oldenberg, Religion des Veda, 375, who compares the permanent character of the relation of the king and the Purohita with that of husband and wife, as shown in the ritual laid down in the Attareya Brāhmaṇa, viii. 27.
 - 21 See Rv. x. 33, and n. 7.
 - ²² Altindisches Leben, 195, 196.
- ²³ Aitareya Brāhmaņa, vii. 27; Muir, Sanskrit Texts, 5, 436-440.
 - 24 Rv. x. 98.

Viśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta, 25 and there is no reason to suppose that Yāska's view expressed in that work is correct.

. According to Geldner,26 the Purohita from the beginning acted as the Brahman priest in the sacrificial ritual, being there the general superintendent of the sacrifice. In favour of this view, he cites the fact that Vasistha is mentioned both as Purohita²⁷ and as Brahman:²⁸ at the sacrifice of **Śunahśepa** he served as Brahman,29 but he was the Purohita of Sudas;30 Brhaspati is called the Purohita 31 and the Brahman 32 of the gods; and the Vasisthas who are Purohitas are also the Brahmans at the sacrifice.³³ It is thus clear that the Brahman was often the Purohita; and it was natural that this should be the case when once the Brahman's place became, as it did in the later ritual, the most important position at the sacrifice.³⁴ But the Brahman can hardly be said to have held this place in the earlier ritual; Oldenberg 35 seems to be right in holding that the Purohita was originally the Hotr priest, the singer par excellence, when he took any part at all in the ritual of the great sacrifices with the Rtvijs. So Devāpi seems clearly to have

²⁵ ii. 10.

²⁶ Op. cit., 2, 144; 3, 155. Cf. Pischel, Göttingische Gelehrte Anzeigen, 1894, 420; Hillebrandt, Rituallitteratur, 13. Rv. i. 94, 6, does not prove that the Purohita was a Rtvij; it merely shows that he could be one when he wished.

²⁷ Rv. x. 150, 5.

²⁸ Rv. vii. 33, 11. But this need mean no more than Brahmin.

²⁹ Aitareya Brāhmana, vii. 16, 1; Sānkhāyana Srauta Sūtra, xv. 21, 4.

³⁰ Śāṅkhāyana Śrauta Sūtra, xvi. 11

³¹ Rv. ii. 24, 9; Aitareya Brāhmaņa, iii. 17, 2; Taittirīya Brāhmaņa, ii. 7, 1, 2; Śatapatha Brāhmaṇa, v. 3, 1, 2; Śāṅkhāyana Śrauta Sūtra, xiv. 23, 1.

³² Rv. x. 141, 3; Kausitaki Brāhmaņa, vi. 13; Satapatha Brāhmaņa,

i. 7, 4, 21; Śāṅkhāyana Śrauta Sūtra, iv. 6, 9.

³³ Taittirīya Samhitā, iii. 5, 2, 1. This point is not in the parallel versions, Kāthaka Samhitā, xxxvii. 17 (but cf. xxvii. 4: brahma - purohitam ksatram, unless this means 'the Ksatra is inferior to the Brahma'); Pañcavimsa Brāhmana, xv. 5, 24, and cf. Gopatha Brāhmana, ii. 2, 13. The Atharvan literature (Bloomfield, Hymns of the Atharvaveda, lx, lxi) requires a follower of that Veda to act as Brahman, and the spells of the Atharvan are, in fact, closely allied to the spells of the Purohita as represented in the Aitareya Brahmana, viii. 24-28. Cf. Macdonell, Sanskrit Literature, 193, 195.

³⁴ See Bloomfield, op. cit., lviii, lxii, lxv, lxviii et seq.

³⁵ Religion des Veda, 380, 381.

been a Hotr; ³⁶ Agni is at once Purohita³⁷ and Hotr; ³⁸ and the 'two divine Hotrs' referred to in the Āprī litanies are also called the 'two Purohitas.' Later, no doubt, when the priestly activity ceased to centre in the song, the Purohita, with his skill in magic, became the Brahman, who also required magic to undo the errors of the sacrifice.⁴⁰

There is little doubt that in the original growth of the priest-hood the Purohita played a considerable part. In historical times he represented the real power of the kingship, and may safely be deemed to have exercised great influence in all public affairs, such as the administration of justice and the king's conduct of business. But it is not at all probable that the Purohita represents, as Roth⁴¹ and Zimmer⁴² thought, the source which gave rise to caste. The priestly class is already in existence in the Rigveda (see Varna).

³⁶ Rv. x. 98; and cf. Pañcaviméa Brāhmaņa, xiv. 6, 8; Āśvalāyana Grhya Sūtra, i. 12, 7.

³⁷ Rv. i. 1, 1; iii. 3, 2; 11, 1; v. 11, 2. In viii. 27, 1; x. 1, 6, he is called Purohita, and credited with the characteristic activities of the Hotr priest.

³⁸ Rv. i. 1, 1; iii. 3, 2; 11, 1; v. 11, etc.

39 Rv. x. 66, 13; 70, 7.

40 Cf. Aitareya Brāhmaṇa, vii. 26.

⁴¹ Zur Litteratur und Geschichte des Weda, 117 et seq.

42 Altindisches Leben, 195.

Cf. Zimmer, Altindisches Leben, 168, 169; 195 et seq.; Max Müller, Ancient Sanskrit Literature, 485; Weber, Indische Studien, 10, 31-35; 138; Haug, Brahma und die Brahmanen, 9 et seq.; Geldner, Vedische Studien, 2, 144; Oldenberg, Religion des Veda, 374-383; Bloomfield, Hymns of the Atharvaveda, lxx et seq.

Pulasti¹ or Pulastin² in the Yajurveda Samhitās denotes 'wearing the hair plain,' as opposed to *kapardin*, 'wearing the hair in braids.'

¹ Taittirīya Samhitā, iv. 5, 9, 1; ² Kāṭhaka Samhītā, xvii. 15. Cf. Vājasaneyi Samhitā, xvi. 43. Zimmer, Altindisches Leben, 265.

Pulinda is the name of an outcast tribe mentioned with the Andhras in the Aitareya Brāhmaṇa,¹ but not in the Śāṅkhā-yana Śrauta Sūtra,² in connexion with the story of Śunaḥśepa. The Pulindas again appear associated with the Andhras in the time of Aśoka.³

vii. 18.
 ² xv. 26.
 ³ Vincent Smith, Zeitschrift der 56, 652.

Pulīkaya. See Purīkaya.

Pulīkā seems to designate some kind of bird in the Maitrā-yaṇī Saṃhitā (iii. 14, 5). The name appears in the form of Kulīkā in the Vājasaneyi Saṃhitā (xxiv. 24).

Puluṣa Prācīna-yogya ('descendant of Prācīṇayoga') is the name of a teacher, a pupil of Dṛti Aindroti Saunaka, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2). He taught Pauluṣi Satyayajña.

Puṣkara is the name in the Rigveda¹ and later² of the blue lotus flower. The Atharvaveda³ mentions its sweet perfume. The lotus grew in lakes, which were thence called puṣkariṇō, 'lotus-bearing.' That the flower was early used for personal adornment is shown by an epithet of the Aśvins, 'lotus-crowned' (puṣkara-sraj).⁵

Presumably because of its likeness in shape to the flower of the lotus, the bowl of the ladle is called Puṣkara, perhaps already in the Rigveda,⁶ and certainly in the Aitareya Brāhmaṇa.⁷ Moreover, according to the Nirukta,⁸ Puṣkara means 'water,' a sense actually found in the Śatapatha Brāhmaṇa.⁹

1 vi. 16, 13; vii. 33, 11, may be so taken, though Roth, St. Petersburg Dictionary, s.v. 3, and Geldner, Rigveda, Glossar, 112, prefer to see in these passages a reference to the bowl of the sacrificial ladle.

Av. xi. 3, 8; xii. 1, 24; Taittirīya Samhitā, v. 1, 4, 1; 2, 6, 5; 6, 4, 2; Vājaraneyi Samhitā, xi. 29; Taittirīya Brāhmaṇa, i. 2, 1, 4; Śatapatha Brāhmaṇa, iv. 5, 1, 16; Maitrāyaṇī Samhitā, iii. 1, 5.

3 Av. xii. 1, 24.

⁴ Rv. v. 78, 7; x. 107, 10; Av. iv. 34, 5; v. 16, 17; Bṛhadāraṇyaka Upaniṣad, iv. 3, 11, etc.

⁵ Rv. x. 184, 2; Av. iii. 22, 4; Śatapatha Brāhmaṇa, iv. 1, 5, 16, etc.

⁶ Rv. viii 72, 11, where the sense is doubtful, and the bowl of the ladle is not particularly appropriate. See also note 1.

7 vii. 5.

8 v. 14.

9 vi. 4, 2, 2.

Cf. Zimmer, Altindisches Leben, 71.

Puṣkara-sāda, 'sitting on the lotus,' is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice')

in the Yajurveda Samhitās.¹ It can hardly be a 'snake,'² but rather either, as Roth³ thinks, a 'bird,' or perhaps, according to the commentator on the Taittirīya Samhitā,¹ a 'bee.'

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<sup>1</sup> Taittirīya Samhitā, v. 5, 14, 1;
Maitrāyanī Samhitā, iii. 14, 12; Vāja-
saneyi Samhitā, xxiv. 31.
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Puṣṭi-gu is the name of a Ḥṣi mentioned in a Vālakhilya hymn of the Rigveda.¹

1 viii. 51, 1. Cf. Ludwig, Translation of the Rigveda, 3, 140, 141.

Puṣpa in the Atharvaveda¹ and later² denotes a 'flower' generally.

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1 viii. 7, 12. Cf. x. 8, 34.
2 Vājasaneyi Samhitā, xxii. 28;
Pañcavimśa Brāhmaņa, viii. 4, 1;
Ryhadāranyaka Upaniṣad, vi. 4, 1, etc.
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Puṣya is the name in the Atharvaveda (xix. 7, 2) for the Nakṣatra called Tiṣya elsewhere.

Cf. Weber, Naxatra, 2, 371. On Tiṣya, see also Journal of the Royal Asiatic Society, 1911, 514-518; 794-800.

Pūta-kratā is the name of a woman in a Vālakhilya hymn of the Rigveda, perhaps the wife of Pūtakratu, but this is doubtful, since the more regular form would be Pūtakratāyī, which Scheftelowitz³ reads in the hymn.

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<sup>1</sup> viii. 64, 4.

<sup>2</sup> Pāṇini, iv. 1, 36.

<sup>3</sup> Die Apokryphen des Ŗgveda, 41,
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Pūta-kratu ('of clear insight') is the name of a patron in the Rigveda, apparently the son of Aśvamedha.

¹ viii. 68, 17. Cf. Ludwig, Translation of the Rigveda, 3, 163. Scheftelowitz, Die Apokryphen des Rgveda, 41, reads Pūtakratu for Pautakrata in Rv.

viii. 56, 2, but this is improbable. See Oldenberg, Göttingische Gelehrte Anzeigen, 1907, 237, 238; Weber, Episches im vedischen Ritual, 39, n. 4.

² Zimmer, Altindisches Leben, 95, so takes it.

³ St. Petersburg Dictionary, s.v.

Pūti-rajju is the name of a certain plant of unknown kind in the Atharvaveda¹ according to Roth.² The Kauśika Sūtra³ treats it as a 'putrid rope,' but Ludwig⁴ suggests that a snake is meant.

- 1 viii. 8, 2.
- ² St. Petersburg Dictionary, s.v.
- 3 xvi. 10.
- 4 Translation of the Rigveda, 3, 527.

Cf. Whitney's Translation of the Rigveda, 503; Bloomfield, Hymns of the Atharvaveda, 583.

Pūtīka is the name of a plant often mentioned¹ as a substitute for the Soma plant. It is also given in the Taittirīya Saṃhitā² as a means of making milk curdle, being an alternative to the bark of the Butea frondosa (parṇa-valka). It is usually identified with the Guilandina Bonduc, but Hillebrandt³ makes it out to be the Basella Cordifolia.

¹ Kāṭhaka Saṃhitā, xxxiv. 3 (pūtika, as quoted in the St. Petersburg Dictionary, s.v.); Śatapatha Brāhmaṇa, xiv. 1, 2, 12. Cf. iv. 5, 10, 4; Pañcaviṃśa Brāhmaṇa, viii. 4, 1; ix. 5, 3, etc.

² ii. 5, 3, 5.

³ Vedische Mythologie, 1, 24, n. 3. Cf. Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 35, 689; Zimmer, Altindisches Leben, 63, 276.

Pūtu-dru is another name for the Deodar (deva-dāru) in the Atharvaveda¹ and the Yajurveda Saṃhitās.² The longer form, Pūtu-dāru, is found in the Kauśika Sūtra.³

- 1 viii. 2, 28.
- ² Taittirīya Samhitā, vi. 2, 8, 4 (in 6 the fruit is meant); Maitrāyaṇī Samhitā, iii. 8, 5.

³ viii. 15; lviii. 15. Cf. Zimmer, Altindisches Leben, 59.

Pūru is the name of a people and their king in the Rigveda. They are mentioned with the Anus, Druhyus, Turvaśas, and Yadus in one passage. They also occur as enemies of the Tṛtsus in the hymn of Sudās' victory. In another

- 1 i. 108, 8.
- ² vii. 18, 13. Cf. Turvaśa. Apparently, as Hopkins, Journal of the American Oriental Society, 15, 263, n., and Geldner, Vedische Studien, 2, 135, think, in this verse the words jesma Pūrum vidathe mṛdhravācam refer to the Pūru king and to the priest Viśvāmitra,

who prayed for the defeat of Sudās, though in vain. Hopkins seems to take the words vidathe mṛdhravācam generally as 'the false speaker in the assembly'; but, according to Geldner, the meaning intended is that, while the king fought, the Purohita prayed in the Sabhā, or meeting house of the people.

hymn³ Agni of the **Bharatas** is celebrated as victorious over the Pūrus, probably a reference to the same decisive overthrow. On the other hand, victories of the Pūrus over the aborigines seem to be referred to in several passages.⁴

The great kings of the Pūrus were Purukutsa and his son Trasadasyu, whose name bears testimony to his prowess against aboriginal foes, while a later prince was Tṛkṣi Trāsa-

dasyava.

In the Rigveda the Pūrus are expressly⁵ mentioned as on the Sarasvatī. Zimmer⁶ thinks that the Sindhu (Indus) is meant in this passage. But Ludwig⁷ and Hillebrandt⁸ with much greater probability think that the eastern Sarasvatī in Kurukṣetra is meant. This view accords well with the sudden disappearance of the name of the Pūrus from Vedic tradition, a disappearance accounted for by Oldenberg's⁹ conjecture that the Pūrus became part of the great Kuru people, just as Turvaśa and Krivi disappear from the tradition on their being merged in the Pañcāla nation. Trāsadasyava, the patronymic of Kuruśravaṇa in the Rigveda,¹⁰ shows that the royal families of the Kurus and the Pūrus were allied by intermarriage.

Hillebrandt,¹¹ admitting that the Pūrus in later times lived in the eastern country round the Sarasvatī, thinks that in earlier days they were to be found to the west of the Indus with **Divodāsa**. This theory must fall with the theory that Divodāsa was in the far west. It might, however, be held to be supported by the fact that Alexander found a $\Pi\hat{\omega}\rho\sigma$ —that is, a Paurava prince on the Hydaspes,¹² a sort of half-way locality between the Sarasvatī and the West. But it is quite simple to suppose either that the Hydaspes was the earlier home of the Pūrus, where some remained after the others had

³ Rv. vii. 8, 4.

⁴ i. 59, 6; 131, 4; 174, 2; iv. 21, 10; 38, 1; vi. 20, 10; vii. 5, 3; 19, 3. Cf. note 13.

⁵ vii. 96, 2. Perhaps they are also meant as living on the Śaryaṇāvant in Rv. viii. 64, 10. 11.

⁶ Altindisches Leben, 124.

⁷ Translation of the Rigveda, 3, 175.

⁸ Vedische Mythologie, 1, 50, 115;
3, 374.

⁹ Buddha, 404. Cf. Ludwig, 3, 205.

¹¹ Op. cit., 1, 114 et seq.

¹² Arrian, Indica, viii. 4; ix. 1; xix. 3, etc. See Hillebrandt, Vedische Mythologie, 1, 132, 133.

wandered east, or that the later Paurava represents a successful onslaught upon the west from the east.

In several other passages of the Rigveda¹³ the Pūrus as a people seem to be meant. The Nirukta 14 recognizes the general sense of 'man,' but in no passage is this really necessary or even probable. So utterly, however, is the tradition lost that the Satapatha Brāhmaṇa 15 explains Pūru in the Rigveda 16 as an Asura Raksas; it is only in the Epic that Pūru revives as the name of a son of Yayāti and Śarmisthā.17

13 In Rv. i. 36, 1, Pūrūnām might be read for purunam, with improvement in the sense. In i. 63, 7, there is a reference to the Pūru king, Purukutsa, and Sudas, but in what relation is uncertain (see Purukutsa). In i. 130, 7, the Pūru king and Divodāsa Atithigva are both mentioned, apparently as victorious over aboriginal foes. See

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also i. 129, 5; iv. 39, 2; v. 17, 1;
vi. 46, 8; x. 4, 1; 48, 5.
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14 vii. 23; Naighantuka, ii. 3.

15 vi. 8, I, 14.

16 vii. 8, 4.

17 Pargiter, Journal of the Royal Asiatic Society, 1910, 26, etc. Cf. Hillebrandt, op. cit., I, IIO et seq.; Max Müller, Sacred Books of the East, 32, 398.

Pūrusa has in several passages1 the sense of 'menial' or 'dependent,' like the English 'man.'

1 Rv. vi. 39, 5 (cf., however, Pischel, Vedische Studien, I, 43); x. 97, 4; Av. iv. 9, 7; x. 1, 17; Satapatha Brāh-

mana, vi. 3, 1, 22, etc. Cf. Bloomfield, Hymns of the Atharvaveda, 383.

Pūrna-māsa denotes the full moon and the festival of that day, occurring frequently in the later Samhitas. Cf. Masa.

10, 2; 5, 4, 1; iii. 4, 4, 1; vii. 4, 8, 1; Taittirīya Brāhmana, i. 2, 1, 14; iii. 5,

¹ Taittirīya Samhitā, i. 6, 7, 2; ii. 2, 17, 13; Śatapatha Brāhmana, xi. 2, 4, 8,

Pūrta, or Pūrti, occurs in the Rigveda and later denoting the reward to the priest for his services. Cf. Daksinā.

¹ Rv. vi. 16, 18; viii. 46, 21; Av. vi. 123, 5; ix. 5, 13; 6, 31; Vājasaneyi Samhitā, xviii. 64; Aitareya Brāhmaņa, vii. 21, 24, etc.

² Rv. vi. 13, 6; x. 107, 3; Taittirīya Samhitā, i. 2, 3, 2; ii. 4, 7, 1, etc.

Pur-pati, 'lord of the fort,' occurring only once in the Rigveda, is of somewhat doubtful interpretation. The term

1 i. 173, 10.

14 FORTNIGHT-YOUTH-HORSE-FORENOON [Pūrvapakṣa

may denote a regular office, similar to that of the Grāmaṇī: the Pur would then be a permanently occupied settlement. The expression may, however, merely mean the chief over a fort when it was actually occupied against hostile attack. The rarity of the word seems to favour the latter sense.

² Cf. Sāyaṇa's note on Rv. i. 173, Cf. Ludwig, Translation of the Rig-10; Muir, Sanskrit Texts, 5, 456. veda, 3, 204.

Pūrva-pakṣa denotes the first half of the month. See Māsa.

Pūrva-vayasa, the 'first period of life,' is a term used in the Brāhmaṇas¹ to denote 'youth.'

1 Pañcavimśa Brāhmaṇa, xix. 4, 3; Satapatha Brāhmaṇa, xii. 2, 3, 4; 9, 1, 8; pūrva-vayasin, Taittirīya Brāhmaṇa, iii. 8, 13, 3. Cf. Aitareya Āraṇyaka, v. 3, 3, where vatsa and tṛtīya,

'the third (stage),' are used to cover 'youth' and 'old age,' as opposed to manhood, when the knowledge of the doctrines of the Āraṇyaka is to be imparted.

Pūrva-vah is a term applied to the horse (Aśva) in the Taittirīya Brāhmaṇa¹ and elsewhere.² It may either refer to a horse fastened in front as a 'leader,' or merely mean 'drawing (a chariot) for the first time,' as understood by the commentator on the Taittirīya Brāhmaṇa.

¹ i. 1, 5, 6 ² Satapatha Brāhmaṇa, ii. 1, 4, 17; Kāṭhaka Saṃhitā, xiii. 3. Cf. St. Petersburg Dictionary, s.v.

Pūrvāhņa, 'the earlier (part of the) day,' 'forenoon,' is a common designation of time from the Rigveda¹ onwards.² Cf. Ahan.

¹ x. 34, 11. ² Aitareya Brāhmaṇa, vii. 20; Satapatha Brāhmaṇa, i. 6, 3, 12; iii. 4,

4, 2; Chāndogya Upaniṣad, v. 11, 7; Nirukta, viii, 9, etc.

Pūlya, or Pūlpa, in the Atharvaveda¹ seems to mean 'shrivelled grain' (cf. Lājā).

1 xiv. 2, 63. Cf. Whitney, Translation of the Atharvaveda, 765.

Pṛkṣa (literally, perhaps 'swift') is the proper name of a man in an obscure verse of the Rigveda.¹

1 ii. 13, 8. Cf. Pischel, Vedische Studien, 1, 97.

Pṛkṣa-yāma occurs once in the plural in the Rigveda.¹ Roth² suggests the sense of 'faring with swift steeds,' and thinks a proper name is meant. Pischel³ holds that the word is an epithet of the Pajras, and that it means 'performing splendid sacrifices.'

¹ i. 122, 7.

² St. Petersburg Dictionary, s.v.

³ Vedische Studien, 1, 97, 98.

Prda. See Mrda.

Pṛt¹ and Pṛtanā² denote, in the Rigveda and later, 'contest,' whether in arms or in the chariot race. Pṛtanā has also the concrete sense of 'army' in some passages;³ in the Epic system⁴ it denotes a definite body of men, elephants, chariots, and horses. Pṛtanājya⁵ has only the sense of 'combat.'

1 Only in the locative, Rv. ii. 27, 15; 26, 1; iii. 49, 3; vi. 20, 1, etc.; prtsuşu, i. 129, 4 (with double case-ending).

² Rv. i. 85, 8; 91, 21; 119, 10; 152, 7; ii. 40, 5; iii. 24, 1; vi. 41, 5; x. 29, 8; Vājasaneyi Samhitā, xi. 76; Kauṣītaki Brāhmaṇa, xv. 3; Taittirīya Brāhmaṇa, iii. 1, 1, 6; 2, 6, etc.

³ Rv. vii. 20, 3; viii. 36, 1; 37, 2; Av. vi. 97, 1; viii. 5, 8; Nirukta, ix. 24; perhaps also as neuter in Taittirīya Brāhmaņa, ii. 4, 7, 5.

4 Mahābhārata, i. 291.

⁵ Rv. iii. 8, 10; 37, 7; vii. 99, 4; viii. 12, 25; ix. 102, 9; Taittirīya Saṃhitā, iii. 4, 4, 1.

Pṛtha, the 'palm' of the hand in the sense of its breath, is used as a measure of length in the Taittirīya Brāhmaṇā.¹

¹ i. 6, 4, 2. 3; cf. Kātyāyana Śrauta Sūtra, vi. 1, 28; Āpastamba Śrauta Sūtra, ii. 2, 7; viii. 5, 10.

Pṛthavāna is in the Rigveda¹ the name of a man, perhaps also called Duḥśīma, but this is uncertain. Cf. Pṛthi.

1 x. 93, 14. Cf. Zimmer, Altindisches Leben, 433.

Pṛthi,¹ Pṛthī,² or Pṛthu³ is the name of a semi-mythical personage who is mentioned in the Rigveda and later as a Rṣi, and more specially as the inventor of agriculture⁴ and the lord of both worlds, of men and of animals.⁵ He bears in several passages⁶ the epithet Vainya, 'descendant of Vena,' and must probably be regarded as a culture hero rather than as a real man. According to other accounts, he was the first of consecrated kings. Cf. Pārthiva.

1 Rv. i. 112, 15, as a seer; as Vainya, Taittirīya Brāhmaṇa, i. 7, 7, 4, and

perhaps ii. 7, 5, 1 (Prthaye).

² As Vainya, Rv. viii. 9, 10; Av. viii. 10, 24; Pañcavimśa Brāhmaṇa, xiii. 5, 19; as Pṛthi or Pṛthī, Taittirīya Brāhmaṇa, ii. 7, 5, 1; as Vainya, Satapatha Brāhmaṇa, v. 3, 5, 4; Kāṭhaka Saṃhitā, xxxvii. 4 (*Indische Studien*, 3, 463). Venya mentioned with Pṛthī in Rv. x. 148, 5, may be meant for his patronymic (= Vainya): cf. Tugrya, n. 1.

³ Jaiminīya Brāhmaņa, i. 186 (Journal of the American Oriental Society, 19, 125); Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 9;

34, 6; 45, I. 4 Av., loc. cit. ⁵ Pañcaviṃśa Brāhmaṇa, loc. cit. Cf. Taittirīya Brāhmaṇa, ii. 7, 5, 1.

6 See notes 1-3.

7 Śatapatha Brāhmana, loc. cit.; Kāthaka Samhitā, loc. cit.; Taittirīya

Brāhmaṇa, i. 7, 7, 4.

Cf. Ludwig, Translation of the Rigveda, 3, 166; Weber, Indische Studien, 1, 221, 222; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 50, n. 2; Zimmer, Altindisches Leben, 134. Eggeling, Sacred Books of the East, 26, 81, gives the name as Pṛthin Vainya; but the oblique cases, when found, are all in favour of Pṛthi or Pṛthī as the stem.

Pṛthivī denotes the 'earth' as the 'broad' one in the Rigveda¹ and later,² being often personified as a deity³ both alone and with Div, 'heaven,' as Dyāvā-Pṛthivī.⁴ Mention is often made of three earths,⁵ of which the world on which we live is the highest.⁶ The earth is girdled by the ocean, according to the Aitareya Brāhmaṇa.ⁿ The Nirukta³ places one of the three earths in each of the worlds into which the universe is divided

¹ Rv. vii. 7, 2. 5; 99, 3; v. 85, 1. 5; viii. 89, 5, etc.

² Av. xii. 1, 1 et seq.; Vājasaneyi Samhitā, xi. 53, etc.

<sup>Rv. iv. 3, 5; 51, 11; v. 49, 5;
84, 1 et seq.; vi. 50, 13. 14; vii. 34, 23, etc.; Vājasaneyi Samhitā, xii. 103, etc.</sup>

⁴ Rv. iv. 56, 1; vii. 53, 1, etc. See Macdonell, *Vedic Mythology*, pp. 20, 21, 123, 126.

⁵ Rv. i. 34, 8; iv. 53, 5; vii. 104, 11;

Av. iv. 20, 2; Vājasaneyi Samhitā, v. 9, etc.

⁶ Av. vi. 21, 1; xix. 27, 3; 32, 4;
53, 5; Śatapatha Brāhmaṇa, iii. 5, 1,
31; v. 1, 5, 21.

⁷ viii. 20. This idea is not found in the Samhitās, Macdonell, op. cit., p. 9.

⁸ ix. 31; xi. 36; xii. 30; Naighantuka, v. 3. 5. 6. Cf. Bruce, Journal of the Royal Asiatic Society, 19, 321 et seq.

(see **Div**). In the Śatapatha Brāhmaṇa⁹ the earth is called the 'firstborn of being,' and its riches (*vitta*) are referred to; ¹⁰ hence in a late passage of the Śāṅkhāyana Āraṇyaka¹¹ the earth is styled *vasu-matī*, 'full of wealth.' The word also occurs in the Rigveda, ¹² though rarely, in the form of Pṛthvī. ¹³

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    9 xiv. 1, 2, 10.
    10 Śatapatha Brāhmaṇa, xi. 5,
    6, 3.
    11 xiii. 1.
    12 vi. 12, 5; x. 18
    0p. cit., 34.
    13 The regular form of bythy. three
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12 vi. 12, 5; x. 187, 2. Cf. Macdonell, b. cit., 34.

13 The regular adjectival feminine form of prthu, 'broad.'

Pṛthu. See Pṛthi. Ludwig¹ also finds a mention of the Pṛthus as a tribe, allied with the Parśus, in one passage of the Rigveda² as opponents of the Tṛtsu Bharatas. But this interpretation is certainly incorrect.³ See Parśu.

1 Translation of the Rigveda, 3, 196 et seq.

² vii. 83, 1.

3 Zimmer, Altindisches Leben, 134

et seq.; 433, 434; Geldner, Vedische Siudien, 2, 184, n. 3; Bergaigne, Religion Védique, 2, 362, n.

1. Pṛthu-śravas ('far-famed') is mentioned in connexion with Vaśa in two hymns¹ of the Rigveda. In the second passage the generosity of Pṛthuśravas Kānīta to Vaśa Aśvya is cele rated, and the Śānkhāyana Śrauta Sūtra² refers to the episode.

¹ i. 116, 21; viii. 46, 21. *Cf.* Ludwig, Translation of the Rigveda, 3, 162.
² xvi. 11, 13.

2. Pṛthu-śravas Daure-śravasa ('descendant of Dūreśravas') is the name of the Udgātṛ priest at the snake festival mentioned in the Pañcaviṃśa Brāhmaṇa.¹

1 xxv. 15, 3. Cf. Weber, Indische Studien, 1, 35.

Pṛdāku, the name of a 'snake' in the Atharvaveda, is mentioned in the list of victims at the Asvamedha ('horse sacrifice'), in the Yajurveda Saṃhitās, and occasionally else-

. 1 i. 27, 1; iii. 27, 3; vi. 38, 1; ² Taittirīya Samhitā, v. 5, 10, 1; vii. 56, 1; x. 4, 11 et seq.; xii. 3, Maitrāyaṇī Samhitā, iii. 14, 14; Vāja-57.

where.3 Its skin was specially valuable, according to the Atharvaveda.4

³ Vājasaneyi Samhitā, vi. 12; Sānkhāyana Āranyaka, xii. 27.

⁴ i. 27, I.

Cf. Zimmer, Altindisches Leben, 94.

Pṛdāku-sānu, 'having the surface of a snake,' is taken by Ludwig¹ and Griffith² as the name of the institutor of a sacrifice in one hymn of the Rigveda.³

1 Translation of the Rigveda, 3, 2 Hymns of the Rigveda, 2, 141.

161. 2 Hymns of the Rigveda, 2, 141.

3 viii. 17, 15.

Pṛśana in one passage of the Rigveda¹ is considered by Ludwig² to denote a place where a battle was fought.

1 ix. 97, 54.

² Translation of the Rigveda, 3, 164.

1. Pṛśni-gu is the name of a man who is mentioned with Purukutsa and Śucanti as a protégé of the Aśvins in one hymn of the Rigveda (i. 112, 7). Possibly the word is only an epithet of Purukutsa.

Cf. Geldner, Rigveda, Glossar, 114.

2. Pṛśni-gu, pl., is taken in one passage of the Rigveda¹ by Geldner² as denoting the name of a people. But this is not probable.

1 vii. 18, 10.

2 Rigveda, Glossar, 114.

Pṛśni-parṇī ('having a speckled leaf') is the name of a plant mentioned in a hymn of the Atharvaveda¹ as a protection against evil beings procuring abortion, called Kaṇvas (presumably a sign of hostility to the Kaṇva family).² It also appears in the Śatapatha Brāhmaṇa,³ being identified with Hermionitis cordifolia by the St. Petersburg Dictionary, but

¹ ii. 25, I et seg.

² Cf. Lanman in Whitney's Translation of the Atharvaveda, 65; Bergaigne,

Religion Védique, 2, 465; Hillebrandt, Vedische Mythologie, 1, 207.

Roth⁴ in a subsequent contribution suggests that it is the same as a plant later called *lakṣmaṇā*, and regarded as curing barrenness. The scholiast on the Kātyāyana Śrauta Sūtra⁵ thinks that the *Glycine debilis* is meant.

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4 Cited by Whitney, loc. cit.
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Zimmer, Altindisches Leben, 69; Bloomfield, Hymns of the Atharvaveda, 302.

Pṛṣata is the name of an animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹ The dappled antelope or gazelle seems to be meant.²

¹ Taittirīya Samhitā, v. 5, 17, 1; Maitrāyanī Samhitā, iii. 14, 9. 21; Vājasaneyi Samhitā, xxiv. 27. 40.

² Nirukta, ii. 2. Cf. Zimmer, Altindisches Leben, 83.

Pṛṣatī in some passages¹ clearly means a 'speckled' cow. The term is, however, generally² applied to the team of the Maruts, when its sense is doubtful. The commentators usually explain it as 'speckled antelope.' But Mahīdhara,³ followed by Roth,⁴ prefers to see in it a 'dappled mare': it is true that the Maruts are often called⁵ pṛṣad-aśva, which is more naturally interpreted as 'having dappled steeds,' than as 'having Pṛṣatīs as steeds.' In the later literature, which Grassmann prefers to follow, the word means the female of the dappled gazelle.

1 Rv. viii. 64, 10. 11, where 'deer' is nonsense, and 'mares' is improbable. The regular donation is 'cows'; Kāṭhaka Saṃhitā, xii. 2; Śatapatha Brāhmaṇa, v. 5, 2, 9 (see Eggeling, Sucred Books of the East, 41, 125); Vājasaneyi Saṃhitā, xxiv. 2 (though this is not certain); Śāṅkhāyana Śrauta Sūtra, xv. 14, 23, etc.

² Rv. i. 37, 2; 39, 6; 64, 8; 85, 4. 5; ii. 34, 3; 36, 2; iii. 26, 4; v. 55, 6; 58, 6; 60, 2; i. 162, 21.

3 On Vājasaneyi Samhitā, ii. 16.

⁴ St. Petersburg Dictionary, s.v. He had earlier (*ibid.*, 1, 1091) been inclined to follow the usual interpretation given

by Sāyaṇa on Rv. i. 37, 2, etc., which Benfey, Orient und Occident, 2, 250, accepted.

⁵ Rv. i. 87, 4; 89, 7; 186, 8; ii. 34, 4; iii. 26, 6; v. 42, 15; vii. 40, 3.

⁶ So Sāyaṇa on Rv. i. 87, 4. This view is far-fetched, but is supported, in so far as the interpretation of Pṛṣatī and Aśva is concerned, by such passages as v. 55, 6, where the Maruts are said to yoke the Pṛṣatīs as aśvān to their chariots; but the sense may be 'horses (and) dappled (mares).' See, however, Pischel, Vedische Studien, 1, 226.

7 Wörterbuch, s.v.

⁵ xxv. 7, 17.

Cf. Weber, Indische Studien, 13, 187;

Aufrecht⁸ concurs in the view of Roth, but Max Müller⁹ is inclined to accept the traditional interpretation, while Muir¹⁰ leaves the matter open.

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8 See Muir, Sanskrit Texts, 5, 152.
9 Sacred Books of the East, 32, 70;
Cf. Zimmer, Altindisches Leben, 83.
184.
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Pṛṣad-ājya denotes 'sprinkled butter'—that is, butter (Ājya) mixed with sour milk, in the Rigveda¹ and later.²

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    1 x. 90, 8.
    2 Taittirīya Samhitā, iii. 2, 6, 2;
    vi. 3, 9, 6; 11, 4; Śatapatha Brāh-
    maņa, ii. 5, 2, 41; 4, 2; iii. 8, 4, 8, etc.
    Cf. Eggeling, Sacred Books of the East,
    12, 404, n. 1.
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Pṛṣadhra occurs in a Vālakhilya hymn of the Rigveda¹ as the name of a man. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra² as a patron of Praskaṇva, and called Pṛṣadhra Medhya Mātariśvan (or Mātariśva); but for once there is a discrepancy between the statement of the Sūtra and the text of the Rigveda, for the hymns³ there attributed to Praskaṇva as in praise of Pṛṣadhra have nothing in them connected with Pṛṣadhra, while the Anukramaṇī (Index) ascribes to Pṛṣadhra himself the authorship of one of them.⁴ On the other hand, Medhya and Mātariśvan appear as separate persons in the Rigveda¹ along with Pṛṣadhra.

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1 viii. 52, 2.
2 xvi. 11, 25-27.
3 viii. 55. 56.
4 viii. 56.
Cf. Weber, Episches im vedischen Ritual,
39.
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Pṛṣātaka is the name of a mixture like Pṛṣadājya, and consisting, according to the late Gṛhyasaṃgraha,¹ of curds (Dadhi), honey (Madhu), and Ajya. It is mentioned in a late passage of the Atharvaveda² and in the Sūtras.³

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assage of the Atharvaveda<sup>2</sup> and in the Sūtras.<sup>3</sup>

ii. 59.

Cf. Bloomfield, Zeitschrift der Deutschen
Morgenländischen Gesellschaft, 35, 580.
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Pṛṣṭyā¹ denotes in the Atharvaveda (vi. 102, 2) the side horse (mare).

3 Mānava Grhya Sūtra, ii. 3, etc.

1 So Böhtlingk, Dictionary, s.v. | dert Lieder, 2 169; Bloomfield, Hymns of Prsthyä is read in the St. Petersburg Dictionary. See, however, Grill, Hun-

Petva 7

PAIN IN THE RIBS-RAM

Prsty-āmaya denotes in the Atharvaveda¹ a pain in the sides or ribs.² It appears to be mentioned there merely as an accompaniment of fever (Takman).

1 xix. 34, 10. Cf. Zimmer, Altindisches Leben, 65, 391.
2 The derivative adjective prsty-

āmayin, 'suffering from a pain in the side,' occurs in Rv. i. 105, 18.

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Petva is found twice in the Atharvaveda. In the first passage reference is made to its vāja, which Zimmer² argues can only mean 'strength,' 'swiftness,' though naturally the sense of 'male power' would seem more appropriate in a spell intended to remove lack of virility. In the second passage the Petva is mentioned as overcoming the horse (see Ubhayādant), a miracle which has a parallel in the Rigveda,3 where the Petva overcomes the female⁴ lion. The animal also occurs in the list of victims at the Asvamedha ('horse sacrifice') in the Yajurveda Samhitās,5 and occasionally elsewhere.6 It appears to be the 'ram' or the 'wether,' the latter being the sense given to it by the commentator on the Taittirīya Samhitā. But there is no conclusive evidence in favour of this meaning, while on the whole the passage of the Atharvaveda, in which vāja is found, accords best with the sense of 'ram.' Hopkins,8 however, renders the word as 'goat,' though for what reason is not clear. Whether it is connected in any way with Pitva or Pidva is quite uncertain.

1 iv. 4, 8; v. 19, 2.

² Altindisches Leben, 229, 230.

3 vii. 18, 17.

⁴ Simhyam in the text. Hopkins, Journal of the American Oriental Society, 15, 264, takes it as masculine, and as a play on simyum, the name of one of the kings or peoples defeated in the battle of the ten kings. But, admitting the play, simhī as fem. seems to be still more pointed than simha, contrasting with the masculine petva.

⁵ Taittirīya Samhitā, v. 5, 22, I. Though not in the parallel passage of the Vājasaneyi Samhitā, it appears to be found in the Kāṭhaka, according

to Weber's note in his edition of the Taittirīya Saṃhitā.

⁶ Taittirīya Samhitā, vi. 2, 8, 4; Vājasaneyi Samhitā, xxix. 58. 59; Taittirīya Brāhmana, i. 2, 5, 3, etc.

7 Galita-retasko meşah.

8 Loc. cit.; India, Old and New, 58. He thinks the horn of the goat pierced the lion. Curiously enough, Whitney, Translation of the Atharvaveda, 253, renders the word as 'goat' in Av. v. 19, 2, but (p. 151) as 'ram' in iv. 4, 8; and Bloomfield, Hymns of the Atharvaveda, 434, speaks both of a 'ram' and a 'goat' in connexion with v. 19, 2.

Pedu is the name in the Rigveda 1 of a protégé of the Aśvins, who gave him, in order, as it seems, to replace a bad steed, a mythical horse, hence called Paidva,2 which probably represents the horse of the sun.3

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3 Macdonell, Vedic Mythology, pp. 52,
  1 Rv. i. 117, 9; 118, 9; 119, 10;
vii. 71, 5; x. 39, 10.
  2 Rv. ix. 88, 4; Av. x. 4, 5 et seq.
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Peruka occurs in an obscure verse of the Rigveda¹ as the name of a patron of the poet.

1 vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

Peśas denotes in the Rigveda¹ and later² an embroidered garment such as a female dancer would wear.3 The fondness of the Indians for such raiment is noted by Megasthenes4 and by Arrian, who refer to their ἐσθής κατάστικτος. So in one passage⁶ a garment (vastra) is called peśana, with which Roth⁷ happily compares the Roman vestis coloribus intexta. making of such garments was a regular occupation of women, as is indicated by the Peśas-kārī, the 'female embroiderer,' figuring in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda,8 though the commentator on the Taittirīva Brāhmana interprets the word as 'wife of a maker of gold.'9 Pischel, 10 however, thinks that Pesas never means anything but colour or form.

- 1 ii. 3, 6; iv. 36, 7; vii. 34, 11; 42, 1.
- ² Vājasaneyi Samhitā, xix. 82. 89; xx. 40; Aitareya Brāhmana, iii, 10, etc.
 - 3 Rv. i. 92, 4. 5.
- 4 See Strabo, p. 509, where he refers to a σιδών εὐανθής.
 - 5 Indica, 5, 9.
 - 6 Rv. x. 1, 6.
 - 7 St. Petersburg Dictionary, s.v.
- 8 Vājasaneyi Samhitā, xxx. 9; Taittirīya Brāhmaņa, iii. 4, 5, 1.

9 Cf. perhaps suvarnam hiranyam pesalam in the Taittiriya Brahmana, iii. 3, 4, 5, where pesala probably refers to cunningly-worked gold. But this does not suit the compound pesas-kārī, which must denote a 'maker of pesas,' and pesas has not the sense of wrought gold in any passage. Cf. also Brhadăranyaka Upanișad, iv. 4, 5; Zimmer, Altindisches Leben, 261.

[Pedu

10 Vedische Studien, 2, 113-125.

Pesitr is the name of one of the victims at the Purusamedha ('human sacrifice') in the Yajurveda.1 The sense is quite

¹ Vājasaneyi Samhitā, xxx. 12; Taittirīya Brāhmaņa, iii. 4, 8, 1.

uncertain. The word is rendered by the St. Petersburg Dictionary and by Weber² as 'one who cuts in pieces,' a 'carver,' but Sāyana3 thinks that it means one who causes an enmity which has been lulled to rest to break out again.

2 Indische Streifen, 1, 75, n. 5.

3 On Taittirīya Brāhmana, loc. cit.

Painga-raja is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.1 That a bird is meant is certain, but what particular kind is quite unknown.

1 Taittirīya Samhitā, v. 5, 13, 1; | saneyi Samhitā, xxiv. 34. Cf. Zimmer, Maitrayani Samhita, iii. 14, 16; Vaja- Altindisches Leben, 99.

Paingī-putra ('son of a female descendant of Pinga') is the name of a teacher, pupil of Śaunakīputra, in the last Vamśa (list of teachers) of the Brhadaranyaka Upanisad (vi. 4, 30 Mādhyamdina).

Paingya, 'descendant of Pinga,' is the name of a teacher who is repeatedly mentioned as an authority in the Kauṣītaki Brāhmaṇa,1 where2 also his doctrine is called the Paingya. This teacher is further referred to in the Satapatha Brāhmana,3 which also speaks of Madhuka Paingya.4 It is, of course, impossible to say whether there was only one Paingya or several Paingyas. The followers of Paingya are called Paingins in the Nidāna⁵ and Anupada⁶ Sūtras. His text-book is called Painga in the Anupada Sūtra,7 while the Āpastamba Śrauta Sūtras mentions a Paingāyani Brāhmaņa. It is clear that Paingya was a teacher of a Rigveda school allied to the Kausitakis. Paingi is a patronymic of Yāska in the Anukramanī of the Ātrevī Śākhā.9

5 iv. 7.

6 i. 8; ii. 2. 4. 10; vi. 7; xi. 8.

9 Weber, Indische Studien, 1, 71, n.;

Cf. Weber, Indische Studien, 1, 44, 45.

404 et seq. ; 2, 295; Indian Literature,

41, 46, 47, 56, 81, 90, 130, etc.

7 ii. 4; iii. 12; iv. 5.

8 v. 15, 8; 29, 4.

1 viii. 9; xvi. 9; xxvi. 3. 4. 14; xxviii. 7. 9; Kausitaki Upanisad, ii. 2.

3 xii. 2, 2, 4; 4, 8. (Brhadaranyaka Upanișad, vi. 3, 17.)

² iii. 1; xix. 9; xxiv. 4. Cf. Paingī sampad, xxv. 7. Paingya is found also in the Sānkhāyana Srauta Sūtra, iv. 2, 11; xi. 11, 5; 14, 9; xv. 3, 1; xvii. 7, 1.3; 10, 3; Aitareya Brāhmaņa, vii. 11.

⁴ xi. 7, 2, 8; CC-0. Gurukul Kangri Collection, Haridwar

Paijavana, 'descendant of Pijavana,' is the patronymic of Sudās.¹ It seems most probable that Pijavana intervened in the line of succession between Divodāsa and Sudās, because the two kings have, according to tradition, quite different Purohitas, the former being served by the Bharadvājas as his priests, the latter by Vasiṣṭha and Viśvāmitra;² this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner,³ however, identifies Divodāsa and Pijavana.

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    Rv. vii. 18, 22. 25; Nirukta, ii. 24.
    25; Aitareya Brāhmaņa, vii. 34;
    Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.
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3 Rigveda, Glossar, 115.

Paidva. See Pedu.

Potr is the name of one of the priests (Rtvij) of the sacrificial ritual. Already known to the Rigveda, he is frequently mentioned later in the Brāhmanas. But as Oldenberg observes, the Potr is not in the later literature a priest of any importance, but is practically a mere name. Judging by the derivation of the name from the root $p\bar{u}$, 'purify,' it would seem that he was properly engaged in the purification of the Soma pavamāna, 'Soma purifying itself,' and was perhaps employed to sing hymns to this Soma. Potra denotes both the office and the Soma vessel of the Potr. 5

Paumścaleya in the Taittirīya Brāhmana (iii. 8, 4, 2) denotes the son of a courtesan (Puṃścalī).

Paumsāyana is the patronymic of Duşţarītu in the Śatapatha Brāhmaṇa (xii. 9, 3, 1).

² See Hillebrandt, Vedische Mythelogie, I, 104 et seq.

¹ i. 94, 6; ii. 5, 2; iv. 9, 3; vii. 16, 5; ix. 67, 22.

² Aitareya Brāhmaņa, vi. 10 et seq.; Satapatha Brāhmaņa, iv. 3, 4, 22; v. 4, 5, 22; xii. 1, 1, 8, etc.

⁸ Religion des Veda, 383, 391, 395.

⁴ Rv. ii. 1, 2, and probably i. 76, 4, though the St. Petersburg Dictionary, s.v., gives this as an example of the second use.

⁵ Rv. i. 15, 2; ii. 36, 2; 37, 2. 4.

Paunji-stha is the form in the Atharvaveda, the Vajasanevi Samhitā,² and the Taittirīya Brāhmaņa,³ of the word Punjistha, denoting 'fisherman.' It is probably a caste name, 'son of a Puñjistha,' as the designation of a functional caste.

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2 xxx. 8.
1 x. 4. 9.
                                      I with the word kaivarta, also probably
3 iii. 4, 5, 1, where Sāyaṇa glosses it the name of a functional caste.
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Paundarīka is the patronymic of Ksemadhrtvan in the Pañcavimsa Brāhmana (xxii, 18, 7).

Pauta-krata, 'descendant of Pūtakratā,' is the metronymic of a man, apparently Dasyave Vrka, in the Rigveda. Scheftelowitz2 proposes to read Pūtakratu with the Kashmir MS. of the Rigveda, arguing that in the same hymn Pūtakratāvī, the wife of Pūtakratu, is referred to, and that therefore Pūtakratu is appropriate, Pūtakratāyī³ being the feminine, like Manāyī,4 for Manavi. But the ordinary reading in the sense of descendant is perfectly legitimate, as Oldenberg⁵ has pointed out.

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iv. 1, 38. Perhaps also Vasāvī, Rv.
1 viii. 56, 2.
2 Die Apokryphen des Rgveda, 41, 42.
                                         x. 73, 4.
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3 See Pāṇini, iv. 1, 36.

5 Göttingische Gelehrte Anzeigen, 1907, 4 Maitrāvanī Samhitā, i. 8,6; Pānini,

Pautimāṣī-putra, 'son of a female descendant of Pūtimāṣa,' is the metronymic of a teacher in the last Vamsa (list of teachers) of the Kanva recension of the Brhadaranyaka Upanisad (vi. 5, 1).

Pauti-māsya, 'descendant of Pūtimāsa,' is the patronymic of a teacher, a pupil of Gaupavana, in the first two Vaméas (lists of teachers) of the Kanva recension of the Brhadaranyaka Upanisad (ii. 6, 1; iv. 6, 1).

Pautimāsyāyaņa, 'descendant of Pautimāsya,' is the patronymic of a teacher, who, with Kaundinyayana, taught Raibhya, in the first two Vamsas (lists of teachers) of the Mādhyamdina recension of the Brhadaranyaka Upanisad (ii. 5, 20; iv. 5, 26).

26 GRANDSON-PATRONYMICS-FULL MOON NIGHT [Pautra

Pautra ('descended from a son') is the regular term for a 'grandson' from the Atharvaveda¹ onwards.² When it is used beside Naptr,³ the latter word must denote 'great-grandson.'

1 ix. 5, 30; xi. 7, 16; xviii. 43, 9.

² Aitareya Brāhmaṇa, vii. 10; Taittirīya Brāhmaṇa, ii. 1, 8, 3, etc.

3 Latyayana Srauta Sutra, i. 3, 18; Verwandtschaftsnamen, 478.

Āpastamba Śrauta Sūtra, x. 11, 5; Aitareya Brāhmaņa, vii. 10, 3.

Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 478.

Paura, 'descendant of Pūru,' is the name of a man, presumably a Pūru prince helped by Indra, in a hymn of the Rigveda.¹ The Greek Πῶρος, the name of Alexander's rival, is probably the representative of this word. Oldenberg² sees the same name in another passage also.³

1 viii. 3, 12.

² Rgveda-Noten, 1, 362; as also Grassmann, Wörterbuch, s.v.

3 v. 74, 4.

Pauru-kutsa,¹ Pauru-kutsi,² Pauru-kutsya,³ are variant forms of the patronymic of Trasadasyu, the descendant of Purukutsa.

¹ Kāthaka Samhitā, xxii. 3; Pañcavimśa Brāhmana, xxv. 16, 3.

² Rv. vii. 19, 3.

³ Rv. v. 33, 8; viii. 19, 36; Taittirīya Samhitā, v. 6, 5, 3.

Pauru-sisti, 'descendant of Purusista,' is the patronymic of Taponitya in the Taittirīya Upanisad (i. 9, I = Taittirīya Āranyaka, vii. 8, I).

Paurna-māsī, denoting the 'night of the full moon,' is celebrated in the Atharvaveda¹ as sacred, while it is repeatedly mentioned later.² Gobhila³ defines it as the greatest separation (vikarṣa) of the sun and the moon. Cf. Māsa.

1 vii. 80.

² Taittirīya Samhitā, i. 6, 9, 1; ii. 2, 2, 1; iii. 4, 9, 6; Aitareya Brāhmaņa, vii. 11; Śatapatha Brāhmaņa, i. 2, 2, 4, etc.

³ i. 5, 7. Three sorts of full moon are distinguished by Gobhila—that which occurs when the full moon rises at the meeting of day and night

(sandhyā), when it rises shortly after sunset, or when it stands high in the sky. The two former alternatives are apparently those described in the passage (Aitareya Brāhmaṇa, vii. II = Kauṣītaki Brāhmaṇa, iii. I) as pūrvā and uttarā. See Weber, Jyotiṣa, 51; Oldenberg, Sacred Books of the East, 30, 26, n.

Paulusi, 'descendant of Pulusa,' is the patronymic of Satyayajña in the Satapatha Brāhmana (x. 6, 1, 1) and the Chāndogya Upanisad (v. II, I). In the Jaiminīya Upanisad Brāhmana (i. 30, 1) the form is Paulusita, which is perhaps merely an error.

Paulkasa is the name of one of the victims at the Purusamedha ('human sacrifice') in the Yajurveda. The name also occurs in the Brhadāranyaka Upanisad² as that of a despised race of men, together with the Candala. The Maitravani -Samhitā³ has the variant Puklaka or Pulkaka, clearly the same as Pulkasa, of which Paulkasa is a derivative form, showing that a caste is meant (cf. Kaulāla, Paunjistha). In the accepted theory4 the Pulkasa is the son of a Niṣāda or Śūdra by a Ksatriya woman, but this is merely speculative; the Paulkasa may either have been a functional caste, or, as Fick⁵ believes, an aboriginal clan living by catching wild beasts, and only occasionally reduced to menial tasks.

tirīya Brāhmana, iii. 4, 14, 1.

2 iv. 3, 22.

3 i. 6, 11.

Brāhmana.1

4 Cf. St. Petersburg Dictionary, s.v.,

1 Vājasaneyi Samhitā, xxx. 17; Tait- | Pukkaša. Zimmer, Altindisches Leben, 217, takes Paulkasa as a mixed caste.

> Die sociale Gliederung, 206. Cf. Eggeling, Sacred Books of the East, 44, 416, n. 6.

Pauskara-sādi ('descendant of Puskarasādi') is the name of a teacher mentioned in the Śānkhāyana Āranyaka,1 as well as the Taittirīya Prātiśākhya.2 A Puṣkarasādi is mentioned in the Dharma Sūtra³ of Āpastamba and elsewhere.

1 vii. 17. Cf. Keith, Journal of the | Varttika, 3; Kielhorn, Indian Antiquary, 16, 103; Pischel, ibid., 34, 26. Royal Asiatic Society, 1908, 371.

² i. 5; ii. 1. 2. 5; Pāṇini, viii. 4, 48; 3 i. 6, 19, 7; 10, 28, 1.

Pauspindya is the name of a teacher, a pupil of Jaimini, in the Vamsa (list of teachers) at the end of the Sāmavidhāna

1 Cf. Weber, Indische Studien, 4, 377.

Pyukṣṇa is found in the Satapatha Brāhmaṇa (v. 3, 1, 11) denoting the 'covering' for a bow (Dhanus), presumably made of skin. CC-0. Gurukul Kangri Collection, Haridwar

Prauga is apparently equivalent to pra-yuga, denoting the fore part of the pole of the cart, the part in front of the yoke. It is mentioned in the Yajurveda Saṃhitās¹ and the Śatapatha Brāhmaṇa,² where it is said to be the part of the pole behind the Kastambhī, or prop on which the pole rests.

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<sup>1</sup> Taittirīya Samhitā, v. 4, 11, 1. 2;
Kāṭhaka Samhitā, xxi. 4.

<sup>2</sup> Satapatha Brāhmaṇa, i. 1, 2, 9;
iii. 5, 3, 4, etc.
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Pra-kankata is the name of some noxious insect in the Rigveda.¹

1 i. 191, 7. Cf. Zimmer, Altindisches Leben, 98.

Pra-karitr is the name of one of the victims at the Puruṣa-medha ('human sacrifice') in the Yajurveda.¹ The exact sense is uncertain; the commentator Sāyaṇa on the Taittirīya Brāh-maṇa explains it to mean the 'divider of dear ones by producing enmity,' but the sense of 'sprinkler'—that is, 'seasoner'—is more likely.

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<sup>1</sup> Vājasaneyi Samhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1. Cf. Eggeling, Sacred Books of the East, 44,
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Pra-kaśa in the Atharvaveda (ix. 1, 21) seems to mean either the 'thong' or the 'lash' of a whip.

Pra-krama, 'stride,' is mentioned as a measure of distance in the Śatapatha Brāhmaṇa (x. 2, 3, I et seq.), but its exact length in unknown.

Prakṣa is the form in the Taittirīya Saṃhitā¹ of the usual name, Plakṣa, of a tree, being merely a phonetic alteration for the sake of the etymology. According to Aufrecht,² the same word is found in two passages of the Sāmaveda,³ the same reading occurring in the Aitareya Āraṇyaka.⁴ Oldenberg,⁵ however, questions the correctness of the reading Prakṣa, both in the latter passage and in the Sāmaveda.

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    vi. 3, 10, 2.
    Rigveda, 2, xlvi, n.
    i. 444; ii. 465.
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⁴ v. 2, 2, with Keith's notes.

5 Rgveda-Noten, 1, 344.

Cf. Zimmer, Altindisches Leben, 59.

Pragātha is the name given in the Aitareya Āraṇyaka (ii. 2, 2) to the poets of the eighth Maṇḍala of the Rigveda, so called because they composed Pragātha strophes (that is, verses consisting of a Bṛhatī or Kakubh followed by a Satobṛhatī).

Pra-ghāta is found in the Yajurveda Samhitās¹ and the Śatapatha Brāhmaṇa² in the sense of the closely woven ends of a cloth from which depend the loose threads of the Nīvi, or unwoven fringe.

¹ Taittirīya Samhitā, vi. 1, 1, 3; Kāṭhaka Samhitā, xxiii. 1. The word does not occur in Maitrāyaṇī Samhitā, iii. 6, 2, 3.

² iii. 1, 2, 18. Cf. Eggeling, Sacred Books of the East, 26, 10, n. 1.

Pra-calākā in the Taittirīya Samhitā (vii. 5, 11, 1) and the Kāṭhaka Samhitā (Aśvamedha, v. 2) seems to mean a 'cloud-burst.'

Prajāvant Prājāpatya, 'descendant of Prajāpati,' is, according to the Aitareya Brāhmaṇa (i. 21), the author of a hymn of the Rigveda (x. 183).

Pra-napāt in the Rigveda (viii. 17, 13) denotes 'great-grandson.'

Pra-nejana is the word used in the Satapatha Brāhmana (i. 2, 2, 18) to denote the 'water used for washing.'

Pra-tatāmaha, 'great-grandfather,' is found in the Atharvaveda (xviii. 4, 75).

Pra-tardana is the name in the Kāthaka Samhitā¹ of a king who had a Bharadvāja for his Purohita. In the Kausītaki Brāhmaṇa² he appears as arriving at the sacrifice of the Rṣis in the Naimiṣa forest, and asking them how errors in the sacrifice could be remedied; and as finding Alīkayu Vācaspata, the Brahman priest at the sacrifice, unable to say what was to be

A TEACHER-OPPONENT AT PLAY-MILK [Pratithi

done. In the Kausītaki Upanisad3 it is said that Pratardana Daivodāsi went to Indra's world through his death in battle. The patronymic connects him with Divodasa, the ancestor or father of Sudas, and the mention of Bharadvaja (probably 'a Bharadvāja' is meant) as his priest supports the patronymic, for Divodasa is a special favourite of the singers of the Bharadvāja family. The name, moreover, is reminiscent of the Trtsus (the root tard appears in both) and of the Pratrdah (see Pratrd). But he is not in Vedic literature a king of Kāśi.4 Geldner⁵ regards him as Divodāsa's son, but this is not likely. Cf. Prātardani.

Pra-tithi Deva-taratha is the name of a teacher, pupil of Devataras Śāvasāyana in the Vamśa Brāhmana.1

1 Indische Studien, 4, 373, 385; Max Müller, Ancient Sanskrit Literature, 444.

Prati-dīvan denotes in the Rigveda (x. 38, 6) and the Atharvaveda (vii. 109, 4) 'opponent in the game of dice.'

Prati-duh has the specific sense of 'fresh milk,' warm from the cow, in the later Samhitas1 and the Brahmanas.2

1 Av. ix. 4, 4; Taittirīya Samhitā, | xviii. 4, 2; Śatapatha Brāhmana, iii. 3. ii. 5, 3, 3; Kāthaka Samhitā, xxxvii. 6, 3, 2; Taittirīya Brāhmaņa, ii. 7, 6, 2, etc.

² Pañcavimsa Brāhmaṇa, ix. 5, 5;

Prati-dhā apparently means 'draught' or 'pull' in one passage of the Rigveda,1 where Indra is said to have drunk thicty streams (sarāmsi) with one Pratidhā.

1 viii. 77, 4; Nirukta, v. 11.

Prati-dhi is mentioned in the Sūryā hymn of the Rigveda1 as part of the chariot on which the bride is taken home.

³ jii. I.

⁴ As in the Epic; Pargiter, Journal of the Royal Asiatic Society, 1910, 38.

⁵ Vedische Studien, 2, 138.

impossible to determine with certainty exactly what is meant; Roth² understands it to mean a cross-piece of wood fastened to the pole.

² St. Petersburg Dictionary, s.v.

Prati-paṇa is found in the Atharvaveda (iii. 15, 4) denoting 'barter' or 'exchange.' Cf. Paṇa.

Prati-prasna occurs in the Satapatha Brāhmaṇa¹ applied to Prajāpati as the decider of doubts; it may have been a technical term for an 'arbitrator' (cf. Madhyamasī and Dharma).

1 i. 4, 5, 11; iv. 1, 3, 14; Eggeling, Sacred Books of the East, 12, 131, and 26, 267, renders pratiprasnam by '(went passages.

Prati-pra-sthātṛ is the name of a priest (Rtvij), one of the assistants of the Adhvaryu, in the later Samhitās and the Brāhmaṇas.¹ He is not mentioned in the Rigveda,² but mention is once made in that Samhitā³ of the two Adhvaryus. These may have meant, as later, the Adhvaryu and the Pratiprasthātṛ. Oldenberg,⁴ however, thinks that the Adhvaryu and the Agnīdh are intended, a conjecture for which there is some authority.⁵

¹ Taittirīya Samhitā, vi. 5, 3, 4; Aitareya Brāhmaņa, i. 29; vii. 1; Satapatha Brāhmaņa, iii. 5, 2, 2; 3, 13, 22, etc.

² Oldenberg, Religion des Veda, 384, n. 2.

3 ii. 16, 5.

4 Op. cit., 390, n. 2.

⁵ Cf. Rv. x. 41, 3; Mantra in Śāńkhāyana Śrauta Sūtra, i, 6, 3.

Cf. Hillebrandt, Rituallitteratur, 97.

Prati-prāś. See Prāś.

Pratibodhī-putra is a wrong reading for Prātībodhī-putra.1

1 Indische Studien, 1, 391; Keith, Aitareya Āraņyaka, 244, 310.

Prati-mit is found in the description of a house in the Atharvaveda.¹ The sense must be 'support' of some sort, probably beams leaning up at an angle against the Upamits.

1 ix. 3, 1. Cf. Zimmer, Altindisches Leben, 153; Bloomfield, Hymns of the Atharvaveda, 596.

Prati-veśa, 'neighbour,' occurs, often metaphorically, from the Rigveda¹ onwards.²

1 x. 66, 13.

² Taittirīya Samhitā, ii. 6, 97; Vājasaneyi Samhitā, xi. 75; Kāṭhaka Samii. 4, 3.

Prati-veśya is mentioned in the Vamśa (list of teachers) at the end of the Śāńkhāyana Āraṇyaka (xv. 1) as the pupil of Brhaddiva. Cf. Prātiveśya.

Prati-śrutkā, 'echo,' shows that this phenomenon had already received a name as early as the Yajurveda Samhitās¹ and the Kauṣītaki Upaniṣad (iv. 13).

1 Taittirīya Samhitā, v. 5, 14, 1; Maitrāyanī Samhitā, iii. 14, 13; Kāṭhaka Samhitā, Aśvamedha, vii. 4; Vājasaneyi Samhitā, xxiv. 32; xxx. 19.

Prati-sthā is found in one passage of the Atharvaveda,¹ where Zimmer² thinks the word is used as a technical term of law; possibly a 'sanctuary' may be meant, but it is more than doubtful whether the sense of 'home' or 'abode,' as given by Roth,³ is not quite adequate. Cf. Jñātṛ.

1 vi. 32, 3 = viii. 8, 21 = Śāṅkhāyana Āraṇyaka, xii. 14,

2 Altindisches Leben, 181.

3 St. Petersburg Dictionary, s.v., 3.

So a pratisthā-kāma, 'one desirous of a fixed abode,' Taittirīya Samhitā, ii. 1, 3, 4; Pañcaviṃsa Brāhmaṇa, xxiii. 18

I, etc.

Prati-sara is used in several passages of the Atharvaveda¹ and later² to denote an amulet, according to Roth,³ because it was a band, and so returned on itself (*prati-sy*, 'go back'). The sense is doubtful; perhaps 'attacking' may really be the root idea.⁴ Cf. Punaḥsara.

1 ii. 11, 2; iv. 40, 1; viii. 5, 1. 4.

² Satapatha Brāhmaņa, v. 2, 4, 20; Śānkhāyana Āraņyaka, xii. 30, etc.

3 St. Petersburg Dictionary, s.v., followed by Eggeling, Sacred Books of the East, 41, 53, n. 2.

⁴ Cf. Bloomfield, Journal of the American Oriental Society, 13, CXXXIII; Hymns of the Atharvaveda, 576.

Cf. Zimmer, Altindisches Leben, 263; Ludwig, Translation of the Rigveda, 3, 345; Weber, Indische Studien, 13, 164. Prati-hartr is the name of the assistant of the Udgātr in the list of the sixteen priests (Rtvij). It is found in the later Saṃhitās¹ and the Brāhmaṇas,² but not in the Rigveda.³

¹ Taittirīya Samhitā, iii. 3, 2, 1.

² Taittirīya Brāhmaņa, i. 8, 2, 3;
Aitareya Brāhmaņa, vii. 1; Satapatha
Brāhmana, iv. 3, 4, 22; xii. 1, 1, 8;

Pañcavimsa Brāhmaṇa, xxv. 15, 3; Chāndogya Upaniṣad, i. 10, 11; 11, 8. ³ Cf. Ludwig, Translation of the Rigveda, 3, 227.

Pratī-darśa Śvaikna is mentioned in the Śatapatha Brāhmaṇa¹ as sacrificing with the Dākṣāyaṇa offering, and as teaching Suplan Sārñjaya, who thence became Sahadeva Sārñjaya. In a second passage² he is called Pratīdarśa Aibhāvata, and again brought into connexion with Suplan Sārñjaya. According to Eggeling,³ he is to be deemed a king of the Śviknas; apparently, too, he was a descendant of Ibhāvant. A Pratīdarśa is also mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.⁴

¹ ii. 4, 4, 3. ² xii. 8, 2, 3. 3 Sacred Books of the East, 44, 239, n. 2. 4 iv. 8. 7.

Pratīpa Prātisatvana,¹ or Prātisutvana,² is the name of a man mentioned in a hymn of the Atharvaveda.² Zimmer,³ with great ingenuity, compares the fact that Parikṣit is mentioned as a Kuru king in the Atharvaveda,⁴ and that, according to the Epic genealogies, his grandson was Pratiśravas, with which name Prātisutvana, as very possibly a Prākritized version of Prātiśrutvana may be compared, and his great-grandson was Pratīpa. The identification cannot, however, be regarded as at all certain, and while the Epic may have derived its genealogy from the Atharvaveda, it may have preserved an independent tradition. Böhtlingk⁵ renders prātisatvanam as 'in the direction opposed to the Satvans', and this may be right.

¹ So Khila, v. 15, 1; Aitareya Brāhmana, vi. 33, 2.

² So Av. xx. 129, 2. *Cf.* Scheftelowitz, *Die Apokryphen des Rgveda*, 161; Śāṅkhāyana Śrauta Sūtra, xii. 18, 1.

³ Altindisches Leben, 131.

⁴ xx. 127.

⁵ Dictionary, s.v.

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Pratī-bodha is mentioned with Bodha in two passages of the Atharvaveda,1 apparently as the name of a very mythic Rsi, 'Intelligence.'

1 v. 30, 10; viii. 1, 13. Cf. Mānava Grhya Sūtra, ii. 15, 1.

Pratrd occurs once in the plural in a hymn of the Rgveda,1 where it is clearly a variant of the word Trtsu. Moreover, the name of King Pratardana, a descendant of the Trtsu king, Divodāsa, confirms the identification of Trtsu and Pratrd.2

Rigveda, 3, 159; Geldner, Vedische 1 vii. 33, 14. ² See Ludwig, Translation of the Studien, 2, 138.

Pra-toda denotes in the Atharvaveda and the Pañcavimsa Brāhmaņa² the 'goad' of the Vrātya, the non-Brahminical Aryan or aborigine. Later the word is regularly used for 'goad' in general.

1 xv. 2, I. 2 xvii. 1, 14. See Śānkhāyana Āranyaka, xii. 8; Kātyāyana Śrauta Sūtra, seems to have no authority. But see xxii. 4, 10; Lātyāyana Śrauta Sūtra, Weber, Indian Literature, 67.

viii. 6, 7; Sānkhāyana Srauta Sūtra, xiv. 72, 3. The rendering 'lance'

Pratyakṣa-darśana, n., means 'seeing with one's own eyes,' as opposed to seeing in a vision (svapna). A section on such visions appears in the Rigveda Āranyakas.1

1 Aitareya Āranyaka, iii. 2, 4; Śānkhāyana Āranyaka, viii. 7.

Praty-enas is found with Ugra and Sūta-grāmanī in the Brhadāranyaka Upaniṣad,¹ clearly denoting an officer of police. The sense must be that of the humbler 'servants' of the king2 rather than 'magistrates,' as Max Müller, in his translation, takes it. In the Kāthaka Samhitā3 and the Śānkhāyana Śrauta Sūtra4 the word means, according to the St. Petersburg Dictionary, the next heir, who is responsible for the debts of a dead man.

¹ iv. 3, 43. 44 (Mådhyamdina=iv. 3, 37. 38 Kāṇva).

² Böhtlingk's Translation, p. 66, where he takes ugra as an adjective.

³ viii. 4 (Indische Studien, 3, 463). 4 iv. 16, 16. 17.

Pra-dara in the later Samhitās and the Brāhmaṇas² denotes a 'cleft' in the ground.

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<sup>1</sup> Taittirīya Samhitā, iii. 4, 8, 5;
v. 2, 4, 3; Vājasaneyi Samhitā, xxv. 7.
<sup>2</sup> Aitareya Brāhmaṇa, vi. 35, 1; Tait-
3, 10, etc.
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Pra-div in the Atharvaveda (xviii. 2, 48) is the third and highest heaven, in which the Fathers dwell. In the Kauṣītaki Brāhmaṇa (xx. 1) it is the fifth of a series of seven heavens.

Pra-diś, like Diś, normally designates only a 'quarter' of the sky, or 'point' of the compass. Four, five, six, and seven such points are enumerated, or more generally 'all' are mentioned. In some passages, on the other hand, the word has the definite sense of an 'intermediate quarter,' which is more precisely denoted by avāntara-diś.

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<sup>1</sup> Rv. i. 164, 42; vii. 35, 8; x. 19, 8;
Av. i. 11, 2; ii. 10, 3.

<sup>2</sup> Rv. ix. 86, 29; Av. i. 30, 4; iii. 4, 2;

<sup>3</sup> Av. iv. 11, 1; 20, 2; x. 7, 35.

<sup>4</sup> Vājasaneyi Samhitā, xviii. 32.

<sup>5</sup> Rv. vi. 75, 2; x. 121, 4.

<sup>6</sup> Av. v. 28, 2; ix. 2, 21; xix. 20, 2, etc.
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Pra-dhana denotes 'contest,' whether the real conflict of war or the competition of the chariot race, in the Rigveda.¹

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1 i. 116, 2; 154, 3; 169, 2; x. 102, 5, etc.
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Pra-dhi is the name of some part of the wheel of a chariot, probably the 'felly.' In one passage of the Rigveda,¹ and in one of the Atharvaveda,² the 'nave' (Nabhya) and the 'felly' (pradhi) are mentioned along with the Upadhi, which must then be either a collective name for the spokes or an inner rim within the felly and binding the spokes. In the riddle hymn of the Rigveda³ twelve Pradhis are mentioned with three naves, one wheel, and three hundred and sixty spokes; what exactly is here meant by this particular term it would be useless to conjecture, though it is clear that the passage as a whole symbolizes

¹ ii. 39, 4. CC-0. Gurukut Kangri, Gollection, Haridwar, 164, 48.

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the year with three seasons, twelve months, and three hundred and sixty days. Elsewhere the nave and the Pradhi alone are mentioned, or the Pradhi occurs by itself.

⁴ Taittirīya Samhitā. vii. 4, 11, 2; Aitareya Brāhmaņa, iv. 15; Bṛhadāranyaka Upaniṣad, i. 5, 23.

5 Rv. iv. 30, 15; x. 102, 7, etc. In Av. xviii. 2, 14, pradhāv adhi is merely an incorrect variant of the pradhāvati

of Rv. x. 154, I. The same corruption is seen by Lanman (in Whitney's Translation of the Atharvaveda, xcii) in Av. vi. 70, 3 (n. 2).

Cf. Whitney, op. cit., 334; Zimmer,

Altindisches Leben, 248.

Pra-dhvamsana. See Prādhvamsana.

Pra-paṇa in the Atharvaveda (xii. 15, 4. 5) denotes 'barter' or 'exchange,' balanced by Pratipaṇa.

Pra-patha in the Rigveda¹ and the Aitareya Brāhmaṇa² denotes a 'long journey.' Wilson³ has seen in one passage⁴ the sense of 'resting-place,' where travellers can obtain food (khādi). Zimmer⁵ shows that this is impossible, and the reading (prapatheṣu) in the passage in question is not improbably⁶ an error for prapadeṣu. In the Kāṭhaka Saṃhitā⁷ the word means a 'broad road.'

- 1 x. 17, 4. 6; 63, 16.
- 2 vii. 15.
- 3 Translation of the Rigveda, 2, 151.
- 4 Rv. i. 166, g.
- 5 Altindisches Leben, 231.
- 6 Roth, St. Petersburg Dictionary,

s.v.; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 108; Oldenberg, Rgveda-Noten, 1, 166. Böhtlingk, Dictionary, s.v., does not follow Roth.

7 xxxvii. 14 (Indische Studien, 3, 466).

Pra-pathin¹ is the name of a patron, perhaps a Yādava, in one hymn of the Rigveda.²

1 Prapathī might be the stem, the word occurring as a proper name in the nominative singular only (cf. Macdonell, Vedic Grammar, 377, 3); but this is not probable, the stem prapathin being otherwise found as an adjective.

² viii. 1, 30. Cf. Ludwig, Translation of the Rigveda, 3, 159; Hopkins, Journal of the American Oriental Society, 17, 90.

Pra-pā seems to denote a 'spring' in the desert in the only Rigveda passage where it occurs. In the Atharvaveda it has merely the sense of 'drinking,' or a 'drink.'

1 x. 4, 1. 2 iii. 30, 6. Cf. Taittirīya Brāhmaṇa, iii. 10, 1, 2.

Pra-pitāmaha, 'great-grandfather,' is found in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Samhitā, i. 8, 5, 1; Vājasaneyi Samhitā, xix. 36; Av. xviii. 4, 35. | ² Satapatha Brāhmaņa, ii. 4, 2, 16;

Pra-pitva is found in several passages of the Rigveda as a designation of time. In one passage¹ the sense is made clear by the context: 'at the rising of the sun' (sūra udite), 'at midday' (madhyaṃdine divaḥ), and 'at the Prapitva, bordering on the night' (apiśarvare). In another passage² the sense of 'late in the day' also seems adequate, while the phrase³ abhipitve ahnaḥ, 'at the close of day,' also denotes the evening. According to Geldner,⁴ the sense of the word is the 'decisive moment' in a race or a battle, and so the 'end of the day.' 5 Cf. Ahan.

- 1 viii. 1, 29.
- 2 vii. 41, 4.
- ³ iv. 16, 12.
- 4 Vedische Studien, 2, 174 et seq.
- ⁵ Roth, St. Petersburg Dictionary, s.v., took it to mean 'daybreak'; so also Zimmer, Altindisches Leben, 362.

Böhtlingk, Dictionary, s.v., on the other hand, gives the meaning as 'decline of day,' 'evening.' See also Bloomfield, Journal of the American Oriental Society, 16, 24 et seq.; Oldenberg, Sacred Books of the East, 46, 183 et seq.

Pra-protha is the name in the Pañcavimsa Brāhmaṇa (viii. 4, 1) of a plant used as a substitute for Soma.

Pra-pharvī denotes a 'wanton woman' in the Rigveda (x. 85, 22), the Atharvaveda (v. 22, 7), and the Yajurveda Saṃhitās.¹

¹ Taittirīya Samhitā, iv. 2, 5, 6; | Samhitā, xvi. 12; Vājasaneyi Samhitā, Maitrāyanī Samhitā, ii. 7, 12; Kāṭhaka | xii. 71.

Pra-budh, occurring in one passage of the Rigveda (viii. 27, 19), is used in the locative parallel with nimruci, 'at the setting (of the sun),' and clearly were the sun of the sun).'

Pra-maganda is the name of a prince in the Rigveda, where he is mentioned as the king of the Kīkaṭas, and where he seems to be designated by the epithet naicāśākha, belonging to a low branch or race. On the other hand, Yāska² takes Pramaganda to mean the 'son of a usurer,' an explanation that is hardly probable. Hillebrandt³ thinks that naicāśākha refers not to Pramaganda, but to the Soma plant, the plant being called nīcāśākha, 'having shoots turned downwards,' and that the passage refers to a raid against the Kīkaṭas, who were not observers of the milk cult or the Soma cult, with the intention of winning their lands where the Soma grew and where there were cows. Böhtlingk,⁴ however, questions this view, which is not very probable. A place name is possibly meant by Naicā-śākha.⁵ The name Pramaganda seems un-Āryan.

² Nirukta, vi. 32.

³ Vedische Mythologie, 1, 14-16; 2, 241-245.

⁵ Sāyaṇa, in his introduction to his commentary on the Rigveda, p. 4.

Cf. Zimmer, Altindisches Leben, 31; Ludwig, Translation of the Rigveda, 3, 153; Geldner, Rigveda, Kommentar, 58.

Pra-mandanī is the name of an Apsaras in the Atharvaveda.¹ Probably the word primarily denoted a certain sweet-scented plant, which seems to be the sense of pra-manda in the Kauśika Sūtra.²

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1 iv. 37, 3.
2 viii, 17; xxv. 11; xxxii. 29; nispramanda, xxxvi. 15. Cf. Zimmer, Altin-
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disches Leben, 69; Caland, Altindisches Zauberritual, 15, n. 11.

Pra-mara in one passage of the Rigveda¹ is taken by Ludwig² to be a proper name.

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1 x. 27, 20. <sup>2</sup> Translation of the Rigveda, 3, 165.
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Pra-mota is the name of some sort of disease in the Athar-vaveda, according to the St. Petersburg Dictionary. Zimmer, however, thinks that the word must be an adjective meaning 'dumb.' This view is accepted, though with doubt, by Whitney and by Bloomfield.

¹ iii. 53, 14.

⁴ Proceedings of the Saxon Academy, December 12, 1891.

¹ ix. 8, 4.

2 Altindisches Leben, 378, n.

4 Hymns of the Atharvaveda, 601.

Pra-yoga is the name of a seer in the Yajurveda Samhitās.1

1 Taittirīya Samhitā, v. 1, 10, 1; Kāthaka Samhitā, xix. 10 (Indische Studien, 3, 478).

Pra-yogya denotes in the Chāndogya Upaniṣad (viii. 12, 3) an animal yoked to a carriage, 'draught animal.'

Pra-lāpa, 'prattle,' is found with other words of similar import in the Atharvaveda,¹ and in the Brāhmaṇas² of the Rigveda. The phrase Aitaśa-pralāpa, 'Discourse of Aitaśa,' occurs as a designation of certain passages of the Atharvaveda.³ The name has no justification in the text itself.

1 xi. 8, 25.

² Aitareya Brāhmaņa, vi. 33; Kauşītaki Brāhmaņa, xxx. 5; Śānkhāyana Śrauta Sūtra, xii. 17, 6, etc.

³ See Bloomfield, Atharvaveda, pp. 98, 101, n. 12; Scheftelowitz, Die Apokryphen des Rgveda, 159 et seq.; Macdonell, Brhaddevatā, 2, 323.

Pra-vacana means 'oral instruction,' 'teaching,' in the Śata-patha Brāhmaṇa¹ and later.²

xi. 5, 7, 1.
 Taittirīya Upaniṣad, i. 1, 3, 9;
 Kāṭhaka Upaniṣad, ii. 23; Muṇḍaka Upaniṣad, iii. 2, 3, etc.

Pra-vat, 'height,' is contrasted with Nivat, 'valley,' in the Rigveda, where it occurs several times. The word is also found later.

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1 vii. 50, 4.

2 Rv. ii. 13, 2; 26, 3; vi. 28, 3;

2 Rv. ii. 13, 2; 26, 3; vi. 28, 3;

x. 10, 2; xii. 1, 2; xviii. 4, 7,

12; vii. 32, 27; x. 14, 1; 57, 12; 75, 4.
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1. Pra-vara denotes properly the 'summons' addressed to Agni at the beginning of the sacrifice to perform his functions. But as Agni was then invoked by the names of the ancestors of the Purohita, the term Pravara denotes the series of ancestors invoked.

CC-0. Gurukul Kangri Collection, Haridwar

¹ Aitareya Brāhmaṇa, vii. 25. See Satapatha Brāhmaṇa, i. 5, 1, 1. 20; Weber, Indische Studien, 10, 78.

2 Taittirīya Samhitā, ii. 5, 1, 9; etc.

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- 2. Pra-vara, or Pra-vara, denotes a 'covering' or 'woollen cloth' in the Brhadaranyaka Upanisad.
- ¹ Brhadāranyaka Upanişad, vi. 1, 10, | şad, loc. cit.; and Kānva recension, in the Mādhyamdina recension. vi. 2, 7.

² Sāyaṇa on Brhadāranyaka Upani-

Pra-varta, occurring in the description of the Vrātya in the Atharvaveda (xv. 2, 1, et seq.), is explained by the St. Petersburg Dictionary as a 'round ornament.' According to the commentator on the Taittiriva Samhitā (2,453 Bibl. Ind.), it means an 'ear-ring.'

Pra-valhikā, a 'riddle,' is the name given in the Brāhmaņas of the Rigveda¹ to certain verses of the Atharvaveda.²

¹ Aitareya Brāhmaṇa, vi. 33; Kauṣī- | 2 xx. 133; Śānkhāyana Śrauta Sūtra. taki Brāhmaņa, xxx. 7. xii. 22; Khila, v. 16. Cf. Bloomfield, Atharvaveda, 98-100.

Pra-vāta, 'a windy spot,' is mentioned in the Rigveda¹ as the place where the Vibhītaka nuts, used as dice (Akṣa) grow. In the Taittirīya Samhitā2 reference is made to the exposure of decaying matter in such a place.

1 x. 34, 1; Nirukta, ix. 8. Geldner, ence here is to note being blown down Rigueda, Glossar, 119, thinks the refering a storm of wind. 2 vi. 4, 7, 2.

Pra-vāra. See 2. Pravara.

Pra-vāsa, 'dwelling abroad,' is mentioned in the Rigveda.1 Ceremonies applicable to one who has returned from foreign residence are given in the Sūtras.2

1 viii. 29, 8. Śānkhāyana Grhya Sūtra, ii. 17, ² Āśvalāyana Grhya Sūtra, i. 15; etc.

Pra-vāhaņa Jaivali or Jaivala ('descendant of Jīvala') is the name of a prince, contemporary with Uddalaka, who appears in the Upaniṣads¹ as engaged in philosophical discussions. He is probably identical with the Jaivali of the Jaiminīya Upaniṣad Brāhmaṇa.²

¹ Bṛhadāraṇyaka Upaniṣad, vi. 1, Chāndogya Upaniṣad, i. 8, 1; v. 1 7 (Mādhyaṃdina=vi. 2, 1. 4 Kāṇva); | 3, 1.
² i. 38, 4.

Pra-sas in a Mantra in the Aitareya Brāhmaṇa¹ denotes, according to the St. Petersburg Dictionary, an 'axe,' or some similar instrument for cutting.²

1 ii. 6, 5. Cf. Durga on Nirukta, v. 11.

2 From sas, 'to cut.'

Pra-śāstṛ is the name of one of the priests (Rtvij) at the Vedic sacrifice. In the lesser sacrifices he plays no part at all, but he appears in the animal (paśu) and Soma sacrifices, in the former as the only, in the latter as the main, assistant of the Hotṛ priest in the singing of the litanies. He is mentioned by name in the Rigveda,¹ and often later.² He is also in the Rigveda³ called Upavaktṛ, this name, like Praśāstṛ, being derived from the fact that one of his chief functions was to issue directions (praiṣa) to the other priests. Another name for him was Maitrāvaruna, because his litanies were mainly addressed to Mitra and Varuṇa, a connexion already visible in the Rigveda.⁴ The 'two divine Hotṛs' of the Āprī litanies denote, according to Oldenberg,⁵ the heavenly counterparts of the Hotṛ and the Praśāstṛ.

1 i. 94, 6; ii. 5, 4; prašāstra, 'the Soma bowl of the Prašāstr,' 36, 6; prašāstra, 'the office of the Prašāstr,' ii. 1, 2=x, 91, 10.

² Vājasaneyi Samhitā, x. 21; Aitareya Brāhmaņa, v. 34; Satapatha Brāhmaņa, iv. 6, 6, 6; xi. 5, 5, 9, etc.

³ iv. 9, 5; vi. 71, 5; ix. 95, 5. According to Ludwig, Translation of

the Rigveda, 3, 226, the Upavaktr is the earliest equivalent of the Achāvāka.

4 ii. 36, 6.

⁵ Religion des Veda, 391. Ludwig, op. cit., 3, 227, identifies the Prasastr with the Prastotr, but this is most improbable.

Cf. Oldenberg, op. cit., 383, 390, 391; Weber, Indische Studien, 10, 141 et seq.

Praśna denotes generally 'enquiry' or 'disputed question,' the phrase praśnam eti having the sense 'he asks a person for CC-0. Gurukul Kangri Collection, Haridwar

the decision of a disputed point' in the Taittirīya Samhitā¹ and elsewhere.² Thus Praśna comes to have the definite meaning of 'decision' in the Aitareya Brāhmaṇa.³ In the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda⁴ are included the Praśnin, the Abhi-praśnin, and the Praśna-vivāka; it is quite likely that here the three parties to a civil case are meant—the plaintiff, the defendant, and the arbitrator or judge (Madhyamaśī).

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<sup>1</sup> ii. 5, 8, 5; 11, 9.

<sup>2</sup> Taittirīya Brāhmaņa, ii. 1, 6, 2;

Aitareya Brāhmaņa, iii. 28.

<sup>3</sup> v. 14.

<sup>4</sup> Vājasaneyi Samhitā, xxx. 10; Taittirīya Brāhmaņa, iii. 4, 6, 1.
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Prasti, like Prstya, denotes a 'side horse,' which, however, possibly did not necessarily mean a horse running beside the yoke-horses, but may also have meant a third horse yoked in front as a leader. This seems to be indicated by the reference in the Rigveda² to the Prasti-here applied to the Maruts' team-leading (vahati) the team (rohitah). In an obscure passage of the Atharvaveda³ there is a reference to the Prastis in connexion with a pañca-vāhī, 'drawn by five,' but it is impossible to gain any clear idea of what is meant. The Prasti is not rarely referred to elsewhere.4 In one passage5 the dhuryau and the prastyau are mentioned together; this probably means the two horses yoked to the pole, with two others fastened in some way one on each side. The adjectives prastimant, prasti-vāhana, prasti-vāhin, are all used of Ratha, chariot, meaning 'drawn by a side horse (or horses)' in addition to the yoke-horses. Cf. Ratha.

¹ St. Petersburg Dictionary, s.v.

² i. 39, 6; viii. 27, 8. In i. 100, 17, frașțibhil, seems to refer to the assistants or comrades of Rjrāśva (cf. Lāṭyāyana Śrauta Sūtra, iii. 12, 14); but Ludwig thinks that the word refers to the steeds by which a victory was won.

³ x. 8, 8. Cf. Whitney, Translation of the Atharvaveda, 597.

⁴ Aitareya Brāhmaṇa, viii. 22; Taittirīya Brāhmaṇa, iii. 8, 21, 3; Śatapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

⁵ Taittiriya Brāhmaņa, i. 5, 12, 5.

⁶ Rv. vi. 27, 24.

⁷ Satapatha Brāhmaṇa, v. 2, 4, 9.

⁸ Taittirīya Brāhmana, i. 3, 6, 4; 7, 1, 5; 9, 1; Pañcavimśa Brāhmana, xvi. 13, 12 (where prasthi-vāhin and prasti-vāhin are confused).

Geldner's conjecture, Rigueda, Glossar, 119, that Praști denotes a horse yoked in the middle, is withdrawn by himself, Kommentar, 97.

Cf. Zimmer, Altindisches Leben, 250; Max Müller, Sacred Books of the East, 32, 102.

Pra-siti in the Vājasaneyi Samhitā (ii. 19) and the Taittirīya Brāhmaṇa (iii. 7. 13, 4) denotes a divine 'missile,' but does not seem to be used of human combatants.

Pra-sū in the Rigveda 1 and later 2 denotes the young shoots of grass or herbs used at the sacrifice.

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1 i. 95, 10; iii. 5, 8; vii. 9, 3; 35, 7;
viii. 6. 20.
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2 Kāthaka Samhitā, xxxvi. 2; Tait-

tirīya Brāhmaṇa, i. 6, 3, 2; Śatapatha Brāhmana, ii, 5, 1, 18.

Pra-sṛta is found in the Śatapatha Brāhmaṇa¹ as a measure of capacity, meaning a 'handful.'2

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1 iv. 5, 10, 7; xiii. 4, 1, 5; Śāńkh-
āyana Śrauta Sūtra, xvi. 1, 7.
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² Primarily, the word designates the

hollowed hand 'stretched out' to receive what is offered.

Pra-skanva is the name of a Rsi who is credited by the Anukramanī (Index) with the authorship of certain hymns of the Rigveda, where he is mentioned several times. statement in the Śānkhāyana Śrauta Sūtra3 that he obtained bounty from Prsadhra Medhya Mātariśvan is apparently a blunder.4

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1 i. 44-50; viii. 49; ix. 95.
  <sup>2</sup> i. 44, 6; 45, 3; viii. 3, 9; 51, 2;
54, 8. Cf. Nirukta, iii. 17.
  3 xvi, 11, 26.
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4 Weber, Episches im vedischen Ritual,

Cf. Ludwig, Translation of the Rigveda, 3, 104 et seq.

Pra-stara in the Rigveda¹ and later² denotes the grass strewn as a sacrificial seat.

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xviii. 63; Aitareya Brāhmana, i. 26;
   1 x. 14, 4.
                                             ii. 3; Satapatha Brāhmana, i. 3, 3, 5,
   <sup>2</sup> Av. xvi. 2, 6; Taittirīya Samhitā,
i. 7, 7, 4; Vājasaneyi Samhitā, ii. 18;
                                              etc.
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Pra-stoka is the name of a generous donor in the Rigveda,1 where Ludwig2 identifies him with Divodasa Atithigva and

² Translation of the Rigveda, 3, 158. ¹ vi, 47, ²². CC-0. Gurukul Kangri Collection, Haridwar

Aśvattha or Aśvatha. According to the Śāńkhāyana Śrauta Sūtra, Bharadvāja obtained gifts from Prastoka Sārňjaya, 'descendant of Srňjaya.'

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<sup>3</sup> xvi. 11, 11.

Cf. Weber, Episches im vedischen Ritual, | 30, 31; Macdonell, Bṛhaddevatā, 2, 198
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Pra-stotr is the name of an assistant of the Udgātr priest who sings the Prastāva,¹ or prelude of the Sāman chant. His not being mentioned by name in the Rigveda is merely an accident, for he is clearly referred to in one passage,² and in the later literature³ he is a frequent figure. Ludwig⁴ erroneously thinks that Prasāstr is the earlier name of the Prastotr.

¹ Pañcavimśa Brāhmaņa, xii. 10, 7; Aitareya Brāhmaņa, iii. 23; Śatapatha Brāhmaņa, viii. 7, 4, 6; Chāndogya Upaniṣad, i. 10, 9; ii. 2, 1, etc.

² viii. 81, 5 (pra stosat). See Oldenberg, Religion des Veda, 393, n. 3.

3 Taittirīya Samhitā, iii. 3, 2, 1;

vi. 6, 3, 1; Taittirīya Brāhmaṇa, i. 8, 2, 3; Aitareya Brāhmaṇa, v. 34; vii. 1; Śatapatha Brāhmaṇa, iv. 2, 5, 3; v. 4, 5, 22; xii. 1, 1, 6, etc.; Chāndogya Upaniṣad, i. 10, 8, etc.

4 Translation of the Rigveda, 3,

Prasravana. See Plaksa.

Pra-hā in the Rigveda, the Atharvaveda, and the Pañcavimsa Brāhmaṇa, denotes a 'winning throw' at dice, or, generally, any 'gain' or 'advantage.'

227.

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    x. 42, 9.
    iv. 38, 3.
    xvi. 14, 2; xx. 11, 4.
    Cf. Zimmer, Altindisches Leben, 241,
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and prahāvant, Rv. iv. 20, 8, meaning 'acquiring gain,' according to the St. Petersburg Dictionary, s.v.

Prā-kāra in the Śaṅkhāyana Śrauta Sūtra (xvi. 18, 14) denotes a walled mound supporting a raised platform (prāsāda) for spectators.

Prā-kāśa is found several times in the Brāhmaṇas¹ denoting an ornament of metal or a metal mirror. According to Geldner,² Prāvepa has the same sense in the Maitrāyaṇī Saṃhitā.³

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<sup>1</sup> Taittirīya Brāhmaņa, i. 8, 2, 3;
Pañcaviṃśa Brāhmaṇa, xviii. 9, 10;
Satapatha Brāhmaṇa, v. 4, 5, 22, etc.
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² Rigveda, Glossar, 120.

³ iv. 4, 8,

Prā-gahi is the name of a teacher in the Kauṣītaki Brāhmaṇa (xxvi. 4) according to Lindner's edition. Cf. Prāvahi.

Prācīna-tāna denotes the 'warp' of a piece of cloth in the Taittirīya Saṃhitā (vi. 1, 1, 4). Cf. Prācīnātāna.

Prācīna-yogī-putra, 'son of a female descendant of Prācīna-yoga,' is the name of a teacher, a pupil of Sāṃjīvīputra in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32).

Prācīna-yogya, 'descendant of Prācīnayoga,' is the name of a teacher, a pupil of Pārāśarya, in the first Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹ A Prācīnayogya is mentioned also in the Chāndogya² and the Taittirīya³ Upaniṣads, and the same patronymic is found in the Śatapatha Brāhmaṇa⁴ and in the Jaiminīya Upaniṣad Brāhmaṇa (see Puluṣa, Satyayajña,⁵ Somaśuṣma).

Brāhmaṇa, i. 3, 11). Cf. Weber, Indische Studien, 1, 61; 2, 213; 3, 274.

⁵ Called Prācīnayoga in i. 39, 1, but this is probably merely a blunder of the manuscript.

Prācīna-vaṃśa as an adjective denotes 'having the supporting beam of the roof facing the east' in the Śatapatha Brāhmaṇa¹ and the Yajurveda Saṃhitās.² The reference is to the central beam running from the middle of the western end of a hall to the middle of the eastern end. This beam was possibly higher than those at the side.

² Kāṭhaka Saṃhitā, xxii. 13; Tait-

tiriya Samhitā, vi. 1, 1, 3. Cf. Eggeling, Sacred Books of the East, 26, 3, n. 2.

Prācīna-śāla Aupamanyava ('descendant of Upamanyu') is the name of & Chousehealdkangendouther logista in the Chandogya

¹ ii. 6, 2 (Kāṇva).

² v. 13, 1.

³ i. 6, 2.

^{4 (}Of Satyayajña Paulusi) x. 6, 1, 5; (of Śauceya) xi. 5, 3, 1. 8 (cf. Gopatha

Upaniṣad.¹ A Prācīnaśāli appears as an Udgātṛ priest in the Jaiminīya Upaniṣad Brāhmaṇa,² and the Prācīnaśālas are mentioned in the same Upaniṣad.³

¹ v. 11, 1. See Mahāśāla. ² iii. 7, 2; 10, 2. ³ iii. 10, 1.

Prācīnātāna, denoting the 'warp' of a piece of cloth, is found in the Brāhmaṇas. Cf. Prācīnatāna.

1 Aitareya Brāhmaṇa, viii. 12, 3; | (cf. Keith, Śānkhāyana Āraṇyaka, 20, 17, 2; Kauṣītaki Upaniṣad, i. 5 | n. 2).

Prācīnāvīta 1 denotes the wearing of the sacred thread of the Āryan over the right shoulder and under the left arm, Prācīnāvītin 2 being the name for the man so wearing the thread. Tilak, 3 however, thinks that these terms do not imply the wearing of a thread, but of a garment.

1 Taittirīya Samhitā, ii. 5, 11, 1.
2 Taittirīya Brāhmaṇa, i. 4, 6, 6;
Śatapatha Brāhmaṇa, ii. 4, 2, 2.
9; 6, 1, 8; xii. 5, 1, 6; prācīnopavīta
yaka, ii. 1.

has the same sense in Av. ix. I,

³ Orion, 146, citing Taittirīya Āraņyaka, ii. 1.

Prācya denotes in the plural 'dwellers in the east.' They are mentioned in the list of peoples in the Aitareya Brāhmaṇa.¹ It is very probable that the Kāśis, Kosalas, Videhas, and perhaps Magadhas, are meant, as Oldenberg² supposes. In the Śatapatha Brāhmaṇa³ the Easterns are said to call Agni by the name of Śarva, and their mode of making tombs is there⁴ referred to with disapproval. The Lāṭyāyana Śrauta Sūtra⁵ explains the Vipatha, 'rough car,' of the Pañcaviṃśa Brāhmaṇa⁶ as a car of the Easterns (prācya-ratha). In the Saṃhitopaniṣad Brāhmaṇa⁶ reference is made to the Prācya-Pāñcālas.

1 viii. 14.

² Buddha, 393, n.

³ i. 7, 3, 8.

⁴ xiii. 8, 1, 5; 2, 1. Cf. also ix. 5, 1, 64. These passages render improbable the earlier view of Weber (Indian Literature, 132, 133) that this Brāhmaṇa is a product of the Eastern peoples, and

support his later view that the Satapatha Brāhmaṇa, like the other great Brāhmaṇas, belongs to the Madhyadeśa (see Kuru, n. 1).

⁵ viii. 6, 9.

⁶ xvii. 1.

⁷ 2; Weber, Indian Literature, 34, n. 25.

Prājāpatya, 'descendant of Prajāpati,' is only a patronymic of mythical persons like Āruni Suparneya ('descendant of Suparnā') in the Taittirīya Āranyaka (x. 79), or of Prajāvant in the Aitareya Brāhmaņa (i. 21).

Prāna, properly denoting 'breath,' is a term of wide and vague significance in Vedic literature. It is frequently mentioned from the Rigveda 1 onwards; in the Āranyakas and Upanisads it is one of the commonest symbols of the unity of the universe.2 In the narrow sense Prana denotes one of the vital airs, of which five are usually3 enumerated-Prana, Apāna, Vyāna, Udāna, and Samāna; but often only two, Prāna and Apāna,4 or Prāna and Vyāna,5 or Prāna and Udāna;6 or three, Prāṇa, Apāna, and Vyāna,7 or Prāṇa, Udāna, and Vyāna,⁸ or Prāṇa, Udāna, and Samāna;⁹ or four, Prāṇa, Apāna, Vyāna, and Samāna,¹⁰ or Prāṇa, Apāna, Udāna, Vvāna.11 The exact sense of each of these breaths when all are mentioned cannot be determined.12

Prāna is also used in a wider sense to denote the organs of sense, 13 or as Sāyaṇa 14 puts it, the 'orifices of the head,' etc. These are given as six in one passage of the Satapatha Brahmana,15 presumably the eyes, ears, and nostrils. More frequently there are stated to be seven in the head, the mouth being then included.16 Sometimes again they are mentioned

- 1 i. 66, 1; x. 59, 6; 90, 13, etc.
- 2 Deussen, Philosophy of the Upanishads, 89 et seq.
 - 3 See Udāna, n. 1.
- 4 Av. ii. 28, 3; v. 4, 7 (Paipp.); vii. 53, 4 (in vii. 53, 3, Apāna, Prāna); Taittirīya Samhitā, iii. 4, 1, 4, etc.
 - 5 Av. v, 4, 7; vi. 41, 2, etc.
 - 6 See Udāna, n. 3.
- . 7 Av. xiii. 2, 46; Maitrāyanī Samhitā, iv. 5, 6, 9; Vājasaneyi Samhitā, xxii. 23; Aitareya Brāhmana, ii. 29; Kauşītaki Brāhmaņa, vi. 10; Śāńkhāyana Āranyaka, viii. 8; Taittirīya Upanisad, ii. 2, etcCC-0. Gurukul Kangri Collection, Haridwar

- 8 See Udāna, n. 2.
- 9 Ibid.
- 10 Av. x. 2, 13.
- 11 Brhadāraņyaka Upaniṣad, iii. 4, 1.
- 12 Cf. Deussen, Philosophy of the Upanishads, 273 et seq.
- 13 Colebrooke, Miscellaneous Essays, 1, 339, 355; St. Petersburg Dictionary, s.v. 1.
 - 14 On Aitareya Aranyaka, i. 3, 7.
 - 15 xiv. I. 3, 32; 4, I.
- 16 Av. ii. 12, 7; Aitareya Brāhmaņa,
 i. 17; iii. 3; Satapatha Brāhmaņa, iii. I, 3, 21; vi. 4 2, 5; xiii. I, 7, 2; Jaiminīya Upaniṣad Brāhmaṇa, ii. 5, 9.

as nine,¹⁷ or as seven in the head and two below.¹⁸ Ten are counted in the Satapatha Brāhmaṇa¹⁹ and the Jaiminīya Brāhmaṇa,²⁰ while even eleven are mentioned in the Kāṭhaka Upaniṣad,²¹ and twelve in the Kāṭhaka Saṃhitā,²² where the two breasts are added. Exactly what organs are taken to make up the numbers beyond seven is not certain.²³ The tenth is the navel (nābhi) in the Maitrāyaṇī Saṃhitā;²⁴ when eleven are named the Brahma-randhra²⁵ (suture in the crown) may be included; in the Atharvaveda,²⁶ as interpreted by the Bṛhadāraṇyaka Upaniṣad,²⁷ the seventh and eighth are the organs of taste and speech respectively. But usually these make one only, and the eighth and ninth are either in the breast²⁸ or below (the organs of evacuation).²⁹

The word Prāṇa has sometimes merely the general sense of breath, even when opposed to Apāna.³⁰ But its proper sense is beyond question 'breathing forth,' 'expiration,' and not as the St. Petersburg Dictionary explains it, 'the breath inspired,' a version due to the desire to interpret Apāna as 'expiration,' a meaning suggested by the preposition apa, 'away.' This being clearly shown both by the native scholiasts³¹ and by other evidence,³² Böhtlingk³³ later accepted the new view.

17 Taittirīya Samhitā, iii. 5, 10, 2; Taittirīya Brāhmaņa, iii. 1, 7, 4; Śatapatha Brāhmaņa, i. 5, 2, 5; Pañcavimša Brāhmaņa, xxii. 12, 5; Aitareya Āraņyaka, i. 4, 1; Śāṅkhāyana Āraņyaka, ii. 2; Av. v. 28, 1; x. 8, 43 (navadvāram), etc.

18 Jaiminīya Upanișad Brāhmaņa,

ii. 5, 9, 10; 6, 8.

19 xi. 6, 3, 17, where the eleventh is given as the Ātman.

- 20 ii. 77 (Journal of the American Oriental Society, 15, 240).
 - 21 v. I.
 - 22 xxxiii. 3.
- 23 Cf. Deussen, op. cit., 269; Keith, Aitareya Āranyaka, 185, 187.
 - 24 iv. 6, 1; Kāthaka Samhitā, ix. 16.
 - 25 Aitareya Upanisad, i. 3.
 - 26 x. 8, 9.
 - 27 ii. 2, 3, 4.
 - 28 Kāthaka Samhitā, xxxiii. 3.

- ²⁹ Jaiminīya Upanişad Brāhmaņa, ii. 5, 9, 10; 6, 8.
- ³⁰ Av. v. 4, 7 (Paippalāda). See Bloomfield, *Hymns of the Atharvaveda*, 552.
- 31 Rudradatta on Āpastamba Śrauta Sūtra, xii. 8, 8; xiv. 11, 1; Sāyaṇa on Śatapatha Brāhmaṇa, i. 1, 3, 2; Taittirīya Brāhmaṇa, ii. 5, 6, 4; Śaṅkara on Chāndogya Upaniṣad, i. 3, 2; Ānartīya on Śāṅkhāyana Śrauta Sūtra, vi. 8, 1, 2, etc.
- 32 Śatapatha Brāhmaṇa, ii. 2, 2, 15, as compared with Kātyāyana Śrauta Sūtra, iv. 8, 29; Brhadāraṇyaka Upaniṣad, iii. 2, 2; Jaiminīya Upaniṣad Brāhmaṇa, i. 60, 5; ii. 1, 16. 19; Aitareya Āraṇyaka, v. 1, 4. See Caland, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 55, 261-265; 56, 556-558; and Apāna.
 - 33 Zeitschrift, 55, 518.

Prāṇa-bhṛt denotes a 'living being' or 'man' in the Brhadāranyaka Upanisad¹ and the Śatapatha Brāhmana.2 Prānin has the same sense.3

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1 i. 5, 22; iii. I. 12.
  2 xi, 2, 6, 2.
  3 Aitareya Brāhmana, vii. 13; Sata-
patha Brahmana, vii. 4, 2, 2; x. 4,
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2, 2; Chāndogya Upanisad, ii. II. 2: Aitareya Upanisad, iii. 3, 3; Nirukta, vi. 36.

Pratar as a denotation of time signifies the 'early morning' in the Rigveda¹ and later.² Cf. Ahan.

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1 i. 125, 1; ii. 18, 1; iii. 41, 2; 52, 1;
iv. 35, 7; v. 76, 3, etc.
  2 Av. iv. 11, 12; vi. 128, 2; vii. 101, 1;
xi. 2, 16; Kāthaka Samhitā, xxxii. 7;
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Aitareya Brāhmaņa, ii. 31; iii. 22. 44; iv. 20; Satapatha Brāhmaņa, xi. 5, 1, 12; Chāndogya Upanisad, v. 11, 7,

Prātar-anuvāka occurs in the Brāhmanas as the name of the litany which begins the morning Soma libation.

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ii. 2, 3, 6; Aitareya Brāhmaṇa, ii. 15. xi. 5, 5, 9; Chāndogya Upaniṣad,
17. 18; iv. 19; v. 33; Satapatha ii. 24, 3; iv. 16, 2, etc.
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¹ Taittirīya Brāhmaņa, i. 5, 9, 7; | Brāhmaņa, iii. 9, 3, 7; iv. 3, 4, 21;

.Prātar-ahna Kauhala is the name of a teacher, a pupil of Ketu Vājya, in the Vamsa Brāhmana. Cf. Kauhada.

1 Indische Studien, 4, 372; Max Müller, Ancient Sanskrit Literature, 443.

Prā-tardani, 'descendant of Pratardana,' is the name of a prince in one passage of the Rigveda.1

1 vi. 27, 8. Cf. Ludwig, Translation of the Rigveda, 3, 157, 159.

Prāti-pīya is the patronymic of Balhika in the Satapatha Brāhmana (xii. 9, 3, 3).

Prāti-veśya is mentioned in the Vaméa (list of teachers) in the Śānkhāyana Āranyaka (xv. 1) as a pupil of Prativeśya.

Prāti-sutvana. See Pratīpa.

Prātī-bodhī-putra, 'son of a female descendant of Pratī-CC-0. Gurukul Kangri Collection, Haridwar VOL. II.

bodha,' is the name of a teacher in the Aitareya (iii. 1, 5) and the Śānkhāyana (vii. 13) Āranyakas.

Cf. Keith, Aitareya Aranyaka, 244, 310,

Prā-tṛda, 'descendant of Pratṛd,' is the patronymic of a teacher called Bhalla in the Jaiminiya Upanisad Brahmana (iii. 31, 4), and of another teacher in the Brhadaranyaka Upanisad (v. 13, 2).

Prā-deśa1 frequently occurs in the Brāhmaņas2 as a measure of length, a 'span.'3

- 1 'Formed with the pradesa' (probably 'indicator,' as a name of the forefinger; cf. pradeśinī, 'forefinger,' Āśvalāyana Śrauta Sūtra, i. 7; Śānkhāyana Śrauta Sūtra, i. 10, 1; ii. 9, 14).
- ² Aitareya Brāhmaṇa, viii. 5; Śatapatha Brāhmaṇa, iii. 5, 4, 5; Chāndogya Upanisad, v. 18, 1, etc.

3 That is, between thumb and forefinger.

Prā-dhvamsana, 'descendant of Pradhvamsana,' is the patronymic, in the Brhadaranyaka Upanisad,1 of the mythical Mrtyu, who is there said to be the pupil of Pradhvamsana.

1 ii. 5, 22; iv. 5, 28, Mādhyamdina.

Prāyaś-citta1 or Prāyaś-citti2 denotes a 'penance' or 'expiation,' both words occurring frequently in the later Samhitas and the Brahmanas. The penances are prescribed for every conceivable sort of ritual, social or moral; a complete list of them is included in the Sāmavidhāna Brāhmana.3

1 Satapatha Brāhmana, xii. 4, 1, 6; | Aitareya Brāhmana, iii. 11. 46; v. 27; Kauşītaki Brāhmaņa, v. 9; vi. 12, etc.

² Taittiriya Samhitā, ii. 1, 4, 1; iii. 1, 3, 2; v. 1, 9, 3; 3, 12, 1; Av. xiv. 1, 30; Vājasaneyi Samhitā, xxxix. 12; et seq.

vii. 2; Śatapatha Brāhmana, i. 1, 4, 9; iv. 5, 7, 1; xi. 5, 3, 8, etc.

3 See Konow's Translation, p. 43

Prā-vareya, 'descendant of Pravara,' is the patronymic of the Gargas in the Kāthaka Samhitā.1

1 xiii. 12 (Indische Studien, 3, 474).

Prā-vahi is the name of a teacher in the Kauṣītaki Brāhmana (xxvi. 4), where, however, Lindner's edition has Prāgahi.

Prā-vāhani, 'descendant of Pravāhana,' is the patronymic of a man called Babara in the Taittirīya Samhitā (vii. 1, 10, 2).

Prā-vṛṣ is the name of the 'rainy season' in the Rigveda1 and later.2

1 vii. 103, 3. 9. ² Av. xii. 1, 46; Kāthaka Samhitā. vii. 2, 4, 26, etc. xxxvi. 2; Taittirīya Brāhmana, i. 8,

4, 2; Śatapatha Brāhmaņa, v. 5, 2, 3;

Prā-vepa. See Prākāśa.

Prāś in the Atharvaveda¹ denotes a 'debater' or a 'debate,' while Pratiprāś² denotes an 'opponent in debate.'

1 ii. 27, I. 7. 2 ii. 27, 1. Cf. Bloomfield, American Journal of Philology, 7, 479 et seq.;

veda, 305, 306, who completely disproves the theory that Prās meant 'means of life,' 'victuals' (cf. Böhtlingk, s.v. prati-Atharvaveda, 73; Hymns of the Atharva- | prās).

Prāśnī-putra ('son of Prāśnī') Āsuri-vāsin is mentioned in the last Vamsa (list of teachers) of the Brhadaranyaka Upanisad¹ as a pupil of Āsurāyana.

1 vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kānva).

Prā-śravana. See Prāsravana.

Prā-saca, m., in the Taittirīya Samhitā1 denotes a 'cloudburst,' while in the Taittirīya Brāhmaņa2 the adjective prāsacyah (āpah) means '(waters) produced by torrential rain.'

1 vii. 5, 11, 1; according to the | 2 iii. 12, 7, 4; according to the commentator, 'congealing.' commentator, 'congealed' (water).

Prā-sāda in the sense of 'palace' does not occur until the late Adbhuta Brāhmana.1 Cf. Prākāra.

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Prā-sravaṇa occurs as part of the local name Plakṣa Prāsravaṇa. It also appears as a patronymic 'descendant of Prasravaṇa,' applied to Avatsāra in the Kauṣītaki Brāhmaṇa.¹

1 xiii. 3. There is also a various reading, Prāśravaņa.

Priyangu denotes 'panic seed' (Panicum italicum) in the Yajurveda Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Samhitā, ii. 2, 11, 4; Kāthaka Samhitā, x. 11; Maitrāyanī Samhitā ii. 1, 8; Vājasaneyi Samhitā, xviii. 12.
² Taittirīya Brāhmaņa, iii. 8, 14, 6 Aitareya Brāhmaṇa, viii. 16; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva), with Śaṅkara's note.

Cf. Zimmer, Altindisches Leben, 241.

Priya-medha is the name of a seer in the Rigveda, where his family, the Priyamedhas, are also repeatedly alluded to. It is not probable that any hymns are really Priyamedha's own composition. See also Praiyamedha.

1 i. 139, 9; viii. 5, 25; Priyamedhavat, 2 i. 45, 4; viii. 2, 37; 3, 16; 4, 20; i. 45, 3; Priyamedha-stuta, viii. 6, 45. 8, 18; 69, 8; 87, 3; x. 73, 11.
3 Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 217.

Priya-ratha is the name of a patron of the Pajras in the Rigveda.¹

1 i. 122, 7. Cf. Ludwig, Translation of the Rigveda, 3, 150.

Priya-vrata Somāpi¹ or Saumāpi is the name of a teacher in the Aitareya Brāhmaṇa¹ and the Śāṅkhāyana Āraṇyaka,² in which he is said to be the son of Somapa. The name Priya-vrata is also found in the Śatapatha Brāhmaṇa,³ where a Rauhiṇāyana of that name is mentioned as a teacher.

1 vii. 34. 2 xv. 1.

³ x. 3, 5, 14. Cf. Weber, Indische Studien, 8, 136, n.

Prenkha, 'swing,' is mentioned in the description of the Mahāvrata rite, given in the Kāṭhaka Saṃhitā,¹ the Aitareya

1 xxxiv. 5.

Praisa Digitized by Arya Samai Foundation Chennai and eGangotti DEAD MAN—SERVANT—LITURGICAL DIRECTION 153

Āraņyaka,² the Pañcaviṃśa Brāhmaṇa,³ and elsewhere.⁴ As far as can be judged from the notices available,⁵ the swing was made just like a modern swing. See also Plenkha.

² i. 2, 3. 4; v. I, 3, etc.

3 v. 5, 7.

⁴ Sānkhāyana Āraņyaka, ii. 17, etc.

⁵ Śāṅkhāyana Srauta Sūtra, xvii. 1, 11; 7, 2, etc.

Preta, 'departed,' is used to denote a 'dead man' in the Satapatha Brāhmaṇa,¹ but not in the sense of 'ghost,' which only appears later, in post-Vedic literature.

1 x. 5, 2, 13; Brhadāraņyaka Upanişad, v. 11, 1, etc.

Predi. See Proti.

Preṣya ('to be sent' on an errand) denotes a menial servant or slave, being applied in the Aitareya Brāhmaṇa¹ to the Śūdra. In the Atharvaveda² the adjective praiṣya, 'menial,' occurs.

1 vii. 29. See also Kausstaki Brāhmaņa, xvii. 1.

² v. 22, 14.

Praiya-medha, 'descendant of Priyamedha,' is a patronymic of the priests who sacrificed for the Ātreya Udamaya in the Aitareya Brāhmaṇa.¹ They appear in the Yajurveda Saṃhitās² as priests who 'knew all' (sacrificial lore). Three Praiyamedhas are referred to in the Taittirīya Brāhmaṇa.³ In the Gopatha Brāhmaṇa⁴ they are called Bharadvājas.

1 viii. 22.

Praisa is a liturgical term meaning 'direction' or 'invitation, repeatedly found in the later Samhitās¹ and the Brāhmaṇas.²

² Aitareya Brāhmaṇa, ii. 13; iii. 9;

v. 9, etc.; Śatapatha Brāhmaņa, iv. 1, 3, 15; xiii. 5, 2, 23; Kauşītaki Brāhmaņa, xxviii. 1, etc.

² Kāthaka Samhitā, vi. 1 (Indische Studien, 3, 474); Maitrāyanī Samhitā, i. 8, 7; Lévi, La doctrine du sacrifice, 150.

³ ii. 1, 9, 1 et seq.

⁴ i. 3, 15. The name is also written Prayyamedha and, incorrectly, Praiyyamedha.

¹ Av. v. 26, 4; xi. 7, 18; xvi. 7, 2; Taittirīya Saṃhitā, vii. 3, 11, 2; Vājasaneyi Saṃhitā, xix. 19, etc.

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Proti Kauśāmbeya Kausuru-bindi ('descendant of Kusuru-binda') is mentioned in the Śatapatha Brāhmaṇa¹ as a pupil and contemporary of Uddālaka. In the Taittirīya Saṃhitā,² on the other hand, Kusurubinda is called Auddālaki, 'descendant of Uddālaka,' a fact which seems to indicate that little value is to be attached to these patronymics and allegations of contemporaneousness.

¹ xii. 2, 2, 13. In the parallel passage, Gopatha Brāhmaṇa, i. 2, 24, Predi Kausāmbeya Kausuravinda is the form of the name.

² vii. 2, 2, 1. Cf. Bloomfield, Atharvaveda, p. 115.

Proṣṭha, denoting perhaps a 'bench,' is found in the Rigveda¹ in the adjective proṣṭhaśaya, 'lying on a bench,' used of women, and uncompounded in the Taittīriya Brāhmaṇa.² In the first passage it is distinguished from Talpa and Vahya, but what the exact difference was there is not sufficient evidence to show.

1 vii. 55, 8. 2 ii. 7, 17, 1. Cf. Zimmer, Altindisches Leben, 154.

Prostha-pada, m., -padā, f. ('foot of a bench'), is the name of a double Nakṣatra.

Proștha-pāda Vārakya is mentioned in a Vamsa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1) as a pupil of Kamsa Vāraki.

I. Plakṣa is the name of the waved leaf fig-tree (Ficus infectoria), a large and beautiful tree with small white fruit. It is mentioned in the Atharvaveda¹ and the Taittirīya Saṃhitā² along with the Nyagrodha and the Parṇa. Its name is altered in the latter Saṃhitā³ to Prakṣa for the sake of an etymology. It is also mentioned in the Brāhmaṇas.⁴

v. 5, 5.
 vii. 4, 12, 1. Cf. iii. 4, 8, 4;
 Maitrāyanī Samhitā, iii. 10, 2.

³ vi. 3, 10, 2.

⁴ Aitareya Brāhmaṇa, vii. 32; viii, 16; Taittirīya Brāhmaṇa, iii. 8, 19, 2; Śatapatha Brāhmaṇa, iii. 8, 3, 10. 12, etc. Cf. Zimmer, Altindisches Leben, 58.

- 2. Plaksa Dayyāmpāti ('descendant of Dyāmpati' Dyāmpāta) was a contemporary of Atyamhas Āruni in the Taittirīya Brāhmana (iii. 10, 9, 3, 5).
- 3. Plaksa Prā-sravaņa is the name of a locality, forty-four days' journey from the spot where the Sarasvatī disappears. It is mentioned in the Pancavimsa Brahmana and the Jaiminīya Upaniṣad Brāhmaṇa.2 In the latter text it is said that the middle of the earth is only a span (Prādeśa) to the north of it. In the Rigveda Sūtras3 the locality is called Plākṣa Prasravaṇa, and is apparently meant to designate the source of the Sarasvatī rather than the place of its reappearance.

2 iv. 26, 12.

1 xxv. 10, 16. 22; Kātyāyana Scauta | 1; Śāńkhāyana Śrauta Sūtra, xiii. 29. 24.

Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 31, n. 2.

Plati is the name of a man, the father of the seer of two hymns of the Rigveda.1

1 x. 63, 17; 64, 17. Cf. Ludwig, Translation of the Rigveda, 3, 133.

I. Plava ('float') denotes a 'boat' in the Rigveda and later.2

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v. 3, 10, 2; vii. 3, 5, 2; Pañcavimsa
1 i. 182, 5.
<sup>2</sup> Av. xii, 2, 48 : Taittirīya Samhitā, Brāhmana, xi, 10, 17, etc.
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2. Plava is the name of an aquatic bird mentioned in the list of victims at the Asvamedha ('horse sacrifice') in the Yajurveda Samhitas.1 Perhaps the 'pelican' is meant.

1 Taittirīya Samhitā, v. 5, 20, 1; Maitrāyanī Samhitā, iii. 14, 15; Vājasaneyi Samhitā, xxiv. 34. Cf. Zimmer, Altindisches Leben, 93.

Plākṣi, 'descendant of Plakṣa,' is the name of a man mentioned in the Taittirīya Āranyaka1 and the Taittirīya

Sūtra, xxiv. 6, 7; Lātyāyana Śrauta Sūtra, x. 17, 12. 14.

³ Asvalāyana Śrauta Sūtra, xii. 6,

Prātiśākhya.² In the same Prātiśākhya³ a Plākṣāyaṇa, or 'descendant of Plākṣa,' is mentioned.

² i. 5. 9; ii. 2. 6.

**Gf. Weber, Indische Studien, 1, 35.

Plāta, 'descendant of Plati,' is the patronymic of Gaya in the Aitareya Brāhmaṇa (v. 2).

Plā-yogi, 'descendant of Playoga,' is the patronymic of Āsaṅga in the Rigveda.¹ According to the Śāṅkhāyana Śrauta Sūtra,²Āsaṅga was a woman, but became a man. This version, repeated by Sāyaṇa in his commentary on the Rigveda,³ is a mere blunder based on the fact that an additional verse, tacked on to the hymn,³ contains the expression śaśvatī nārī, which has been taken to mean 'his wife Śaśvatī,'⁴ instead of merely 'every woman.'

- 1 viii. 1, 33.
- ² xvi. 11, 17. ³ viii. 1, 34. *Cf.* Hopkins, *Religions* of *India*, 150.
- ⁴ So even Griffith, Hymns of the Rigveda, 2, 107. But see Oldenberg, Rgveda-Noten, 1, 354.

Plāśuka is found in the Śatapatha Brāhmaṇa (v. 3, 3, 2) as an epithet of Vrīhi, 'rice,' in the sense of 'shooting up rapidly.'

Plīhā-karṇa as an epithet of cattle in the Yajurveda Saṃhitās¹ probably denotes 'having a spleen-shaped mark branded on the ear,' not as Mahīdhara in his commentary on the Vājasaneyi Saṃhitā² takes it, 'having a disease called Plīhan in the ear.'

Plusi is the name of some noxious insect in the Rigveda. It is also included in the list of victims at the Asvamedha

1 i. 191, 1.

Maitrāyaņī Samhitā, iii. 13, 5 (cf. iv. 2, 9); Vājasaneyi Samhitā, xxiv. 24.

('horse sacrifice') in the Yajurveda Samhitās,2 and is mentioned in the Brhadaranyaka Upanisad.3 Possibly a species of ant may be meant.

² Maitrāyanī Samhitā, iii. 14, 8; Vājasaneyi Samhitā, xxiv. 29. Cf. Zimmer, Altindisches Leben, 08.

Plenkha is a variant form of Prenkha, 'swing,' found in the Taittirīya Samhitā (vii. 5, 8, 5) and the Taittirīya Brāhmana (i. 2, 6, 6).

PH.

Phana occurs in some manuscripts of the Kausītaki Upanisad,1 and is explained as meaning an 'ornament.' But it is merely a misreading of the correct word phala in the compound phalahastāh, 'bearing fruits in their hands.'

1 i. 4. Cf. Weber, Indische Studien, 1, 398; Keith, Sankhayana Aranyaka, 19, n. I.

Pharvara, a word occurring only once in the Rigveda,1 cannot be interpreted with certainty. It may mean a 'field in bloom.'2 Sāyaṇa3 explains it as 'filler,' and Grassmann as perhaps a 'sower.'4

1 x. 106, 2,

² Cf. Weber, Indische Studien, 17, 260. 3 In his commentary on Rv. x. 106, 2.

He explains the intensive form par-

pharat, occurring in the same hymn (x. 106, 7), as from a verb meaning to 'fill.'

4 Wörterbuch, s.v.

Phala, denoting 'fruit' generally, especially the fruit of a tree, occurs in the Rigveda 1 and later.2

1 iii. 45, 4; x. 146, 5.

Satapatha Brāhmaņa, xiii. 4, 4, 8; ² Av. vi. 124, 2; Taittirīya Samhitā, Brhadāranyaka Upanisad, vi. 4, 1, etc., vii. 3, 14, 1; Vājasaneyi Samhitā, x. 13; and see Phana.

3 Satapatha Brāhmana, iii. 3, 4, 9;

Phalaka denotes 'plank,' as applied in the construction of a cart or chariot, or as used for pressing Soma (adhi-savane phalake),2 or for any other purpose.3

xiii. 4, 3, 1; Aitareya Āraņyaka, i. 2, 3 ² Aitareya Brāhmaṇa, vii. 30. (of the swing), etc.

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¹ Pañcavimsa Brāhmaņa, xvii. 1, 14 (cf. Indische Studien, 1, 33, 44).

Digitized by Arya Samaj Foundation Chennal and Cangot Phalavatī 58 A PLANT—BUTTER—PLOUGHSHARE—TRUMPEP Phalavatī

Phalavatī, 'fruitful,' is the name of a plant in the Ṣaḍviṃśa Brāhmaṇa,¹ identified by the scholiast with the Priyangu.

1 v. 2. Cf. Weber, Omina und Portenta, 315.

Phalgu. See Naksatra.

Phalgunī. See Nakṣatra.

Phāṇṭa in the Śatapatha Brāhmaṇa¹ is said to denote the first particles of butter produced by churning, 'creamy butter.'

1 iii. 1, 3, 8. Cf. Eggeling, Sacred Books of the East, 26, 14, n. 1.

Phāla, 'ploughshare,' occurs in the Rigveda¹ and later.² Cf. Lāṅgala.

1 iv. 57, 8; x. 117, 7.

ploughed land,' as opposed to āraṇya, 'wild,' Kāṭhaka Saṃhitā, xii. 7; Kauṣītaki Brāhmaṇa, xxv. 15.

B.

Baka Dālbhya ('descendant of Dalbha') is the name of a person mentioned in the Jaiminīya Upaniṣad Brāhmaṇa as constraining Indra for the Ājakeśins (i. 9, 2), and as a Kuru-Paneāla (iv. 7, 2).

Bakura is mentioned in one passage of the Rigveda, where it is said that the Aśvins made light for the Āryan by blowing their Bakura against the Dasyus. According to the Nirukta, the thunderbolt is meant; but much more probable is Roth's view, that the object blown was a musical instrument. See also Bākura.

² Kāṭhaka Samhitā, xix. 1. Cf. suphāla, Av. iii. 17. 5; Maitrāyanī Samhitā, ii. 7, 12; phāla-kṛṣṭa, 'growing on

¹ i. 117, 21.

² vi. 25. Cf. Naighantuka, iv. 3.

³ St. Petersburg Dictionary, s.v.

Cf. Zimmer, Altindisches Leben, 290; Muir, Sanskrit Texts, 5, 466.

Baja is the name in the Atharvaveda1 of a plant used against a demon of disease. Some sort of mustard plant may be meant.2

1 viii. 6, 3. 6. 7. 24. Whitney, Translation of the Atharvaveda, 494.

Badara denoting, like Karkandhu and Kuvala, a kind of jujube, is mentioned in the Yajurveda Samhitas1 and the Brāhmanas.2

1 Kāthaka Samhitā, xii. 10; Maitrāyanī Samhitā, iii. 11, 2; Vājasaneyi Samhitā, xix. 22. 90: xxi. 30.

² Taittiriya Brāhmana, i. 8, 5, 1;

Satapatha Brāhmaņa, v. 5, 4, 10; xii. 7, 1, 3; 2, 9; 9, 1, 8, etc.; Jaiminīya Brāhmaņa, ii. 156, 5.

Badvan seems in one passage of the Pancavimsa Brahmana¹ to denote a 'causeway.' It is said to be firmer than an ordinary road.

1 i. 1, 4. Cf. Latyayana Srauta Sutra, i. 1, 23.

Bandhana denotes a 'rope' or other fastening in the Atharvaveda 1 and later.2

1 Av. iii. 6, 7 (of a boat, Nau); (of a horse); Taittirīya Brāhmaņa, iii. 8, 9, 4; Chāndogya Upaniṣad, ² Satapatha Brāhmana, xiii. 1, 6, 2 vi. 8, 2; Nirukta, xii. 38, etc.

Bandhu, denoting 'relationship' in the abstract and 'relation '2 in the concrete, occurs in the Rigveda and later.

12, etc.; Av. v. 11, 10. 11; Vājasaneyi Samhitā, iv. 22; x. 6, etc.

² Rv. i. 164, 33; vii. 67, 9; Av. x. 10, 1, 4, etc.

1 Rv. v. 73, 4; vii. 72, 2; viii. 73, | 23; Taittirīya Brāhmaņa, iii. 7, 5, 5, etc.; bandhumant, 'having relations,' Rv. viii. 21, 4; Taittirīya Samhitā, i. 5,

Babara Prā-vāhani ('descendant of Pravāhaņa') is the name of a man who, according to the Taittirīya Samhitā,1 wished to become an orator, and obtained rhetorical power by the use of the Pancaratra sacrifice.

> 1 vii. 1, 10, 2. Cf. Geldner, Vedische Studien, 2, 148. CC-0. Gurukul Kangri Collection, Haridwar

1. Babhru is the name, in the Rigveda, of a Rsi who received gifts from King Rnamcaya. The same Babhru may be meant in another passage,2 where he is mentioned as a protégé of the Aśvins; but it is doubtful whether the word is a proper name at all in the Atharvayeda.3

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1 v. 30, II. I4.
<sup>2</sup> viii, 22, 10.
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of the Rigveda, 3, 126. But Whitney, Translation of the Atharvaveda, 199, denies that a proper name is meant.

Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 214.

- 2. Babhru Kaumbhya ('descendant of Kumbha') is the name of the seer of a Saman or Chant in the Pancavimsa Brāhmana (xv. 3, 13).
- 3. Babhru Daivā-vṛdha is mentioned in the Aitareya Brāhmana (vii. 34) as a pupil of Parvata and Nārada.

Bamba Aja-dvisa ('descendant of Aja-dvis') is mentioned as a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (ii. 7, 2). Bimba is a various reading.

Bambā-Viśvavayasau are the names, in the form of a compound, of two Rsis who, according to the Yajurveda Samhitās,1 invented a certain rite.

1 Taittirīya Samhitā, vi. 6, 8, 4; | Kāthaka Samhitā xxix. 7, where the reading adopted in the text is Bambhā, though the reading of the Berlin manuscript is Bambhar. The name is taken | iv. 7, 3, has Bamba-,

to be Bambā by the St. Petersburg Dictionary; but Bamba is possible, the Dvandva compound accounting for the form with ā. The Maitrāyanī Samhitā,

Barāsī is found in the Kāthaka Samhitā¹ and the Pañcaviṃśa Brāhmana² denoting a garment of some kind.

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mentator explains it as made of bark);
2 xviii, 9, 16 (where the com- xxi. 3, 4.
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Baru is the name of the author of a hymn of the Rigveda¹ according to the Brahmanas2 of that Veda.

³ iv. 29, 2. It is here taken as a proper name by the St. Petersburg Dictionary, s.v.; Ludwig, Translation

² Aitareya Brāhmaņa, vi. 25; Kauṣītaki Brāhmaṇa, xxv. 8. 1 x 96.

Barku Vārṣṇa ('descendant of Vṛṣan') is the name of a teacher in the Śatapatha Brāhmaṇa.¹

¹ i. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, iv. 1, 8 (Mādhyaṃdina = iv. 1, 4 Kāṇva).

Barhis is found repeatedly in the Rigveda¹ and later² denoting the litter of grass strewn on the sacrificial ground on which the gods are summoned to seat themselves.

¹ i. 63, 7; 108, 4; iii. 4, 4, etc. Vājasaneyi Samhitā, ii. 1; xviii. 1, ² Taittirīya Samhitā, vi. 2, 4, 5; etc.

Balākā, 'crane,' is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹

¹ Taittirīya Samhitā, v. 5, 16, 1; Vājasaneyi Samhitā, xxiv. 22. 23. Cf. Maitrāyaņī Samhitā, iii. 14, 3. 14; Zimmer, Altindisches Leben, 92.

Balāya is the name of an unknown animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹

Vājasaneyi Samhitā, xxiv. 38; Maitrāyanī Samhitā, iii. 14, 19.

Balāsa is the name of a disease mentioned several times in the Atharvaveda¹ and occasionally later.² Mahīdhara³ and Sāyaṇa⁴ interpret the term as 'consumption.' Zimmer⁵ supports this view on the ground that it is mentioned ⁶ as a kind of Yakṣma, makes the bones and joints fall apart (asthi-sraṃsa, paruḥ-sraṃsa), ⁷ and is caused by love, aversion, and the heart, ⁸ characteristics which agree with the statements of the later Hindu medicine.⁹ It is in keeping with a demon of the character of consumption that Balāsa should appear as an accompaniment of Takman.¹⁰ Grohmann, ¹¹ however, thought

¹ iv. 9, 8; v. 22, 11; vi. 14, 1; 127, 1; ix. 8, 8; xix. 34, 10.

² Vājasaneyi Samhitā, xii. 97.

³ On Vājasaneyi Samhitā, loc. cit.

⁴ On Av. xix. 34, 10.

⁵ Altindisches Leben, 385-387.

⁶ Av. ix. 8, 10.

⁷ Av. vi. 14, 1.

⁸ ix. 8, 8.

⁹ Wise, Hindu System of Medicine, 321, 322.

¹⁰ Av. iv. 9, 8; xix. 34, 10.

¹¹ Indische Studien, 9, 396 et seq.

that a 'sore' or 'swelling' (in the case of fever caused by dropsy) was meant. Bloomfield 12 considers that the question is still open. Ludwig 13 renders the word by 'dropsy.'

As remedies against the disease the salve (Anjasa) from Trikakud¹⁴ and the Jangida¹⁵ plant are mentioned.

12 Hymns of the Atharvaveda, 450.

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- 13 Translation of the Rigveda, 3, 510.
- Av. iv. 9, 8.
 Av. xix. 34, 10.

[Bali

Bali occurs several times in the Rigveda¹ and often later² in the sense of tribute to a king or offering to a god. Zimmer³ thinks that the offerings were in both cases voluntary. He compares the notices of the Germans in Tacitus,⁴ where the kings of the tribes are said to receive gifts in kind as presents, but not a regular tribute. There seems to be no ground whatever for this view. No doubt in origin the prerogatives of monarchy were due to voluntary action on the part of the tribesmen,⁵ but that the Vedic peoples, who were essentially a body of conquering invaders, were in this state is most improbable, and the attitude of the Vedic Indian to his gods was at least as compatible with tribute as with voluntary gifts. Zimmer admits that in the case of hostile tribes⁶ tribute must be meant even in the Rigveda. See also Rājan.

1 To a god, Rv. i. 70, 9; v. 1, 10; viii. 100, 9; to a king, in the compound bali-hrt, 'paying tribute,' vii. 6, 5; x. 173, 6.

² Metaphorically: Av. vi. 117, 1; Taittirīya Brāhmaṇa, i. 2, 3, 2; Kāṭhaka Saṃhitā, xxix. 7; Taittirīya Upaniṣad, i. 5, 3, etc.; bali-hṛt, Av. xi. 4, 19; Kāṭhaka Saṃhitā, loc. cit.; bali-hūra, Av. xi. 1, 20; literally: Av. iii. 4, 3; Taittirīya Brāhmaṇa, ii. 7, 18, 3; iii. 12, 2, 7; Satapatha Brāhmaṇa, i. 3, 2, 15; 5. 3, 18; 6, 3, 17; xi 2, 6, 14; Pañca-viméa Brāhmaņa, xv. 7, 4; Aitareya Brāhmaņa, vii. 29 (cf. vii. 34); bali-hrt, Kāṭhaka Saṃhitā, xxix. 9; Taittirīya Saṃhitā, i. 6, 2, 1.

- 3 Altindisches Leben, 166, 167.
- 4 Germania, 15.
- b Later, too, benevolences (pranayā-kriyā) were known. See Fleet, Journal of the Royal Asiatic Society, 1909, 760-762.
 - 6 See Rv. vii. 6, 5; 18, 19.

Balkasa denotes impure matter given off in the process of fermentation in the Śatapatha Brāhmaṇa.¹ The exact sense

¹ xii. 8, 1, 16; 9, 1, 2.

may be either 'scum,' 'sediment,' or perhaps more probably vegetable matter in the form of 'husks.' 3

² St. Petersburg Dictionary, s.v., | ³ Eggeling, Sacred Books of the East, Flocken ('flakes'). | 44, 236, n. 1.

Balbaja is the name of the grass called *Eleusine indica*. It is mentioned in the Atharvaveda, and is said in the Yajurveda Saṃhitās to be produced from the excrements of cattle. In the Kāṭhaka Saṃhitā it is stated to be used for the sacrificial litter (Barhis) and for fuel. Baskets or other products made from this grass are referred to in a Dānastuti ('Praise of Gifts') in the Rigveda.

1 xiv. 2, 22. 23.

² Taittirīya Samhitā, ii. 2, 8, 2; Kāthaka Samhitā, x. 10; Maitrāyanī Samhitā, ii. 2, 5. S viii. 55, 3.

Cf. St. Petersburg Dictionary, s.v.;

Zimmer, Altindisches Leben, 69, 70.

I. Balhika is the name of a people in the Atharvaveda¹ where the fever (Takman) is called upon to go to the Mūjavants, the Mahāvṛṣas, and the Balhikas. The Mūjavants are quite certainly a northern tribe, and though, as Bloomfield² suggests, the passage may contain a pun on Balhika as suggesting 'outsider' (from bahis, 'without'), still no doubt the name was chosen from a northern tribe. But the view of Roth³ and Weber,⁴ which Zimmer⁵ once accepted, that an Iranian tribe is referred to (cf. Balkh), is not at all probable. Zimmer⁶ shows that there is no need whatever to assume Iranian influence. See also Parśu.

2. Balhika Prātipīya is the name of a Kuru king in the Śatapatha Brāhmaṇa, where he appears as having been opposed to the restoration of Duṣṭarītu Pauṃsāyana to his hereditary sovereignty over the Srnjayas, but as having failed to prevent

¹ v. 22, 5. 7. 9.

² Hymns of the Atharvaveda, 446.

³ Zur Litteratur und Geschichte des Weda, 41.

⁴ Indische Studien, 1, 205; Proceedings of the Berlin Academy, 1892, 985-995.

Altindisches Leben, 130.
 Op. cit., 431-433.

Cf. Whitney, Translation of the Atharvaveda, 260; Hopkins, Great Epic of India, 373.

the restoration being carried out by Revottaras Pāṭava Cākra Sthapati. The epithet Prātipīya is curious: if it connects him with Pratīpa (whose son he is in the Epic), the form is remarkable, Zimmer² indeed tacitly altering it to Prātīpīya. In the Epic and the Purāṇas³ he is in the form of Vāhlīka made a brother of Devāpi and Śantanu, and a son of Pratīpa. To base chronological conclusions on this⁴ would be utterly misleading, for the facts are that Devāpi was son of Rṣṭiṣeṇa and a priest, while Śantanu was a Kuru prince of unknown parentage, but not probably a son of Pratīpa, who seems to be a late figure in the Vedic age, later than Parikṣit, being his great-grandson in the Epic. Very possibly Balhika was a descendant of Pratīpa. Why he bore the name Balhika must remain uncertain, for there is no evidence of any sort regarding it.

- 2 Altindisches Leben, 432.
- 3 See Muir, Sanskrit Texts, 12, 273 et seq.; Sieg, Die Sagenstoffe des Rgveda, 131-136.

A Pargiter, Journal of the Royal Asiatic Society, 1910, 52.

Balbūtha is mentioned in one hymn of the Rigveda,¹ along with Tarukṣa and Pṛthuśravas, as a giver of gifts to the singer. He is called a Dāsa, but Roth² was inclined to amend the text so as to say that the singer received a hundred Dāsas from Balbūtha. Zimmer's³ suggestion that he may have been the son of an aboriginal mother, or perhaps an aboriginal himself, seems probable.⁴ If this was the case, it would be a clear piece of evidence for the establishment of friendly relations between the Āryans and the Dāsas.

- 1 viii. 46, 32.
- 2 St. Petersburg Dictionary, s.v. dasa.
- 3 Altindisches Leben, 117.
- 4 Weber, Episches im vedischen Ritual, 30; Griffith, Hymns of the Rigveda, 2, 106.
- 1. Basta denotes the 'goat' in the Rigveda¹ and the later literature.²
- 1 i. 161, 13. The passage is unintelligible; for a guess, see Tilak, Orion, 166 et seq., and cf. Hillebrandt, Vedische Mythologie, 3, 145, n. 2.

² Taittirīya Samhitā, ii. 3, 7, 4; v. 3, 1, 5; 7, 10, 1; Kāthaka Samhitā, xvii. 2;

Vājasaneyi Samhitā, xiv. 9; Taittirīya Brāhmaņa, i. 3, 7, 7; Brhadāraņyaka Upaniṣad, i. 4, 9 (Mādhyaṃdina = i. 4, 4 Kāṇva), etc., and cf. Av. viii. 6, 12; xi. 9, 22.

2. Basta Rāmakāyana is the name of a teacher in the Maitrāyaņī Samhitā (iv. 2, 10). The patronymic is variously read Samakāvana.

Bahu-vacana denotes in grammatical terminology the 'plural' in the Satapatha Brāhmaņa1 and the Nirukta.2 So dvivat, bahuvat, in the Nirukta3 means 'in the dual and the plural.'

1 xiii. 5, 1, 18.

2 v. 23; xi. 16; xii. 7 (which recognises the plural majestatis).

3 ii. 24. 27; xi. 16.

Bahv-rca denotes an adherent of the Rigveda. The term is found in the Brahmanas 1 of the Rigveda, in the Satapatha2 and the Pañcavimsa Brāhmaņas,3 and in the Āranyakas of the Rigveda.4

1 Aitareya Brāhmana, ii. 36; v. 2; 3 v. 6. 6. vi. 18; Kauşītaki Brāhmaņa, vi. 11; 4 Aitareya Āranyaka, iii. 2, 3; xvi. 9. Sankhayana Āranyaka, viii. 4.

2 x, 5, 2, 20; xi. 5, 1, 10.

Bākura in one passage of the Rigveda (ix. 1, 8) is used as an epithet of Drti, the combined words denoting a wind instrument of some kind. Cf. Bakura.

Bādeyī-putra ('son of Bādeyī') is mentioned in the last Vaméa (list of teachers) of the Mādhyamdina recension of the Brhadaranyaka Upanisad (vi. 4, 30) as a pupil of Mausikiputra.

Bana denotes 'arrow' in the Rigveda (vi. 75, 17) and later (Av. iii. 23, 2; vi. 105, 2, etc.).

Banavant in the Brhadaranyaka Upanişad (iii. 8, 2) denotes an 'arrow' like Bana. Its more normal sense is 'quiver' (lit., 'containing arrows'), which is its sense in the Vajasaneyi Samhitā (xvi. 10) and the Śatapatha Brāhmaņa (v. 3, 1, 11).

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Bādarāyaṇa ('descendant of Badara') is the name of a teacher in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.¹

¹ Cf. Weber, Indische Studien, 4, 377. | Śrauta Sūtra, iv. 3, 18; Weber, Indische Bādari is found in the Kātyāyana | Studien, 1, 34, n.

Bādhyoga ('descendant of Badhyoga') is the patronymic of Jihvāvant, a pupil of Asita Vārṣagaṇa, in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 33).

Bādhva is the name of a teacher in the Aitareya Āraṇyaka (iii. 2, 3). The reading in the Śāṅkhāyana Āraṇyaka (viii. 3) is Vātsya.¹

1 See Keith, Aitareya Āranyaka, 249, n. I.

Bābhrava, 'descendant of Babhru,' is the patronymic of Vatsanapāt in the Brhadāranyaka Upaniṣad.¹ In the legend of Śunaḥśepa² the Kāpileyas and the Bābhravas are enumerated as the descendants of Śunaḥśepa under his adoptive name of Devarāta Vaiśvāmitra. A Sāman, or Chant, of Babhru is mentioned in the Pañcaviṃśa Brāhmaṇa.³

ii. 5, 22; iv. 5, 28 (Mādhyamdina | 2 Aitareya Brāhmaņa, vii. 17. The =ii. 6, 3; iv. 6, 3 Kānva).
 ³ xv. 3, 12.

Bābhravya, 'descendant of Babhru,' is the patronymic of Girija in the Aitareya Brāhmaṇa (vii. 1), and of Śankha in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Bārhat-sāmā is an anomalously formed word meaning 'daughter of Bṛhatsāman' in the Atharvaveda, where her name occurs in a hymn for easy conception.

1 v. 25, 9. Cf Whitney, Translation of the Atharvaveda, 267.

Bārhas-patya, 'descendant of Brhaspati,' is the patronymic of the mythical Śaṃyu.¹

¹ Taittirīya Samhitā, ii. 6, 10, 1; v. 2, 6, 4; Śatapatha Brāhmana, i. 9, 1, 24; Nirukta, iv. 21, etc.

. Bāla denotes 'boy,' 'young child,' in the Upaniṣads.¹ The later definition² makes childhood extend to the sixteenth year.

1 Chāndogya Upaniṣad, v. 1, 11; 24, 5; Kāṭhaka Upaniṣad, ii. 6.

² St. Petersburg Dictionary, s.v.

Bālandana is a variant of Bhālandana, the patronymic of Vatsaprī.

1 See Weber, Indische Studien, 3, 459, 478.

Bālāki, Bālākyā. See Dṛpta-bālāki and Kāśyapī-bālākyā-māṭharī-putra.

Bāleya is a patronymic ('descendant of Bali') of Gandharvāyaņa in the Baudhāyana Śrauta Sūtra (xx. 25).

Bāşkala. See Vārkali.

Bāṣkiha, 'descendant of Baṣkiha,' is the patronymic of Śunaskarṇa in the Pañcaviṃśa Brāhmaṇa.¹ In the Baudhāyana Śrauta Sūtra² he is a descendant of Śibi.

1 xvii. 12. 6.

2 xxi. 17. See Caland, Über das rituelle Sūtra des Baudhāyana, 28.

Bāhīka is applied in the Śatapatha Brāhmaṇa¹ to the people of the west, of the Panjab,² as opposed to the Prācyas or easterns. They are said to have called Agni by the name of Bhaya.

1 i. 7, 3, 8.

mana, which regards as the middle the land to the east of the Sarasvatī.

² Cf. Mahābhārata, viii. 2030 et seq., where the Bāhīkas are defined as the people of the Panjab and the Indus. This coincides exactly with what seems to be meant by the Satapatha Brāh-

Cf. Weber, Indische Studien, 1, 189; 2, 37; Eggeling, Sacred Books of the East, 12, 201, n 2.

Bāhu, 'arm,' as a measure of length, is found in the Taittirīya Saṃhitā (vi. 2, 11, 1) and often in the Sūtras.

Bāhu-vṛkta is the name of a man, apparently a Rṣi, who overcame foes in battle, according to the Rigveda.¹

1 v. 44, 12. Cf. Ludwig, Translation | kramaṇī (Index) attributes to him two of the Rigveda, 3, 138, 139. The Anu- hymns of the Rigveda, v. 71 and 72.

Bidala-kārī, 'female splitter of bamboos,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ Eggeling² renders the word as 'basket-maker.'

¹ Vājasaneyi Samhitā, xxx. 8; bidalakāra, Taittirīya Brāhmaṇa, iii. 4, 5, 1. | ² Sacred Books of the East, 44,

Bimba appears in one passage of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 5, 6) to denote the plant Momordica monadelpha.

Bilva is the name of the wood-apple tree (Aigle marmelos). It is mentioned in the Brāhmaṇas¹ and in the Atharvaveda,² where a reference to its valuable fruit may be intended. According to the Taittirīya Saṃhitā,³ the sacrificial post was made of Bilva wood in some cases. The Śāṅkhāyana Āraṇyaka⁴ contains a hymn in praise of the virtues of an amulet of Bilva (irā-maṇi bailva).⁵

Aitareya Brāhmaņa, ii. 1; Satapatha Brāhmaņa, xiii. 4, 4, 8, etc. Cf. Maitrāyaņī Samhitā, iii. 9, 3.
2 xx. 136, 13.

3 ii. 1, 8, 1. 2. Cf. Satapatha Brāh-

maṇa, i. 3, 3, 20 (paridhayah); Aitareya Brāhmaṇa, loc. cit.

4 xii. 20 et seq.

⁵ At the present day the tree is called Bel, and its leaves are used in the ritual of Siva worship.

Bisa denotes the radical fibres of the lotus, which seem to have been eaten as a delicacy as early as the times of the Atharvaveda. It is mentioned also in the Aitareya Brāhmaṇa² and the Aitareya Āraṇyaka.

¹ iv. 34, 5.
² v. 30.

³ iii. 2, 4; Śāńkhāyana Āraņyaka, xi. 4. Cf. Zimmer, Altindisches Leben, 70.

Bīja denotes 'seed,' the operation of sowing seed (vap) being several times referred to in the Rigveda¹ and later.² In a metaphorical sense the term is used in the Upaniṣads of the classes of beings according to origin, of which the Chāndogya Upaniṣad³ enumerates three, the Aitareya⁴ four. The former list includes anḍa-ja, 'egg-born,' jīva-ja, 'born alive,' and udbhij-ja, 'produced from sprouts,' 'germinating,' while the latter adds sveda-ja, 'sweat-born'—that is, 'generated by hot moisture,' an expression which is glossed to comprise flies, worms, etc. Cf. Kṛṣi.

 1 x. 94, 13; 101, 3. *Cf.* metaphorically, x. 85, 37. In v. 53, 13, *dhānya* $b\bar{\imath}ja$ means the 'seed which produces corn.'

² Av. x. 6, 33; Śatapatha Brāhmaṇa, vii. 2, 2, 4, etc. ³ vi. 3, 1. ⁴ iii. 3. See Keith, *Aitareya Āraṇyaka*, 235.

Budila Āśvatarāśvi or Āśvatara Āśvi is mentioned several times in the Brāhmaṇa literature as a teacher. According to the Chāndogya¹ and the Brhadāraṇyaka² Upaniṣads, he was a contemporary of Janaka of Videha, and, according to the Śatapatha Brāhmaṇa,³ of Aśvapati, the Kekaya king. He is also mentioned in the Aitareya Brāhmaṇa.⁴

1 v. 11, 1; 16, 1. 2 v. 15, 11 (Mādhyaṃdina=v. 14, vi. 30. 8 Kāṇva).

Budha Saumāyana, 'descendant of Soma,' is the name of a teacher mentioned in a verse in the Pañcaviṃśa Brāhmana.¹

1 xxiv. 18, 6. Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 55, n. 2.

Bunda means 'arrow' in a few passages of the Rigveda.1

1 viii. 45, 4; 77, 6. 11. Cf. Nirukta, vi. 32.

Bṛbu is mentioned in a hymn of the Rigveda, where he is described as a most generous giver (sahasra-dātama), and as at the head of the Paṇis. According to the Śānkhāyana Śrauta Sūtra, Bharadvāja received gifts from Bṛbu Takṣan and

1 vi. 45, 31. 33.

2 xvi. 11, 11.

Prastoka Sārñjaya, a fact alluded to in the Mānava Dharma Śāstra, where tak is treated as a descriptive attribute, a carpenter. Apparently Bṛbu was a Paṇi, though the words of the Rigveda might be taken to mean that he was one who had overthrown them entirely. If so, Paṇi must here certainly mean a merchant in a good sense, Bṛbu being then a merchant prince. According to Weber, the name suggests connexion with Babylon, but this conjecture must be regarded as quite improbable. Hillebrandt sensibly expresses no opinion as to Bṛbu, while Brunnhofer's attempt to recognize a people named Táokol, and to connect them with the Vedic word tak is valueless, especially considering the fact that Takṣan is not found as an epithet of Bṛbu in the Rigveda.

for any early period. Cf. Bühler, Indische Palæographie, 17-19; Indische Studien, 3, 79 et seq.; Weber, Indian Literature 3; Rhys Davids, Buddhist India, 201 et seq.

6 Vedische Mythologie, 1, 93, 104, 107.

7 Iran und Turan, 127.

Cf. Ludwig, Translation of the Rigveda, 3, 275; Brhaddevatā, v. 108, 109, with Macdonell's notes; Max Müller, Sacred Books of the East, 32, 316.

Bṛṣaya is mentioned twice in the Rigveda, being in the first passage connected with the Paṇis, and in the second with the Pārāvatas and the Paṇis. According to the St. Petersburg Dictionary, the word is the name of a demon, but is in the second passage used as an appellative, perhaps meaning sorcerer. Hillebrandt thinks that a people is meant locating them in Arachosia or Drangiana with the Pārāvatas and the Paṇis, and comparing Baρσαέντης, satrap of Arachosia and Drangiana in the time of Darius. But this theory is not probable.

³ x. 107.

⁴ Cf. Griffith, Hymns of the Rigveda, 1, 606, n.

⁵ Episches im vedischen Ritual, 28 et seq.; Proceedings of the Berlin Academy, 1898, 563, n. 1; Indische Studien, 17, 198. The Bāveru Jātaka, on which stress is laid in connexion with the Indian knowledge of Babylon, being of quite unknown date, has no cogency as evidence

i. 93, 4.
 vi. 61, 3.
 Cf. Sāyaṇa on Rv., loc. cit.

⁴ Böhtlingk, Dictionary, s.v., following Grassmann,

⁵ Vedische Mythologie, 1, 97-104.

⁶ Arrian, Indica, viii. 4; xxi. 1; xxv. 8.

Bṛsī, denoting a 'cushion' of grass, is mentioned in the Aitareya Āraṇyaka¹ and the Sūtras.² The incorrect forms Vṛśī and Vṛṣī also occur occasionally.

¹ i. 2, 4; v. 1, 3, with Keith's note; | ² Śāṅkhāyana Srauta Sūtra, xvii. 4, 7; 3, 2.

Bṛhac-chandas is found in one passage of the Atharvaveda¹ as an epithet of Śālā, 'house.' It is apparently² an error for bṛhad-chadis, 'broad-roofed,' which in any case is the sense.³

1 iii. 12, 3.
2 Cf. Whitney, Translation of the Atharvaveda, 105.

³ Bloomfield, Hymns of the Atharvaneda, 345.

Bṛhat-sāman is mentioned in the Atharvaveda (v. 19, 2) as an Āṅgirasa who was oppressed by Kṣatriyas. The latter are said to have been ruined in consequence. Cf. Sṛñjaya and Bārhatsāmā.

Bṛhad-uktha is mentioned in an obscure hymn of the Rigveda¹ as a priest; in two hymns of the tenth Mandala² he is definitely a Rṣi. He is also mentioned in the Aitareya Brāhmaṇa³ as having consecrated Durmukha Pāncāla, and is called Vāmadeva's son in the Śatapatha Brāhmaṇa.⁴ In the Pancaviṃśa Brāhmaṇa⁵ he appears as Vāmneya, 'descendant of Vāmnī.' Hopkins'⁵ suggestion that he may have been there thought of as Vāmadevya also is quite probable.'

1 7. 19, 3, where Roth, St. Petersburg Dictionary, s.v., treats it as adjectival. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 214; Ludwig, Translation of the Rgveda, 3, 126.

2 x. 54, 6; 56, 7.

³ viii. 23.

4 xiii. 2, 2, 14.

⁵ xiv. 9, 37. 38.

6 Transactions of the Connecticut Academy of Arts and Sciences, 15, 55, n. 2.

⁷ Pañcavimsa Brāhmaņa, xiii. 9, 27, is parallel with xiv. 9, 38.

Bṛhad-giri is said in the Pañcaviṃśa Brāhmaṇa (viii. 1, 4) to have been one of the three Yatis who survived the slaughter of them by Indra. A Sāman, or Chant, of his is mentioned in the same Brāhmaṇa (xiii. 4, 15-17).

Bṛhad-diva appears in a hymn of the Rigveda¹ as its author, calling himself an Atharvan. He is mentioned in the Aitareya Brāhmaṇa,² and is named in the Vaṃśa (list of teachers) of the Śānkhāyana Āraṇyaka³ as a pupil of Sumnayu.

1 x. 120, 8. 9. 2 iv. 14.

3 XV. I.

Cf. Ludwig, Translation of the Rigveda, 3, 133; Macdonell, Vedic Mythology, p. 141.

Bṛhad-ratha is mentioned twice in the Rigveda, in both cases beside Navavāstva. The name may thus be an epithet of Navavāstva.

1 i. 36, 18; x. 49, 6. Cf. Ludwig, Translation of the Rigveda, 3, 147, 148.

Bṛhad-vasu is the name of a teacher in the Vaṃśa Brāhmaṇa.1

1 Indische Studien, 4, 374.

Bṛhaspati, 'lord of prayer,' is the name of a god in the Vedic texts. The view of Thibaut,¹ that the name designates the planet Jupiter, is certainly not supported by good evidence. Oldenberg² seems clearly right in rejecting it.

1 Astronomie, Astrologie und Mathematik, 6.

² Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen, 1909, 568, n. 3; Whitney, Journal of the American Oriental Society, 16, xciv, carecting Tilak, Orion, 101. See also Fleet, Journal of the Royal Asiatic Society, 1911, 514-518; Keith, ibid., 794-800.

Bṛhaspati-gupta Śāyasthi is mentioned in the Vaṃśa Brāhmaṇa¹ as a pupil of Bhavatrāta Śāyasthi.

1 Indische Studien. 4, 372.

Bṛhaspati-sava is the name of a sacrifice by which, according to the Taittirīya Brāhmaṇa,¹ the priest who desired to become a Purohita obtained that office. According to the Āśvalāyana Śrauta Sūtra,² it was the sacrifice to be performed by a priest after the Vājapeya, while the king performed the Rājasūya. In

ii. 7, 1, 2. Cf. Kāṭhaka Saṃhitā, xxxvii. 7; Pañcaviṃśa Brāhmaṇa, xvii.
 11, 4; xxv. 1, 1. 7.
 2 ix. 9, 5.

the Śatapatha Brāhmaṇa,³ on the other hand, the Bṛhaspatisava is identified with the Vājapeya; but such identity is clearly not primitive.⁴

3 v. 2, 1, 19.
4 Eggeling, Sacred Books of the East, 10, 107, 108.

Bekanāṭa occurs only once in the Rigveda,¹ when Indra is said to overcome all the Bekanāṭas and the Paṇis. The natural sense, therefore, seems to be 'usurer,' the explanation given by Yāska.² The word has a foreign appearance, but its provenance can hardly be determined: it might just as well be aboriginal as Babylonian.³ Hillebrandt⁴ thinks Brunnhofer is right in identifying Bekanāṭa with Bikanir.

- ¹ viii. 16, 10. ² Nirukta, vi. 26.
- 3 Hopkins, Journal of the American Oriental Society, 17, 44.

4 Vedische Mythologie, 3, 268, n. 1. Cf. Zimmer, Altindisches Leben, 259.

Bekurā occurs in the Pañcaviṃśa Brāhmaṇa,¹ where it may mean 'voice' or 'sound,' the sense assigned to the word in the Naighaṇṭuka.² It is, however, possibly, like Bakura, the name of a musical instrument. In the Taittirīya³ and the Kāṭhaka⁴ Saṃhitās the words Bekuri and Vekuri occur as epithets of Apsarases, or celestial nymphs, meaning, perhaps, 'melodious'; in the Vājasaneyi Saṃhitā⁵ and the Śatapatha Brāhmaṇa⁶ the variations Bhakuri and Bhākuri are found.

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1 i. 3, 1; vi. 7, 6; Jaiminīya Brāh-
maṇa, i. 82.
2 i. 11.
3 iii. 4, 7, 1.
4 xviii. 14.
5 xviii. 42.
6 ix. 4, 1, 9.
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Baija-vāpa, 'descendant of Bījavāpa,' is the name of a teacher in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Baija-vāpāyana, 'descendant of Baijavāpa,' is the name of a teacher in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26). The name is also spelt Vaijavāpāyana.

Baija-vāpi, 'descendant of Bījavāpa, or Bījavāpin,' is the name of a teacher in the Maitrāyaṇī Saṃhitā (i. 4, 7).

Bainda is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ According to the commentator Mahīdhara, the word denotes a Niṣāda, but according to Sāyaṇa a catcher of fish. See Mṛgayu.

1 Vājasaneyi Samhitā, xxx. 16; Taittirīya Brāhmaņa, iii. 4, 12, 1.

Bodha is the name of a Rṣi in the Mantra Pāṭha.¹ He is mentioned with Pratibodha in the Atharvaveda,² but Whitney³ thinks that in the second passage, at least, the word is an ordinary noun meaning 'the wakeful one.'

ii. 16, 14. Cf. Winternitz, Mantrapāţha, xlv. ² v. 30, 10; viii. 1, 13. ³ Translation of the Atharvaveda, 474.

Baudhāyana, 'descendant of Budha or Bodha,' is the name of a teacher who is mentioned in the Baudhāyana Śrauta Sūtra,¹ and under whose name are current a Śrauta Sūtra described² and in part edited by Caland,³ and a Dharma Sūtra which has been edited⁴ and translated,⁵ while the Gṛhya Sūtra is still unedited.

⁵ Bühler, Sacred Books of the East, 14. See his Introduction, xxix et seq., where, however, he tends to overestimate considerably the age of Baudhāyana.

Baudhī-putra, 'son of a female descendant of Bodha,' is the name of a pupil of Śālaṅkāyanīputra in the last Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāranyaka Upaniṣad (vi. 4, 31).

Brahma-carya denotes the condition of life of the Brahma-cārin¹ or religious student. The technical sense is first found in

¹ iv. II. etc.

² Über das rituelle Sūtra des Baudhāyana,

³ Bibliotheca Indica, 1904, etc.

⁴ By Hultzsch, Leipzig, 1884.

¹ Rv. x. 109, 5; Av. vi. 108, 2; 133, 3; xi. 5, 1 et seq.; Śatapatha Brāhmaṇa, xi. 3, 3, 1, etc.

the last Maṇḍala of the Rigveda.² The practice of studentship doubtless developed, and was more strictly regulated by custom as time went on, but it is regularly assumed and discussed in the later Vedic literature, being obviously a necessary part of Vedic society.

The Atharvaveda³ has in honour of the Brahmacārin a hymn which already gives all the characteristic features of religious studentship. The youth is initiated (upa-nī) by the teacher⁴ into a new life; he wears an antelope skin, and lets his hair grow long; he collects fuel, and begs, learns, and practises penance. All these characteristics appear in the later literature. The student lives in the house of his teacher (ācārya-kula-vāsin; ante-vāsin); he begs, looks after the sacrificial fires, and tends the house. His term of studentship might be long extended: it was normally fixed at twelve years, but much longer periods, such as thirty-two years, are mentioned. The

2 Rv., loc. cit.

3 xi. 5. Cf. Gopatha Brāhmaṇa, i. 2, 1-8, which contains an independent account of the Brahmacārin (Bloomfield, Atharvaveda, 110); Satapatha Brāhmaṇa, xi. 3, 3, 1 et seq.; Taittirīya Samhitā, vi. 3, 10, 5.

⁴ Av. xi. 5, 3. It is used in the ritual of the Upanayana, according to the

Kauśika Sūtra, lv. 18.

⁵ Av. xi. 5, 6. ⁶ Av. xi. 5, 4. 6.

7 Av. xi. 5, 9.

8 Chāndogya Upaniṣad, ii. 23, 2. So regularly brahma-caryeṇa vas, Av. vii. 109, 7; Aitareya Brāhmaṇa, v. 14, etc.; or car, Śatapatha Brāhmaṇa, xi. 3, 7; Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc.

9 Ibid., iii. 11, 5; iv. 10, 1; Brhadāranyaka Upanişad, vi. 3, 15 (Mādhyamdina = vi. 3, 7 Kānva); Taittirīya Upanisad, i. 3, 3; 11, 1.

10 Chāndogya Upaniṣad, iv. 3, 5. Cf. Av. vi. 133, 3; Satapatha Brāh-

mana, xi. 3, 3, 5.

11 Chāndogya Upaniṣad, iv. 10, 2

et seq.; Śatapatha Brāhmaņa, xi. 3,

3, 4. 12 Satapatha Brāhmana, iii. 6, 2, 15. A Mantra in the Aśvalāyana Grhya Sūtra, i. 22, I. 2, and elsewhere, sums up the duties of the Brahmacārin as 'thou art a Brahmacarin: eat water; perform thy duty; sleep not in the daytime; obedient to thy teacher study the Veda (brahmacāry asy; apo 'śāna; karma kuru; divā mā svāpsīr; ācāryāyādhīno vedam adhīsva).' One duty specially referred to in the Aitareya Āranyaka, iii, 1, 6; Śānkhāyana Āraņyaka, vii. 19, and the Chandogya Upanisad, iv. 5, 5, was the guarding of the teacher's cattle when they were grazing on their pasture grounds. From these grounds, too, the pupil would, no doubt, bring dried dung for fuel, as well as any available sticks. As regards obedience to the teacher, cf. Satapatha Brāhmaṇa, xi. 3, 3, 6.

13 Chandogya Upanişad, iv. 10; vi. 1, 2.

14 Ibid., viii. 7, 3 (thirty-two years); 15 (for life), etc.

age at which studentship began varied: 5vetaketu commenced at twelve and studied for twelve years. 6

It is assumed in the Gṛhya Sūtras that the three Āryan castes were all required to pass through a period of studentship. But that this is much more than priestly schematism is uncertain. No doubt individuals of the Kṣatriya or Vaiśya caste might go through part of the period of studentship, just as Burmese boys of all classes now pass some time in a monastery as students. This is borne out by the reference in the Atharvaveda¹⁷ to the king guarding his country by Brahmacarya—though that is susceptible of a different interpretation—and more clearly by the reference in the Kāṭhaka Saṃhitā¹⁸ to a rite intended to benefit one who, although not a Brahmin, had studied (vidyām anūcya), but had not gained renown, and by references in the Upaniṣads to kings who like Janaka studied the Vedas and the Upaniṣads.¹⁰ Normally, however, the Kṣatriya studied the art of war.²⁰

One of the duties of the Brahmacārin was chastity. But reference is in several places 21 made to the possibility of misconduct between a student and the wife of his preceptor, nor is any very severe penance imposed in early times—later it is different—for such a sin. In certain cases the ritual required a breach of chastity, no doubt as a magic spell to secure fertility. 22

Even an old man might on occasion become a pupil, as the story of \bar{A} runi shows.²³

15 See Weber, Indische Studien, 10, 21. The Sūtras allowed for a Brāhmaṇa the ages 8-16; for a Kṣatriya, 11-22; for a Vaisya, 12-24. The difference between the Brāhmaṇa and the Kṣatriya, compared with that between the Kṣatriya and the Vaisya, shows that the two latter castes were in a different position from the Brāhmana.

16 Chāndogya Upanisad, vi. 1, 2.

17 xv. 5, 17. Cf. Lanman in Whitney's Translation of the Atharvaveda, 639.

18 ix. 16 (reading abrāhmaņa).

19 Brhadāraņyaka Upanişad, iv. 2, 1.

²⁰ Cf. Hopkins, Journal of the American Oriental Society, 13, 106-113.

21 Taittirīya Āranyaka, x. 65; Chāndogya Upaniṣad, v. 10, 9.

²² Kāthaka Samhitā, xxxiv. 5; Taittirīya Samhitā, vii. 5, 9, 4; Weber, Indische Studien, 10, 125, n. 1; Keith, Sānkhāyana Āranyaka, 79.

²³ Brhadāranyaka Upanisad, vi. 1, 6 (Mādhyamdina = vi. 2, 4 Kānva).

Cf. von Schroeder, Indiens Literatur und Cultur, 202, 203; Jolly, Recht und Sitte, 151; Weber, op. cit., 10, 121 et seq.; Deussen, Philosophy of the Upanishads, 370, 371, and see Brähmana.

Brahma-jya,¹ 'oppressor of a Brahmin,' and Brahma-jyeya,² 'oppression of a Brahmin,' are terms mentioned several times in the Atharvaveda as expressing a heinous crime which involves its perpetrator in ruin. See Brāhmaṇa.

v. 19, 7, 12; xii. 5, 15 et seq.; xiii. 3, 1. Cf. Taittirīya Brāhmaņa, iii. 7, 9, 2.
 Av. xii. 4, 11.

Brahma-datta Caikitāneya ('descendant of Cekitāna') is the name of a teacher in the Bṛhadāraṇyaka Upaniṣad (i. 3, 26). He is mentioned also in the Jaiminīya Upaniṣad (i. 38, 1; 59, 1) as patronized by Abhipratārin, the Kuru king.

r. Brahman (neut.) denotes the priestly class as opposed to the warrior class and the people (Kṣatra and Viś). The term is found in the Atharvaveda, and repeatedly later on. For the position, etc., of this class, see Brāhmaṇa.

¹ ii. 15, 4; ix. 7, 9; xii. 5, 8; xv. 10, 3. 4.

² Taittirīya Samhitā, iii, 3, 1, 1, etc.;

Vājasaneyi Samhitā, vi. 3; vii. 21, etc. See also Varņa and Kṣatra.

2. Brahman is found in many passages of the Rigveda and later in the sense of 'priest.' In many passages of the Rigveda¹ he is referred to as praising the gods; in others² the sense of 'priest' is adequate. In not a few cases³ the priesthood as a profession is clearly alluded to, nor is there any reason to doubt⁴ that in all cases the word has the technical sense of a member of the priesthood. There is, however, considerable doubt as to the number of cases in the Rigveda, where it has the technical

1 i. 80, 1; 164, 34; ii. 2, 6; vi. 45, 7; vii. 33, 11; viii. 16, 7; x. 71, 11; 77, 1; 85, 3. 16. 34; 107, 6; 117, 7; 125, 5; Muir, Sanskrit Texts, 12, 244-246.

² i. 10, 1; 33, 9; 101, 5; 108, 7; 158, 6; ii. 39, 1; iv. 50, 8. 9; 58, 2; v. 29, 3; 31, 4; 32, 12; 40, 8; vii. 7, 5; 42, 1; viii. 7, 20; 17, 2; 31, 1; 32, 16; 33 19; 45, 39; 64, 7; 77, 5; 92, 30;

96, 5; ix. 96, 6; 112, 1; 113, 6; x. 28 11; 71, 11; 85, 29; 141, 3; Muir, op. cit., 12, 246-251.

³ i. 108, 7; iv. 50, 8. 9; viii. 7, 20; 45, 39; 64, 7; 92, 30; ix. 112, 1; x. 85, 29; Muir, 1², 258.

4 Loc. cit. Cf. Zimmer, Altindisches Leben, 190 et seq. sense of the priest who guides the sacrifice generally. It is undoubtedly found in that sense, both Muir⁵ and Roth⁶ recognizing instances of its being used thus. Geldner,7 however, is anxious to find that sense in a large number of passages, and insists that the Purohita was normally a Brahman in the narrower sense. Oldenberg,8 on the other hand, holds with greater probability that in most of the passages adduced Brahman means simply 'priest,' and that the Purohita, who was essentially not a member of the ordinary body of sacrificing priests (Rtvij), was, when he officiated at the sacrifice, more usually the Hotr priest, and only later became the Brahman. This change he regards as having taken place when the importance of the hymns declined, and most weight was laid on the functions of the priest who superintended the sacrifice as a whole, and by his magic repaired the flaws in the sacrifice.9 In the later literature both senses of the word are quite common.10

⁵ Op. cit., 1², 251, citing ii. 1, 2 (=ix. 91, 10); iv. 9, 4; x. 52, 2.

6 St. Petersburg Dictionary, s.v. 2, citing ii. 1, 2; ix. 96, 6; x. 71, 11; 107, 6. In none of the last three passages is the specific sense cogently required.

7 Vedische Studien, 2, 145 et seq.; 3, 155. He thinks that the sense of 'super-intending priest' is the older, and sees it in i. 158, 6; iv. 9, 4; 50, 7. 8; vii. 7, 5; 33, 11; x. 141, 3, etc.

⁸ Religion des Vedu, 396, 397, who thinks that the Brahman priest known to the Rigveda was the Brāhmanāc-chamsin, and who in most passages (e.g., iv. 50, 7. 8) sees only the sense of 'priest.' Cf. Weber, Indische Studien, 10, 376, 377.

⁹ Cf. Pischel, Göttingische Gelehrte Anzeigen, 1894, 420; Hillebrandt, Rituallitteratur, 13; Bloomfield, Hymns of the Atharvaveda, lxviii; Atharvaveda, 32; and see Purohita.

10 As 'priest,' Av. ii. 7, 2; iv. 35, 1. 2; v. 8, 5; 17, 8; 18, 7; 19, 8; vi. 122, 5; viii. 9, 3; x. 1, 3; 4, 30. 33; 7, 24; xi. 1, 25; xii. 1, 38; xix. 32, 8; Taittirīya Samhitā, iv. 1, 7, 1; Vājasaneyi Samhitā, xxvi. 2; Aitareya Brāhmaṇa, v. 3, etc. As 'superintending priest,' Av. xviii. 4, 15; xx. 2, 3; Taittirīya Samhitā, i. 8, 9, 1; ii. 3, 11, 4; iii. 5, 2, 1, etc.; Kāṭhaka Saṃhitā, xxvii. 17; and see Weber, Indische Studien, 10, 34, 35; 114; 135-138; 327; 330-337.

Brahma-putra in a few passages is used in the sense of a 'priest's son.'

¹ Rv. ii. 43, 2; Śatapatha Brāhmaṇa, | Studien, 10, 43, 69; Muir, Sanskrit xi. 4, 1, 2. 9. Cf. Weber, Indische | Texts, 1², 252.

Brahma-purohita is found in the Kāthaka Samhitā¹ and the Śatapatha Brāhmaṇa² where the St. Petersburg Dictionary gives the sense as 'having the priesthood as its Purohita.' This seems rather doubtful; more probably the sense should be 'having a Brahman priest as Purohita,' unless the word merely means 'having the priesthood superior to it,' as an epithet of Kṣatra, the 'warrior caste,' which seems to be Weber's view.³

1 xix. 10; xxvii. 4. 2 xii. 8, 3, 29. 3 Indische Studien, 10, 30.

Brahma-bandhu ('priest fellow') denotes, in a deprecatory sense, an 'unworthy priest,' 'priest in name only,' in the Aitareya Brāhmaṇa¹ and the Chāndogya Upaniṣad.² Cf. Pājanyabandhu.

1 vii. 27. ² vi. 1, 1. *Cf.* Lātyāyana Śrauta Sūtra, viii. 6, 28; Kātyāyana Śrauta Sūtra, xvi. 29, 9; Weber, *Indische Studien*, 10, 99, 100.

Brahmarsi-deśa. See Madhyadeśa.

Brahma-vadya. See Brahmodya.

Brahma-vādin ('expounder of the Veda') in the later Saṃhitās¹ and the Brāhmaṇas² denotes a 'theologian.' Brahma-vid ('knowing what is sacred') has the same sense.

¹ Av. xi. 3, 26; xv. 1, 8; Taittirīya Samhitā, i. 7, 1, 4; ii. 6, 2, 3; 3, 1; v. 2, 7, 1; 5, 3, 2; vi. 1, 4, 5.

² Taittirīya Brāhmaṇa, i. 3, 10, 6; Pañcaviṃśa Brāhmaṇa, iv. 3, 13; vi. 4, 15; Taittirīya Āraṇyaka, i. 22, 9; v. 2, 2; 4, 6; Chāndogya Upaniṣad, ii. 24, 1, etc.

³ Av. x. 7, 24, 27; S, 43; xix, 43, 1; Taittirīya Brāhmaņa, i. 4, 8, 6; Taittirīya Upaniṣad, ii. 1; Bṛhadāraṇyaka Upaniṣad, iii. 7, 4; iv. 4, 11, 12, etc.

Brahma-vidyā, 'knowledge of the Absolute,' is the name of one of the sciences enumerated in the Chāndogya Upaniṣad.¹ It is also mentioned elsewhere.²

¹ vii. 1, 2. 4; 2, 1; 7, 1. ² Brhadāraņyaka Upaniṣad, i. 4, 20, etc.

Brahma-vṛddhi is mentioned in the Vaṃśa Brāhmaṇa¹ as a pupil of Mitravarcas.

¹ Indische Studien, 4, 372, 382. CC-0. Gurukul Kangri Collection, Haridwar Brahma-hatyā, the 'murder of a Brahmin,' is mentioned in the Yajurveda Saṃhitās¹ and the Brāhmaṇas² as a heinous crime. The murderer is called Brahma-han.³

- ¹ Taittirīya Saṃhitā, ii. 5, 1, 2; v. 3, 12, 1; Vājasaneyi Saṃhitā, xxxix. 13, etc.
- ² Satapatha Brāhmaņa, xiii. 3, 1, 1; 5, 3; 5, 4, 1; Taittirīya Āraņyaka, x. 38; Nirukta, vi. 27, etc.
- ³ Taittirīya Samhitā, ii. 5, 1, 2; vi. 5, 10, 3; Kāṭhaka Samhitā, xxxi. 7; Kapiṣṭhala Samhitā, xivii. 7; Taittirīya Brāhmaņa, iii. 2, 8, 12; Satapatha Brāhmaņa, xiii. 3, 5, 4, etc. Cf. Dharma,

Brahmāvarta. See Madhyadeśa.

Brahmodya in the Brāhmaṇas¹ denotes a 'theological riddle,' such as formed an essential part of various ceremonies in the Vedic ritual, as at the Aśvamedha or the Daśarātra. Brahma-vadya is the form found in the Kauṣītaki Brāhmaṇa,² and Brahma-vādya in the Taittirīya Saṃhitā³ probably has the same sense.

Satapatha Brāhmaṇa, iv. 6, 9, 20;
xi. 4, 1, 2; 5, 3, 1; 6, 2, 5; xiii. 2, 6, 9;
5, 2, 11; Brhadāraṇyaka Upaniṣad,
iii. 8, 1; Aitareya Brāhmaṇa, v. 25.
xxvii. 4]
3 ii. 5, 8, 3.
Cf. Bloomfield, Journal of the American

Oriental Society, 15, 172; Religion of the Veda, 216 et seq.; Weber, Indische Studien, 10, 118, 119; Ludwig, Translation of the Rigveda, 3, 390 et seq.; Eggeling, Sacred Books of the East, 26, 452, 453.

Brahmopanisad, a 'secret doctrine regarding the Absolute,' is the name of a discussion in the Chāndogya Upanisad (iii. 11, 3).

Brahmaudana denotes in the later Samhitās¹ and the Brāhmaṇas² the 'rice boiled (Odana) for the priests' officiating at the sacrifice.

1 Av. iv. 35, 7; xi. 1, 1. 3. 20. 23 et seq.; Taittirīya Samhitā, iii. 4, 8, 7; v. 7, 3, 4; vi. 5, 6; 1, etc.

² Śatapatha Brāhmaņa, xiii. 1, 1, 1, 1, 4; 3, 6, 6; 4, 1, 5, etc.

1. Brāhmaṇa, 'descendant of a Brahman' (i.e., of a priest), is found only a few times in the Rigveda, and mostly in its latest

1 i. 164, 45; vi. 75, 10; vii. 103, 1.
7. 8; x. 16, 6; 71, 8. 9; 88, 19; 90, 12;
97, 22; 109, 4. See Muir, Sanskrit
Texts, 12, -251 - 257; Roth, Nirukta,

Erläuterungen, 126; St. Petersburg Dictionary, s.v., where Rv. viii. 58, 1, is added; Ludwig, Translation of the Rigveda, 3, 220-226.

parts. In the Atharvaveda² and later³ it is a very common word denoting 'priest,' and it appears in the quadruple division of the castes in the Puruṣa-sūkta ('hymn of man') of the Rigveda.⁴

It seems certain that in the Rigveda this Brāhmaṇa, or Brahmin, is already a separate caste, differing from the warrior and agricultural castes.⁵ The texts regularly claim for them a superiority to the Kṣatriya caste,⁶ and the Brahmin is able by his spells or manipulation of the rite to embroil the people and the warriors ⁷ or the different sections of the warriors.⁸ If it is necessary to recognize, as is sometimes done, that the Brahmin does pay homage to the king at the Rājasūya,⁹ nevertheless the unusual fact is carefully explained away so as to leave the priority of the Brahmin unaffected. But it is expressly recognized that the union of the Kṣatriya and the Brāhmaṇa is essential for complete prosperity.¹⁰ It is admitted¹¹ that the king or the nobles might at times oppress the Brahmins, but it is indicated that ruin is then certain swiftly to follow.

² ii. 6, 3; iv. 6, 1; v. 17, 9; 18, 1 et seq.; 19, 2 et seq.; xi. 1, 28; xix. 34, 6; 35, 2, etc.

³ Taittirīya Samhitā, i. 6, 7, 2; ii. 1, 2, 8, etc.; Vājasaneyi Samhitā, vii. 46, etc.

4 x. 90.

⁵ Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 235; Geldner, Vedische Studien, 2, 146, n. 1; and see Varna.

6 See Maitrāyanī Samhitā, iv. 3, 8; Kāthaka Samhitā, xxix. 10; Vājasaneyi Samhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15; viii. 9 Pancavimśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; and cf. Brahmapurohita; Weber, Indische Studien, 10, 27 et seg.

7 See Maitrāyaņī Samhitā, ii. 1, 7; iii. 3, 10; Taittirīya Samhitā, ii. 2, 11,

2, etc.

8 Maitrāyanī Samhitā, iii. 3, 10.

⁹ Bṛhadāranyaka Upaniṣad, i. 4, 23 (Mādhyamdina=i. 4, 11 Kānya). Cf. Kāṭhaka Samhitā, xxviii. 5; Śatapatha Brāhmana, i. 2, 3, 2; v. 4, 2, 7. Contrast the claim that Soma alone is King of the Brahmins, Vājasaneyi Samhitā, x. 18; Śatapatha Brāhmana, v. 4, 2, 3.

10 See Taittirīya Samhitā, v. 1, 10, 3; Kāṭhaka Samhitā, xix. 10; xxvii. 4; xxix. 10; Maitrāyaṇī Samhitā, ii. 2, 3; 7, 7; iii. 1, 9; 2, 3; iv. 3, 9; Vājasaneyi Samhitā, xx. 25; Pañcavinša Brāhmaṇa, xix. 17, 4; Satapatha Brāhmaṇa, iv. 1, 4, 6; v. 4, 4, 15; Aitareya Brāhmaṇa, viii. 10. 17. 24. 25, etc. Cf. Purohita.

11 Maitrāyaṇī Samhitā, i. 8, 7; Pañcaviṃśa Brāhmaṇa, xviii. 10, 8; Av. v. 17-19; Taittirīya Brāhmaṇa, i. 7, 2, 6; Śatapatha Brāhmaṇa, xiii. 1, 5, 4. The Brahmins are gods on earth, 12 like the gods in heaven, but this claim is hardly found in the Rigveda. 13

In the Aitareya Brāhmaṇa 14 the Brahmin is said to be the 'recipient of gifts' $(\bar{a}d\bar{a}y\bar{\imath})$ and the 'drinker of the offering' $(\bar{a}p\bar{a}y\bar{\imath})$. The other two epithets applied, $\bar{a}vas\bar{a}y\bar{\imath}$ and $yath\bar{a}-k\bar{a}ma-pray\bar{a}pya$, are more obscure; the former denotes either 'dwelling everywhere' or 'seeking food'; 16 the latter is usually taken as 'moving at pleasure,' but it must rather allude to the power of the king to assign a place of residence to the Brahmin.

In the Satapatha Brāhmaṇa 17 the prerogatives of the Brahmin are summed up as (1) Arcā, 'honour'; (2) Dāna, 'gifts'; (3) Ajyeyatā, 'freedom from oppression'; and (4) Avadhyatā, 'freedom from being killed.' On the other hand, his duties are summed up as (5) Brāhmaṇya, 'purity of descent'; (6) Pratirūpa-caryā, 'devotion of the duties of his caste'; and

(7) Loka-pakti, 'the perfecting of people' (by teaching).

I. Respect paid to Brahmins.—The texts are full 18 of references to the civilities to be paid to the Brahmin. He is styled bhagavant, 19 and is provided with good food 20 and entertainment wherever he goes. Indeed, his sanctity exempts him from any close inquiry into his real claim to Brahminhood according to the Pañcavimsa Brāhmaṇa. 21

2. Gifts to Brahmins.—The Dānastuti ('Praise of gifts') is a recognized feature of the Rigveda, and the greed of the poets for Dakṣiṇās, or sacrificial fees, is notorious. Vedic texts²² themselves recognize that the literature thence resulting (Nārā-

12 Av. v. 3, 2; vi. 13, 1; 44, 2; xix. 62, 1 (compared with xix. 32, 8), and probably v. 11, 11; Taittirīya Samhitā, i. 7, 3, 1; ii. 5, 9, 6; Kāṭhaka Samhitā, viii. 13; Maitrāyaṇī Samhitā, i. 4, 6; Śatapatha Brāhmaṇa, ii. 2, 2, 6; 4, 3, 14; iii. 1, 1, 11; iv. 3, 4, 4. See Weber, op. cit., 10, 35, 36; von Schroeder, Indiens Literatur und Cultur, 146, 147.

13 Neither in i. 139, 7, nor ix. 99, 6 (see Roth, St. Petersburg Dictionary, s.v. deva), is this sense at all probable. Zimmer. Altindisches Leben, 206, quotes i. 128, 8, but that also is uncertain.

14 vii. 29, 2. Cf. Varņa, n. 71.

15 Weber, Indische Studien, 9, 326.

16 Muir, Sanskrit Texts, 5, 439.

¹⁷ xi. 5, 7, 1 et seq. See Weber, op. cit., 10, 41 et seq.

18 E.g., Kāthaka Samhitā, xxv. 3; Taittirīya Brāhmaṇa, i. 1, 10, 6; Satapatha Brāhmaṇa, ii. 4, 1, 10; 3, 4, 6, etc.

19 Satapatha Brāhmana, xiv. 6, 1, 2.

20 Kāthaka Samhitā, xix. 12.

vi. 5, 8; Kāṭhaka Samhitā, xxvii. 2.
Kāṭhaka Samhitā, xiv. 5; Tait-

tirīya Brāhmaṇa, i. 3, 2, 6. 7.

samsī) was often false to please the donors. It was, however, a rule 23 that Brahmins should not accept what had been refused by others; this indicates a keen sense of the danger of cheapening their wares. So exclusively theirs was the right to receive gifts that the Pañcaviṃśa Brāhmaṇa 24 has to explain how Taranta and Purumīlha became able to accept gifts by composing a Rigvedic hymn. 25 The exaggerations in the celebration of the gifts bestowed on the priests has the curious result of giving us a series of numerals of some interest (Daśan). In some passages 26 certain gifts—those of a horse or sheep—are forbidden, but this rule was not, it is clear; generally observed.

3. Immunities of Brahmins.—The Brahmin claimed to be exempt from the ordinary exercise of the royal power. When a king gives all his land and what is on it to the priests, the gift does not cover the property of the Brahmin according to the Satapatha Brāhmaṇa. The king censures all, but not the Brahmin, nor can he safely oppress any Brahmin other than an ignorant priest. An arbitrator (or a witness) must decide (or speak) for a Brahmin against a non-Brahmin in a legal dispute. Brahmin in a legal dispute.

The Brahmin's proper food is the Soma,³¹ not Surā³² or Parisrut,³³ and he is forbidden to eat certain forms of flesh.³⁴ On the other hand, he alone is allowed to eat the remains of the sacrifice,³⁵ for no one else is sufficiently holy to consume food which the gods have eaten. Moreover, though he cannot be a physician,³⁶ he helps the physician by being beside him

²³ Śatapatha Brāhmaņa, iii. 5, 1, 25. Cf. also Brhadāraņyaka Upaniṣad, iii. 15, 8; Śatapatha Brāhmaņa, xiii. 4, 3, 14, etc.

24 xiii. 7, 12.

25 ix. 58, 3.

²⁶ Taittiriya Samhitā, ii. 3, 12, 1. 2; Kāthaka Samhitā, xii. 6, etc.

²⁷ xiii. 5, 4, 29; 6, 2, 18; 7, 1 13.

28 Ibid., v. 4, 2, 3.

29 Ibid., xiii. 4, 2, 17.

30 Taittirīya Samhitā, ii. 5, 11, 9.

31 Śatapatha Brāhmaņa, xii. 7, 2, 2; Aitareya Brāhmaņa, vii. 29. Cf. Kāṭhaka Samhitā, xi. 5; Vājasaneyi Samhitā, ix. 40; x. 18, etc.

32 Satapatha Brāhmaņa, xii. 8, 1, 5.

33 Ibid., xii. 9, 1, 1.

³⁴ *Ibid.*, 1, 2, 3, 9; vii. 5, 2, 37; Aitareya Brāhmaṇa, ii. 8,

35 Satapatha Brāhmaṇa, ii. 3, 1, 39; 5, 3, 16, etc. On the food of the Brahmins, cf. also Pañcaviṃśa Brāhmaṇa, x. 4, 5; xvii. 1, 9; Aitareya Brāhmaṇa, iv. 11.

36 Cf. Satapatha Brāhmaņa, iv. 1, 5, 8-14, where the Asvins, who are famous as physicians (viii. 2, 1, 3; xii. 7, 1, 11), are treated as impure.

while he exercises his art.³⁷ His wife ³⁸ and his cow ³⁹ are both sacred.

- 4. Legal Position of Brahmins.—The Taittirīya Saṃhitā 40 lays down a penalty of a hundred (the unit meant is unknown) for an insult to a Brahmin, and of a thousand for a blow; but if his blood is drawn, the penalty is a spiritual one. The only real murder is the slaying of a Brahmin according to the Satapatha Brāhmaṇa. 41 The crime of slaying a Brahmin ranks above the sin of killing any other man, but below that of killing an embryo (bhrūṇa) in the Yajurveda; 42 the crime of slaying an embryo whose sex is uncertain is on a level with that of slaying a Brahmin. 43 The murder of a Brahmin can be expiated only by the horse sacrifice, 44 or by a lesser rite in the late Taittirīya Āraṇyaka. 45 The ritual slaying of a Brahmin is allowed in the later ceremonial, 46 and hinted at in the curious legend of Śunaḥśepa; 47 and a Purohita might be punished with death for treachery to his master. 48
- 5. Purity of Birth.—The importance of pure descent is seen in the stress laid on being a descendant of a Rṣi (ārṣeya). 49 But, on the other hand, there are clear traces of another doctrine, which requires learning, and not physical descent, as the true criterion of Rṣihood. 50 In agreement with this is the fact that Satyakāma Jābāla was received as a pupil, though his parentage was unknown, his mother being a slave girl who had been connected with several men, 51 and that in the Śatapatha

³⁷ Taittirīya Samhitā, vi. 4, 9, 3. Contrast Rv. x. 97, 22, where no discredit attaches to the profession.

- 38 Av. v. 17.
- 39 Ibid., v. 18.
- 40 ii. 6, 10, 2.
- 41 xiii. 3, 5, 3.
- ⁴² Kāthaka Samhitā, xxxi. 7; Kapişthala Samhitā, xlvii. 7; Taittirīya Brāhmaņa, iii. 2, 8, 12.
- 43 Taittirīya Samhitā, vi. 5, 10, 2; Kāthaka Samhitā, xxvii. 9; Weber, Indische Studien, 9, 481; 10, 66.
- 44 Satapatha Brāhmaņa, xiii. 3, 1, 1; 5, 4, 1 et seq.
 - 45 x. 38.

- 46 Śāńkhāyana Śrauta Sūtra, xvi. 10, 10; 12, 16-20; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 18, 268, 269.
- ⁴⁷ Aitareya Brāhmana, vii. 15; Sānkhāyana Śrauta Sūtra, xv. 20.
 - 48 Pañcavimsa Brāhmaṇa, xiv. 6, 8.
- ⁴⁹ See Taittirīya Samhitā, vi. 6, 1, 4; Vājasaneyi Samhitā, vii. 46; Taittirīya Brāhmaņa, i. 4, 4, 2; Śatapatha Brāhmana, iv. 3, 4, 19; xii. 4, 4, 6.

50 Taittirīya Samhitā, vi. 6, 1, 4; Kāṭhaka Samhitā, xxx. 1; Maitrāyanī Samhitā, iv. 8, 1.

51 Chāndogya Upanisad, vi. 4, 4.

Brāhmaṇa⁵² the ceremony on acceptance as a pupil required merely the name of the pupil. So Kavaṣa is taunted in the Rigveda Brāhmaṇas⁵³ as being the son of a female slave (Dāsī), and Vatsa cleared himself of a similar imputation by a fire ordeal.⁵⁴ Moreover, a very simple rite was adequate to remove doubts as to origin.⁵⁵ In these circumstances it is doubtful whether much value attaches to the Pravara lists in which the ancestors of the priest were invoked at the beginning of the sacrifice by the Hotṛ and the Adhvaryu priests.⁵⁶ Still, in many parts of the ritual the knowledge of two or more generations was needed,⁵⁷ and in one ceremony⁵⁸ ten ancestors who have drunk the Soma are required, but a literal performance of the rite is excused. Moreover, there are clear traces of ritual variations in schools, like those of the Vasiṣṭhas and the Viśvāmitras.

6. The Conduct of the Brahmin.—The Brahmin was required to maintain a fair standard of excellence.⁵⁹ He was to be kind to all⁶⁰ and gentle,⁶¹ offering sacrifice and receiving gifts.⁶² Especial stress was laid on purity of speech;⁶³ thus Viśvantara's excuse for excluding the Śyāparṇas from his retinue was their impure (apūtā) speech.⁶⁴ Theirs was the craving for knowledge⁶⁵ and the life of begging.⁶⁰ False Brahmins are those who do not fulfil their duties⁶⁷ (cf. Brahmabandhu).

52 xi. 5, 4, 1; and cf. a citation in the scholiast on Kātyāyana Śrauta Sūtra, i. 6, 14: 'Whoever studies the Stomabhāgas (a peculiarity of the Vasiṣṭhas) is a Vasiṣṭha'; Weber, Indische Studien, 10, 73.

53 Aitareya Brāhmaņa, ii. 19; Kauşītaki Brāhmaņa, xii. 3; Weber, op. cit., 2, 311.

54 Pañcavimsa Brāhmaņa, xiv. 6, 6.

55 Taittirīya Samhitā, vi. 2, 6, 4; Kāṭhaka Samhitā, xxv. 3; Pañcavimśa Brāhmaņa, xxiii. 4, 2.

56 See Weber, op. cit., 9, 321; 10, 78.81; Max Müller, Ancient Sanskrit Literature, 380 et seq.

⁵⁷ Cf., e.g., Taittirīya Samhitā, ii. 1, 5, 5; Kāṭhaka Samhitā, xiii. 5. ⁵⁸ Śatapatha Brāhmaṇa, v. 4, 5, 4; Weber, op. cit., 10, 85-88.

59 Weber, 10, 88-96; Max Müller, Ancient Sanskrit Literature, 407 et seq.

60 Śatapatha Brāhmaņa, ii. 3, 2,

61 Ibid., ii. 3, 4, 6.

62 Ibid., xiii. 1, 5, 6.

63 Ibid., iii. 2, 1, 24. Cf. iv. i, 3, 17; Nirukta, xiii. 9; Kāṭhaka Saṃhitā, xiv. 5; xxxvii. 2; Vājasaneyi Saṃhitā, xxiii. 62.

64 Aitareya Brāhmaņa, vii. 27; Muir, Sanskrit Texts, 12, 438.

65 Brhadāranyaka Upanisad, iii. 8, 8; v. 1, 1.

66 Ibid., iii. 4, 1; iv. 4, 26.

67 Ibid., vi. 4, 4.

But the penances for breach of duty are, in the Sūtras, of a very light and unimportant character. 68

7. Brahminical Studies.—The aim of the priest is to obtain pre-eminence in sacred knowledge (brahma-varcasam), as is stated in numerous passages of Vedic literature. Such distinction is not indeed confined to the Brahmin: the king has it also, but it is not really in a special manner appropriate to the Kṣatriya. Many ritual acts are specified as leading to Brahmavarcasa, the importance of such study is repeatedly insisted upon.

The technical name for study is Svādhyāya: the Śatapatha Brāhmaṇa is eloquent upon its advantages, and it is asserted that the joy of the learned Śrotriya, or 'student,' is equal to the highest joy possible. Nāka Maudgalya held that study and the teaching of others were the true penance (tapas). The object was the 'threefold knowledge' (trayī vidyā), that of the Rc, Yajus, and Sāman, a student of all three Vedas being called tri-śukriya or tri-śukra, thrice pure.' Other objects of study are enumerated in the Śatapatha Brāhmaṇa, in the Taittirīya Āraṇyaka, the Chāndogya Upaniṣad, tec. (See Itihāsa, Purāṇa; Gāthā, Nārāśaṃsī; Brahmodya; Anuśāsana, Anuvyākhyāna, Anvākhyāna, Kalpa, 2. Brāhmaṇa; Vidyā, Kṣatravidyā, Devajanavidyā, Nakṣatravidyā, Bhūtavidyā, Sarpavidyā; Atharvāngirasaḥ, Daiva, Nidhi, Pitrya, Rāśi; Sūtra, etc.)

68 Taittirīya Āraņyaka, ii. 18, etc.

⁶⁹ Taittirīya Samhitā, iv. 1, 7, 1; vii. 5, 18, 1; Kāṭhaka Samhitā, Aśvamedha, v. 14; Vājasaneyi Samhitā, xxii. 22; xxvii. 2; Taittirīya Brāhmaṇa, iii. 8, 13, 1; Aitareya Brāhmaṇa, iv. 11, 6-9; Satapatha Brāhmaṇa, xiii. 2, 6, 10; x. 3, 5, 16; xi. 4, 4, 1; Pañcaviṃśa Brāhmaṇa, vi. 3, 5.

70 Satapatha Brāhmaṇa, ii. 1, 3, 6;

xiii. 1, 5, 3. 5; 2, 6, 9.

71 Kāthaka Samhitā, xxxvii. 7; Taittirīya Brāhmaņa, ii. 7, 1, 1; Pañcavimsa Brāhmaņa, xxiii. 7, 3, etc.; Satapatha Brāhmaņa, ii. 3, 1, 31, etc.

⁷² Śatapatha Brāhmaṇa, i. 7, 2, 3;
 xi. 3, 3, 3.6; 5, 7, 10.

⁷³ Śatapatha Brāhmaņa, xi. 5, 6, 3. 9;
 7, 1; Taittirīya Āraņyaka, ii. 13.

74 Brhadāranyaka Upanisad, iv. 3, 35-39; Taittirīya Āranyaka, ix. 8.

75 Ibid., vii. 8. 10.

76 Śatapatha Brāhmaṇa, i. 1, 4, 2, 3; ii. 6, 4, 2-7; iv. 6, 7, 1, 2; v. 5, 5, 9; vi. 3, 1, 10, 11, 20; x. 5, 2, 1, 2; xi. 5, 4, 18; xii. 3, 3, 2, etc.

77 Kāthaka Samhitā, xxxvii. 7.

78 Taittirīya Brāhmana, ii. 7, 1, 2.

⁷⁹ xi. 5, 7, 5-8. ⁸⁰ ii. 9, 10.

81 vii. I, 2. 4; 2, I; 7, I.

Directions as to the exact place and time of study are given in the Taittirīya Āraṇyaka⁸² and in the Sūtras. If study is carried on in the village, it is to be done silently $(manas\bar{a})$; if outside, aloud $(v\bar{a}c\bar{a})$.

Learning is expected even from persons not normally competent as teachers, such as the Carakas, who are recognized in the Satapatha Brāhmana⁸³ as possible sources of information. Here, too, may be mentioned the cases of Brahmins learning from princes, though their absolute value is doubtful, for the priests would naturally represent their patrons as interested in their sacred science: it is thus not necessary to see in these notices any real and independent study on the part of the Ksatriyas.84 Yājñavalkya learnt from Janaka,85 Uddālaka Āruni and two other Brahmins from Pravāhana Jaivali,86 Drptabālāki Gārgya from Ajātasatru,87 and five Brahmins under the lead of Aruna from Aśvapati Kaikeya.88 notices show the real educators of thought: wandering scholars went through the country 89 and engaged in disputes and discussions in which a prize was staked by the disputants.90 Moreover, kings like Janaka offered rewards to the most learned of the Brahmins;91 Ajātaśatru was jealous of his renown, and imitated his generosity. Again, learned women are several times mentioned in the Brāhmanas.92

A special form of disputation was the Brahmodya, for which there was a regular place at the Aśvamedha ('horse sacrifice')⁹³ and at the Daśarātra ('ten-day festival').⁹⁴ The reward of learning was the gaining of the title of Kavi or Vipra, 'sage.'⁹⁵

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82 ii. 11. 12-15.
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⁸³ iv. 2, 4. I.

⁸⁴ Cf. (1) Kṣatriya and (2) Varna.

⁸⁵ Satapatha Brāhmaņa, xi. 6, 2, 5.

⁸⁶ Brhadāranyaka Upanisad, vi. 1, 11; Chāndogya Upanisad, v. 3, 1, and i. 8, 1. Cf. Muir, Sanskrit Texts, 5, 436, 514-516.

⁸⁷ Brhadāranyaka Upanişad, ii. I, I; Kausītaki Upanişad, iv. I.

⁸⁸ Śatapatha Brāhmaṇa, x. 6, 1, 2. 89 Brhadāranyaka Upaniṣad, iii. 3, 1.

Cf. iii. 7, 1.
90 Śatapatha Brāhmana, xi. 4, 1, 1.

⁹¹ Ibid., xi. 6, 3, 1; Brhadāraņyaka Upanişad, vi. 1, 1-9, 20. 29.

⁹² Aitareya Brāhmaņa, v. 29; Kauşītaki Brāhmaņa, ii. 9; Brhadāranyaka Upanişad, iii. 3, 1; 7, 1. Cf. Āśvalāyana Grhya Sūtra, iii. 4, 4; Sānkhāyana Grhya Sūtra, iv. 10.

⁹³ Satapatha Brāhmaņa, xiii. 5, 2, 11.

⁹⁴ Ibid., iv. 6, 9, 20.

⁹⁵ Taittirīya Samhitā, ii. 5, 9, 1;
Taittirīya Brāhmaņa, iii. 5, 3, 1; Satapatha Brāhmaņa, i. 4, 2, 7; iii. 5, 3, 12.
Cf. also Brhadāraņyaka Upanişad, vi. 4,
20

8. The Functions of the Brahmin.—The Brahmin was required not merely to practise individual culture, but also to give others the advantage of his skill, either as a teacher or as a sacrificial priest, or as a Purohita.

As a teacher the Brahmin has, of course, the special duty of instructing his own son in both study and sacrificial ritual.96 The texts give examples of this, such as Āruni and Śvetaketu, 97 or mythically Varuna and Bhrgu.98 This fact also appears from some of the names in the Vamsa Brāhmana 99 of the Sāmaveda and the Vamsa (list of teachers) of the Śānkhāyana Āranyaka. 100 On the other hand, these Vamsas and the Vamśas of the Śatapatha Brāhmana show that a father often preferred to let his son study under a famous teacher. The relation of pupil and teacher is described under Brahmacarya. A teacher might take several pupils, 101 and he was bound to teach them with all his heart and soul. 102 He was bound to reveal everything to his pupil, at any rate to one who was staying with him for a year (samvatsara-vāsin), 103 an expression which shows, as was natural, that a pupil might easily change teachers. But, nevertheless, certain cases of learning kept secret and only revealed to special persons are enumerated.104 The exact times and modes of teaching are elaborately laid down in the Sūtras, 105 but not in the earlier texts.

As priest the Brahmin operated in all the greater sacrifices; the simple domestic (grhya) rites could normally be performed without his help, but not the more important rites (śrauta).

98 Satapatha Brāhmaṇa, i. 6, 2, 4.

97 Brhadāranyaka Upanisad, vi. 1, 1 (Mādhyamdina = vi. 2, 1 Kāņva).

98 Satapatha Brāhmaṇa, xi. 6, 1, 1.

99 Indische Studien, 4, 376.

100 XV. I.

101 Taittiriya Āraņyaka, vii. 3.

102 See Taittiriya Āranyaka, vii. 4 (Indische Studien, 2, 211).

103 Satapatha Brāhmaņa, xiv. I, I, 26. 27. Cf. Aitareya Āraņyaka, v. 3, 3.

104 So the Vasisthas and the Stomabhāgas, Pañcavimsa Brāhmaņa, xv. 5, 24; Taittirīya Brāhmaņa, iii. 5, 2, 1; Kāthaka Samhitā, xxxvii. 17; Pra-

vāhana Jaivali and his knowledge of Brahman, Brhadaranyaka Upanisad, vi. 1, 11; Chāndogya Upanisad, v. 3, where the claim is made that the prasasana belongs to the Ksatriyas. Sankara, in his commentary, takes the word to mean the 'giving of instruction,' but this must be regarded as improbable, 'rule' being more probably the sense. Cf. Weber, Indische Studien, 10, 128; Böhtlingk, Translation of the Brhadāranyaka Upanisad, iii. 8, 9.

105 Rigveda Prātiśākhya, xv. 1 et seq.; Aitareya Aranyaka, v. 3, 3; and see Weber, op. cit., 10, 129-135.

The number varied: the ritual literature requires sixteen priests to be employed at the greatest sacrifices (see Rtvij), but other rites could be accomplished with four, 106 five, 107 six, 108 seven, 109 or ten 110 priests. Again, the Kauṣītakins 111 had a seventeenth priest beside the usual sixteen, the Sadasya, so called because he watched the performance from the Sadas, 'seat.' In one rite, the Sattra ('sacrificial session') of the serpents, the Pañcaviṃśa Brāhmaṇa, 112 adds three more to the sixteen, a second Unnetṛ, an Abhigara, and an Apagara. The later ritual places the Brahman at the head of all the priests, but this is probably not the early view (see Brahman).

The sacrifice ensured, if properly performed, primarily the advantages of the sacrificer (yajamāna),¹¹³ but the priest shared in the profit, besides securing the Dakṣiṇās. Disputes between sacrificers and the priests were not rare, as in the case of Viśvantara and the Śyāparṇas,¹¹⁴ or Janamejaya and the Asitamṛgas;¹¹⁵ and the Aiṣāvīras are referred to as undesirable priests.¹¹⁶ Moreover, Viśvāmitra once held the post of Purohita to Sudās, but gave place to Vasistha.

106 Taittirīya Brāhmaṇa, ii. 3, 6, 1.4; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The four are the Hotr, Adhvaryu, Agnīdh, and Upavaktr: Weber, 10, 139, n. 4.

107 Kāṭhaka Samhitā, ix. 13; Pañcavimśa Brāhmaṇa, xxv. 4, 2, with a second Adhvaryu, as well as the four enumerated in the previous note.

108 Kāṭhaka Samhitā, ix. 13; Taittirīya Brāhmaņa, ii. 2, 2, 3; Taittirīya Āranyaka, iii. 4, 6; Satapatha Brāhmaņa, xi. 7, 2, 6, where the list has Adhvaryu, Hotr, Brahman, with the Pratiprasthātr, Maitrāvaruņa, Āgnīdhra.

109 Kāthaka Samhitā, ix. 13; Taittirīya Brāhmaṇa, ii. 2, 2, 5; Taittirīya Āraṇyaka, iii. 5; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The number seems to be made up of the five of note 107 and the Abhigarau—i.e., probably the Abhigara and the Apagara.

110 Kāthaka Samhita, ix. 8. 13-16; Taittirīya Brāhmaņa, ii. 2, 4, 1; 3, 6, 4; Taittirīya Āraṇyaka, iii. 1; Aitareya Brāhmaṇa, v. 25; Pañcaviṃsa Brāhmaṇa, xxv. 4, 2. What ten are meant is uncertain; the four of note 106 are enumerated.

111 Cf. Śatapatha Brāhmaṇa, x. 4, 2, to; Keith, Aitareya Āraṇyaka, 37.

112 XXV. 14, 3.

113 Śatapatha Brāhmaṇa, i. 6, 1, 20; 9, 1, 12; ii. 2, 2, 7; iii. 4, 2, 15; iv. 2, 5, 9. 10; viii. 5, 3, 8; ix. 5, 2, 16; xii. 8, 1, 17, etc.

114 Aitareya Brāhmaṇa, vii. 27 et seq.; Muir, Sanskrit Texts, 5, 436 et seq.

115 Aitareya Brāhmaṇa, vii. 27.

116 Cf. Satapatha Brāhmaṇa, xi. 2, 7, 32, where Weber, Indische Studien, 10, 153, n. 1, interprets Aiṣāvīra, not as a proper name, but as meaning 'contemptible'; but Sāyaṇa thinks a proper name is meant, a view accepted by Eggeling, Sacred Books of the East, 44, 45, n. 2.

The position of Purohita differed considerably from that of the ordinary priest, for the Purohita not merely might officiate at the sacrifice, but was the officiator in all the private sacrifices of his king. Hence he could, and undoubtedly sometimes did, obtain great influence over his master in matters of secular importance; and the power of the priesthood in political as opposed to domestic and religious matters, no doubt rested on the Purohita.

There is no recognition in Vedic literature of the rule later prevailing by which, after spending part of his life as a Brahmacārin, and part as a householder, the Brahmin became an ascetic 117 (later divided into the two stages of Vānaprastha, 'forest-dweller,' and Saṃnyāsin, 'mystic'). Yājñavalkya's case 118 shows that study of the Absolute might empty life of all its content for the sage, and drive him to abandon wife and family. In Buddhist times the same phenomenon is seen 119 applying to other than Brahmins. The Buddhist texts are here confirmed in some degree by the Greek authorities. 120 The practice bears a certain resemblance to the habit of kings, in the Epic tradition, 121 of retiring to the forest when active life is over.

From the Greek authorities 122 it also appears — what is certainly the case in the Buddhist literature 123—that Brahmins practised the most diverse occupations. It is difficult to say how far this was true for the Vedic period. The analogy of the Druids 124—in some respects very close—suggests that the Brahmins may have been mainly confined to their professional tasks, including all the learned professions such as astronomy 125

117 See Deussen, Philosophy of the Upanishads, 372 et seq.

118 Brhadaranyaka Upanisad, ii. 4, 1; iv. 5, 1. See iii. 5, 1, for his teaching, of which his action is a logical consequence.

119 Fick, Die sociale Gliederung, 40 et seq.; Oldenberg, Buddha, 72 et seq. 120 Arrian, Indica, xii. 8. 9; Strabo,

xv. 1, 49. 60.

121 Hopkins, Journal of the American
Oriental Society, 13, 179 et seq.

122 See Fick, loc. cit.

123 Rhys Davids, Buddhist India, 57.

124 Cæsar, Bellum Gallicum, vi. 14.
The Druids did not fight, did not pay tribute, studied for many years, observed secrecy as to matters of ritual and learning, did not use writing, and had a certain belief in transmigration.

Cf. Weber, Indische Studien, 5, 19.

125 Hence the Brahman is the 28th Nakṣatra: Taittiriya Brāhmana, i. 5, 3, 3; Weber, Naxatra, 2, 306, 311; Indische Studien, 10, 40.

and so forth. This is not contradicted by any Vedic evidence; for instance, the poet of a hymn of the Rigveda 126 says he is a poet, his father a physician (Bhisaj), and his mother a grinder of corn (Upala-praksini). This would seem to show that a Brahmin could be a doctor, while his wife would perform the ordinary household duties. So a Purohita could perhaps take the field to assist the king by prayer, as Viśvāmitra, 127 and later on Vasistha 128 do, but this does not show that priests normally fought. Nor do they seem normally to have been agriculturists or merchants. On the other hand, they kept cattle: a Brahmacārin's duty was to watch his master's cattle.129 It is therefore needless to suppose that they could not, and did not, on occasion turn to agricultural or mercantile pursuits, as they certainly did later. But it must be remembered that in all probability there was more purity of blood, and less pressure of life, among the Brahmins of the Vedic age than later in Buddhist times, when the Vedic sacrificial apparatus was falling into grave disrepute.

It is clear that the Brahmins, whatever their defects, represented the intellectual side of Vedic life, and that the Kṣatriyas, if they played a part in that life, did so only in a secondary degree, and to a minor extent. It is natural to suppose that the Brahmins also composed ballads, the precursors of the epic; for though none such have survived, a few stanzas of this character, celebrating the generosity of patrons, have been preserved by being embedded in priestly compositions. A legend in the Śatapatha Brāhmaṇa 130 shows clearly that the Brahmins regarded civilization as being spread by them only:

126 ix. 112.

127 Rv. iii. 33. 53.

128 Rv. vii. 18.

129 Chāndogya Upaniṣad, iv. 4, 5; Aitareya Āranyaka, iii. 1, 6.

130 i. 4, 1, 14-17. Cf. Weber, Indische Studien, 9, 257, 277, 278, and Aitareya Brāhmana, iii. 44.

Almost all that can be said of the Brahmins is collected in Weber's Indische Studien, 10, 40-158. Cf. also Ludwig, Translation of the Rigveda, 3, 220-226; Fick, Die sociale Gliederung (for Buddhist times; the evidence is, however, of uncertain, and much of it probably of late, date); Hopkins, Journal of the American Oriental Society, 13, 82, 182, etc. (for notices of the Brahmins in the Epic); The Mutual Relations of the Four Castes according to the Mānavadharmaçāstram (for the Dharma view). Muir, Sanskrit Texts, 12, 248 et seq., discusses the priesthood in the Rigveda, and Zimmer, Altindisches Leben, 197-212, gives an excellent summary of the facts.

Kosala and Videha, no doubt settled by Āryan tribes, are only rendered civilized and habitable by the influence of pious Brahmins. We need not doubt that the non-Brahminical tribes (see Vrātya) had attained intellectual as well as material civilization, but it is reasonable to assume that their civilization was inferior to that of the Brahmins, for the history of Hinduism is the conquest by the Brahmins—not by arms, but by mind—of the tribes Āryan and non-Āryan originally beyond the pale.

2. Brāhmaṇa, 'religious explanation,' is the title of a class of books which as such are only mentioned in the Nirukta and the Taittirīya Āraṇyaka, and then in the Sūtras, where the names of the Brāhmaṇas occur, showing that literary works were in existence.

Aitareya Brāhmaņa, i. 25, 15; iii.
 45, 8; vi. 25, 1, etc.; Taittirīya Samhitā,
 iii. 1, 9, 5; 5, 2, 1; Śatapatha Brāhmaņa,
 iii. 2, 4, 1, etc. In the Kauşītaki

Brāhmaṇa and the Śāṅkhāyana Āraṇyaka, i. and ii., the use is constant.

² ii. 16; xiii. 7.

3 ii. 10.

3. Brāhmaṇa is taken by Roth in the St. Petersburg Dictionary¹ to mean the 'Soma cup of the Brahman' in two passages of the Rigveda² and one of the Atharvaveda.³

¹ Cf. Muir, Sanskrit Texts, 1², 253, 1. 26.

² i. 15, 5; ii. 36, 5. ³ xx, 2, 3.

Brāhmaṇāc-chaṃsin ('reciting after the Brāhmaṇa—i.e., Brahman') is the name of a priest in the Brāhmaṇas.¹ In the technical division of the sacrificial priests (Rtvij) he is classed with the Brahman,² but it is clear that he was really a Hotraka or assistant of the Hotr.³ According to Oldenberg,⁴ he was known to the Rigveda as Brahman. This is denied by Geldner,⁵ who sees in Brahman merely the 'superintending priest' or the 'priest.'

¹ Aitareya Brāhmaņa, vi. 4, 2; 6, 3. 4; 10, 1; 18, 5; vii. 1, 2; Kauşītaki Brāhmaņa, xxviii. 3; Taittirīya Brāhmaņa, i. 7, 6, 1; Śatapatha Brāhmaņa, iv. 2, 3, 13, etc.

² Weber, Indische Studien, 10, 144.

³ E.g., Āśvalāyana Srauta Sūtra, v. 10, 10; Weber, op. cit., 9, 374-376.

⁴ Religion des Veda, 396.

⁵ Vedische Studien, 2, 145 et seq. Cf. Purohita.

Bleska in the Kāṭhaka Saṃhitā¹ denotes a rope or noose for strangling. It is spelt Vleska in the Maitrāyaṇī Saṃhitā.²

BH.

Bhaga denotes a part of the chariot in one passage of the Rigveda¹ according to Hillebrandt.²

¹ ii. 34, 8. ² Vedische Mythologie, 3, 95.

Bhaginī, 'sister,' literally the 'fortunate one' in so far as she has a brother, occurs in the Nirukta (iii. 6).

Bhagī-ratha Aikṣvāka ('descendant of Ikṣvāku') is the name of a king in the Jaiminīya Upaniṣad Brāhmaṇa (iv. 6, I. 2). It is important to note that he is regarded as being on friendly terms with the Kuru-Pañcālas, which points to the Ikṣvākus being allied to that people, and not belonging (as is the case in the Buddhist books) to the east of India.

Bhanga, 'hemp,' is mentioned in the Atharvaveda. In the Rigveda² it is an epithet of Soma, presumably³ in the sense of 'intoxicating,' which then came to designate hemp.⁴

¹ xi. 6, 15; conceivably in Śāṅkhāyana Āraṇyaka, xii. 14, but not probably.

2 ix. 61, 13.

3 Schrader, Prehistoric Antiquities, 299.

4 Hence the modern 'Bang' or 'Bhang,' an intoxicant made from the

dried leaves and small stalks of hemp, taken either by smoking or by eating when mixed up into a sweetmeat.

Gf. Zimmer, Altindisches Leben, 68; Grierson, Indian Antiquary, 23, 260; Yule and Burnell, Hobson-Jobson, s.v. Bang.

Bhangāśvina is the name of the father of Rtuparna in the Baudhāyana Śrauta Sūtra. In the Mahābhārata he is called Bhāngāsuri. In the Āpastamba Śrauta Sūtra mention is made of Rtuparna-Kayovadhī as the Bhangyaśvinau.

¹ xxiii. 6; xxxvii. 13. 14.

² iii. 6, 10. In Apastamba Śrauta Sūtra, x. 19, 1, meṣkā is read.

¹ xx. 12. 2 iii. 2745. Deutschen Morgenländischen Gesellschaft,
3 xxi. 20; Caland, Zeitschrift der 57, 745.

Bhangya-śravas is the name of a man in the Taittirīya Āranyaka.¹

1 Weber, Indische Studien, 1, 78.

Bhaje-ratha is mentioned in one passage of the Rigveda, where Ludwig² thinks a place-name is meant. Griffith³ is doubtful whether the word is the name of a place or a man. Roth⁴ was inclined to see a corruption of the text.⁵ Cf. Bhagīratha.

1 x. 60, 2,

² Translation of the Rigveda, 3, 138, 165.

3 Hymns of the Rigveda, 2, 463.

4 St. Petersburg Dictionary, s.v.

⁵ Grassmann, Wörterbuch, s.v., thinks that the compound should be read as two words: bhaje rathasya (satpatim), 'to win (the lord) of the car.'

Bhadra-padā. See Naksatra.

Bhadra-sena Ājātaśatrava ('descendant of Ajātaśatru') is the name of a man, presumably a prince, whom Uddālaka is said in the Śatapatha Brāhmaṇa (v. 5, 5, 14) to have bewitched.

Bhaya-da Āsamātya ('descendant of Asamāti') is the name of a king in the Jaiminīya Upaniṣad Brāhmaṇa.¹ Oertel,² however, seems to take the name as Abhayada, but this is not probable, for Bhayada is a name in the Purāṇas.

1 iv. 8, 7. 2 Journal of the American Oriental Society, 16, 247.

Bhayamāna is, according to Sāyaṇa, the name of a man in one hymn of the Rigveda, which is ascribed by the Anukramaṇī (Index) to his authorship. The interpretation is, however, uncertain.

1 i. 100, 17. Cf. Muir, Sanskrit Texts, 12, 266.

Bharata is the name of a people of great importance in the Rigveda and the later literature. In the Rigveda they appear prominently in the third and seventh Mandalas in connexion

with Sudas and the Trtsus, while in the sixth Mandala they are associated with Divodasa.2 In one passage3 the Bharatas are, like the Trtsus, enemies of the Purus: there can be little doubt that Ludwig's view of the identity of the Bharatas and and Trtsus is practically correct. More precisely Oldenberg⁵ considers that the Trtsus are the Vasisthas, the family singers of the Bharatas; while Geldner⁶ recognizes, with perhaps more probability, in the Trtsus the royal family of the Bharatas. That the Trtsus and Bharatas were enemies, as Zimmer⁷ holds, is most improbable even on geographical grounds, for the Trtsus in Zimmer's view8 occupied the country to the east of the Parusnī (Ravi), and the Bharatas must therefore be regarded as coming against the Trtsus from the west, whereas the Rigveda⁹ recognizes two Bharata chiefs on the Sarasvatī, Āpayā, and Dṛṣadvatī—that is, in the holy land of India, the Madhyadeśa. Hillebrandt 10 sees in the connexion of the Trtsus and the Bharatas a fusion of two tribes; but this is not supported by any evidence beyond the fact that in his opinion some such theory is needed to explain Divodasa's appearing in connexion with the Bharadvaja family, while Sudas, his son,

l iii. 53, 9. 12. 24; 33, 11. 12 (Viśvā mitra, who is accordingly hailed as Bharata-ṛṣabha, 'bull of the Bharatas,' in the Aitareya Brāhmaṇa, vii. 17, 7); vii. 8, 4; 33, 6, in which passage a defeat of the Bharatas, and their rescue by the aid of Vasiṣṭha, is clearly referred to; not, as was formerly thought (e.g., Muir, Sanskrit Texts, 1², 354; Zimmer, Altindisches Leben, 127), a defeat of the Bharatas by the Trtsus.

² vi. 16, 4. 5. Cf. verse 19.

3 vii. 8, 4.

4 Translation of the Rigveda, 3, 172 et seq.

⁵ Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 207. In Buddha, 405 et seq., he accepted the identification of Ludwig.

6 Vedische Studien, 2, 136 et seq.

⁷ Altindisches Leben, 127. This is also Bloomfield's view (see Journal of the American Oriental Society, 16, 41, 42).

8 Op. cit., 124.

9 iii. 23, 4: in verse 2 Devasravas and Devavāta are mentioned as Bhāratas. Oldenberg, Buddha, 410, n., mentions that in the Mahābhārata, iii. 6065, a tributary of the Sarasvatī is called Kausikī, and the Kusikas are, of course, the family of Visvāmitra, whose connexion with the Bharatas is beyond question.

10 Vedische Mythologie, 1, 111. His view is that Sudās and the Bharatas were later comers than the Trtsus, who joined them as one people, the Vasisthas becoming the priests of the Bharatas. He suggests that the Vasisthas were not originally adherents of the Indra-Soma cult, but were specially devoted to the Varuna cult; but there is no decisive evidence for either suggestion. Cf. Bloomfield, as cited in n. 7.

or perhaps grandson (cf. Pijavana), is connected with the Vasisthas and the Viśvāmitras.

In the later literature the Bharatas appear as especially famous. The Śatapatha Brāhmaṇa 11 mentions Bharata Dauhsanti as a king, sacrificer of the Asvamedha ('horse sacrifice') and Śatānīka Sātrājita, as another Bharata who offered that sacrifice. The Aitareya Brāhmaṇa 12 mentions Bharata Dauḥsanti as receiving the kingly coronation from Dīrghatamas Māmateya, and Śatānīka as being consecrated by Somaśusman Vājaratnāyana, a priest whose name is of quite late origin. The geographical position of the Bharata people is clearly shown by the fact that the Bharata kings win victories over the Kāśis, and make offerings on the Yamunā (Jumna) and Gangā (Ganges).13 Moreover, in the formula of the king's proclamation for the people, the variants recorded 14 include Kuravah, Pañcālāḥ, Kuru-Pañcālāḥ, and Bharatāḥ; and the Mahābhārata consistently recognizes the royal family of the Kurus as a Bharata family.15 It is therefore extremely probable that Oldenberg¹⁶ is right in holding that the Bharatas in the times of the Brāhmanas were merging in the Kuru-Pañcāla people.

The ritual practices of the Bharatas are repeatedly mentioned in the Pañcavimsa Brāhmaṇa, 18 the Aitareya Brāhmaṇa, 18 the

11 xiii. 5, 4. 12 viii. 23 and 21. 13 Śatapatha Brāhmaņa, xiii. 5, 4, 11. 21.

14 In the Taittirīya Samhitā, i. 8, 10, 2, and the Taittirīya Brāhmana, i. 7, 4, 2, the phrase is eṣa vo, Bharatā, rājā; the Vājasaneyi Samhitā, in the Kāṇva recension, xi. 3, 3; 6, 3, has Kuravah, Pañcālāḥ (evidently asajoint people); Āpastamba, xviii. 12, 7, gives Bharatāḥ, Kuravaḥ, Pañcālāḥ, Kuru-Pancālāḥ, and janatāḥ, as alternatives, according to the people to whom the king belongs; the Kāṭhaka Saṃhitā, xv. 7, and the Maitrāyaṇī Saṃhitā, ii. 6, 7, read eṣa te janate rājā. See Weber, Indian Literature, 114, n.; von Schroeder, Indiens Literatur und Cultur, 465.

15 Oldenberg, Buddha, 409.

16 Op. cit., 408. He points out (409, n.) that in the Satapatha Brāh-

mana, xiii, 5, 4, only the Kuru king, Janamejaya, and the Bharata kings are mentioned without specification of the peoples over whom they ruled,

17 xiv. 3, 13; xv. 5, 24, and perhaps xviii. 10, 8, on which see Weber, Indische Studien, 10, 28, n. 2; below, p. 98.

18 ii. 25; iii. 18. The sense 'mercenary soldier,' here seen by the St. Petersburg Dictionary, s.v. 2 (no longer mentioned in the Dictionary of Böhtlingk), cannot be accepted. See Weber, Indische Studien, 9, 254; Oldenberg, Buddha, 407, n. On the other hand, there is no mention of the Bharatas in the geographical lists of the Aitareya Brāhmaṇa (viii. 14), in the Mānava Dharma Śāstra, or in the Buddhist texts. This means that the Bharatas were no longer a people, but a family or sub-tribe in a larger people.

Satapatha Brāhmaṇa, 19 and the Taittirīya Āraṇyaka. 20 Already in the Rigveda 21 there is mention made of Agni Bharata ('of the Bharatas'). In the Apri hymns²² occurs a goddess Bhāratī, the personified divine protective power of the Bharatas: her association in the hymns with Sarasvatī reflects the connexion of the Bharatas with the Sarasvatī in the Rigveda.9 Again, in the Satapatha Brāhmana23 Agni is referred to as brāhmana Bhārata, 'priest of the Bharatas,' and is invited to dispose of the offering Manusvat Bharatavat, 'like Manu,' 'like Bharata.'24

In one or two passages 25 Sudas or Divodasa and, on the other hand, Purukutsa or Trasadasyu appear in a friendly relation. Possibly this points, as Oldenberg 26 suggests, to the union of Bharatas and Pūrus with the Kurus.

A Bharata is referred to in the fifth Mandala of the Rigveda:27 who he was is uncertain.

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19 V. 4, 4, I.
20 i. 27, 2.
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21 ii. 7, 1. 5; iv. 25, 4; vi. 16, 19; Taittiriya Samhitā, ii. 5, 9, 1; Satapatha Brāhmana, i. 4. 2, 2. Roth thinks this epithet of Agni perhaps means 'warlike,' but this is unlikely.

22 Rv. i. 22, 10; 142, 9; 188, 8; ii. 1, 11; 3, 8; iii. 4, 8, etc.

23 i. 4, 2, 2,

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24 i. 5, 1, 7.
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25 i. 112, 14; vii. 19, 8.

26 Op. cit., 410.

27 v. 54, 14.

For a later legend of Bharata, cf. Leumann, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 80 et seq.; von Bradke, ibid., 498-503; and see Muir, Sanskrit Texts, 12, 338, 340, etc.

Bharad-vāja is the name of the reputed author of the sixth Mandala of the Rigveda. The attribution is so far correct that Bharadvāja² and the Bharadvājas³ are repeatedly mentioned as singers in that Mandala. Judging by the tone of the references to Bharadvaja, he can hardly be deemed to have been a contemporary of any of the hymns.4 According to the Pañcavimśa

2 Rv. vi. 15, 3; 16, 5. 33; 17, 4; 31, 4; 48, 7. 13; 63, 10; 65, 6. See

¹ Cf. Aśvalāyana Grhya Sūtra, iii. 4, 2; Śāńkhāyana Grhya Sūtra, iv. 10; Brhaddevatā, v. 102 et seq., where he is said to be a son of Brhaspati, and a grandson of Angiras (cf. Rv. vi. 2, 10; 11, 3, etc.); Arnold, Vedic Metre, 61, 62.

also Rv. i. 112, 13; 116, 18; x. 150, 5; 181, 2.

³ Rv. vi. 10, 6; 16, 33; 17, 14; 23, 10; 25, 9; 35, 4; 47, 25; 50, 15. See also Rv. i. 59, 7.

⁴ Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 210.

Brāhmaṇa,⁵ he was the Purohita of Divodāsa. This interpretation is to be preferred to that of Roth,⁶ who suggests that he and Divodāsa were identical. His connexion with the house of Divodāsa also appears from the statement of the Kāṭhaka Saṃhitā⁷ that Bharadvāja gave Pratardana the kingdom. It is unnecessary to suppose that the same Bharadvāja was meant in both cases, and that Pratardana was a son of Divodāsa: the later Saṃhitās refer to Bharadvāja, like the other great sages, irrespective of chronology.

The Bharadvājas in their poems mention Bṛbu, Bṛsaya, and the Pārāvatas.⁸ Hillebrandt⁹ has pointed out that they are also connected with the Sṛñjayas. In particular, the Śāṅkhāyana Śrauta Sūtra¹⁰ mentions that Bharadvāja gained largesse from Prastoka Sārñjaya and Bṛbu. But it is very doubtful if it is correct to place all these people and Divodāsa in Arachosia

and Drangiana.

Bharadvāja as an author and a seer is frequently referred to in the later Saṃhitās¹¹ and the Brāhmaṇas.¹²

5 xv. 3, 7.

8 vi. 61, 1-3.

10 xvi. 11, 11.

iv. 8, 4; Vājasaneyi Samhitā, xiii. 55, etc.

Bharant

12 Aitareya Brāhmaṇa, vi. 18; viii. 3; Taittirīya Brāhmaṇa, iii. 10, 11, 13; Aitareya Āraṇyaka, i. 2, 2; 4, 2; ii. 2, 2, 4, etc.; Kauṣītaki Brāhmaṇa, xv. 1; xxix. 3; xxx. 9.

Cf. Ludwig, Translation of the Rigveda, 3, 128; Weber, Episches im vedischen Ritual, 31.

Bharant, 'bearing,' in the plural denotes in one passage of the Pañcaviṃśa Brāhmaṇa,¹ according to Böhtlingk,² following Sāyaṇa, 'the warrior caste,' but the sense is not certain. Weber³ was inclined to see a reference to the Bharatas, though the form of the word is that of the present participle.⁴

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1 xviii. 10, 8. 3 Indische Studien, 10, 28, n. 2. Cf.
2 Dictionary, s.v. Bharata, n. 17.
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4 Bharatam, interpreted by Sayana as bharanam kurvatam kşatriyanam.

Bharūjī in one passage of the Atharvaveda may denote, according to Roth, a noxious animal.

1 ii. 24, 8.

⁶ St. Petersburg Dictionary, s.v. See Rv. i. 116, 18; vi. 16, 5; 31, 4.

⁷ xxi. 10 (Indische Studien, 3, 478).

⁹ Vedische Mythologie, 1, 104.

 ¹¹ Av. ii. 12, 2; iv. 29, 5; xviii. 3, 16;
 xix. 48, 6; Kāṭhaka Samhitā, xvi. 19;
 xx. 9; Maitrāyanī Samhitā, ii. 7, 19;

² St. Petersburg Dictionary, s.v.

Bhartr, besides having the literal sense of 'bearer,' means 'supporter' or 'master' in the older literature¹; but it is doubtful whether the sense of 'husband' is ever found there. In one passage of the Rigveda² 'husband' is certainly the most natural sense, but, as Delbrück³ correctly remarks, even there 'father' may be meant, since 'mother' is here and there⁴ called Bhartrī.

1 Av. xi. 7, 15; xviii. 2, 30; Śatapatha Brāhmaṇa, ii. 3, 4, 7 (where 'husband' is possible); iv. 6, 7, 21, etc.

2 v. 58, 7.

³ Die indogermanischen Verwandtschaftsnamen, 415, n. 1.

⁴ Av. v. 5, 2; Taittirīya Brāhmaņa, iii. 1, 1, 4.

Bhalānas, plural, is the name in the Rigveda¹ of one of the five tribes, Pakthas, Bhalānases, Alinas, Viṣāṇins, and Śivas, who are mentioned as ranged on the side² of the enemies of Sudās in the battle of the ten kings (Dāśarājña), not opposed to them, as Roth,³ and at one time Zimmer,⁴ thought. Zimmer⁵ suggests as their original home East Kabulistan, comparing the name of the Bolan pass. This seems a reasonably probable view.

1 vii. 18, 7.

² Hopkins, Journal of the American Oriental Society, 15, 260, 261, who takes the form of the name to be Bhalāna (but the text of the Rv. has bhalānāsah), and who overlooks Zimmer's later view.

³ Zur Litteratur und Geschichte des Weda, 95.

4 Zimmer, Altindisches Leben, 126.

⁵ Op. cit., 431. Cf. Ludwig, Translation of the Rigveda, 3, 173, 207.

Bhava-trāta Śāyasthi is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372; Max Müller, Ancient Sanskrit Literature, 443.

Bhastrā in the Śatapatha Brāhmaṇa (i. i, 2, 7; 6, 3, 16) denotes a leathern bottle or pouch.

Bhāga-dugha, 'dealer out of portions,' 'distributor,' is the name of one of the king's 'jewels' (Ratnin) in the Yajurveda Saṃhitās¹ and Brāhmaṇas.² What his functions exactly were is uncertain. Sāyaṇa in some places³ renders the word by 'tax-collector,' but in others⁴ as 'carver,' thus making this functionary either a revenue officer or a mere court official.

¹ Taittirīya Samhitā, i. 8, 9 2; Kāṭhaka Samhitā, xv. 4; Maitrāyanī Samhitā, ii. 6, 5; iv. 3, 8; Vājasaneyi Samhitā, xxx. 13.

² Taittirīya Brāhmaņa, i. 7, 3, 5; iii. 4, 8, 1; Satapatha Brāhmaņa, i. 1, 2, 17; v. 3, 1, 9. ³ On Taittirīya Samhitā and Taittirīya Brāhmaņa, loc. cit., and on Śatapatha Brāhmaņa, v. 3, 1, 9.

4 On Satapatha Brāhmaṇa, i. 1, 2,

Cf. Eggeling, Sacred Books of the East, 41, 63, n.

Bhāga-vitti ('descendant of Bhagavitta') is the patronymic of a teacher called Cūḍa¹ or Cūla² in the Bṛhadāraṇyaka Upaniṣad.

¹ Brhadāranyaka Upanişad, vi. 3, 17. 18 Mādhyamdina.

2 Ibid., vi. 3, 9 Kānva.

Bhāditāyana, 'descendant of Bhadita,' is the patronymic of Śākadāsa in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 373.

Bhānumant Aupamanyava ('descendant of Upamanyu') is the name of a teacher, a pupil of Ānandaja, in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

Bhāya-jātya, 'descendant of Bhayajāta,' is the patronymic of Nikothaka in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 373; Max Müller, Ancient Sanskrit Literature, 444.

Bhārata. See Bharata.

Bhārad-vāja, 'descendant of Bharadvāja,' is the patronymic of many teachers. In the Vaṃśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad, Bhāradvājas are mentioned as

pupils of Bhāradvāja, Pārāśarya, Balākākauśika, Aitareya, Asurāyaņa, and Baijavāpāyana. A Bhāradvāja occurs in the Rigveda, and Śūṣa Vāhneya is mentioned as a Bhāradvāja in the Vaṃśa Brāhmaṇa.

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<sup>1</sup> ii. 5, 21; iv. 5, 27 (Mādhyamdina = ii. 6, 2 Kāṇva).
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² ii. 6, 2 Kāṇva.

3 iv. 5, 27 Mādhyamdina.

⁵ ii. 5, 21; iv. 5, 27 Mādhyamdina. ⁶ ii. 5, 21; iv. 5, 27 Mādhyamdina.

7 v. 61, 2.

8 Indische Studien, 4, 373.

Bhāradvājāyana, 'descendant of Bharadvāja,' is the patronymic of a teacher in the Pañcaviṃśa Brāhmaṇa.¹

1 x. 12, 1; Nidāna Sūtra, ix. 9. Cf. | Academy of Arts and Sciences, 15, 61, Hopkins, Transactions of the Connecticut | n. 2.

Bhāradvājī-putra, 'son of a female descendant of Bharadvāja,' is the metronymic of several teachers in the Bṛhadāraṇyaka Upaniṣad, pupils of Pāraśarīputra,¹ Paingīputra,² and Vātsīmāṇḍavīputra³ respectively.

vi. 4, 31 (Mādhyamdina = vi. 5,
 Kānva).

² vi. 4, 30 Mādhyamdina.

3 Ibid.

Bhārgava, 'descendant of Bhṛgu,' is the patronymic of several teachers, including Cyavana¹ and Gṛtsamada.² Other Bhārgavas are also mentioned without indication of their personal names.³

¹ Śatapatha Brāhmaṇa, iv. 1, 5, 1; Aitareya Brāhmaṇa, viii, 21.

² Kauşītaki Brāhmaņa, xxii. 4 (with

a varia lectio, Bābhrava).

³ Taittirīya Samhitā, i. 8, 18, 1; Sānkhāyana Āranyaka, vii. 15; Aitareya Brāhmaṇa, viii. 2, 1. 5; Praśna Upaniṣad, i. 1 (Vaidarbhi), etc.; Pañcaviṃśa Brāhmaṇa, xii. 2, 23; 9, 19. 39, etc.

Cf. Bloomfield, Hymns of the Atharvaveda, xxxv.

Bhārgāyaṇa, 'descendant of Bharga,' is the patronymic of Sutvan in the Aitareya Brāhmaṇa (viii. 28).

Bhārmy-aśva, 'descendant of Bhṛmyaśva,' is the patronymic of Mudgala in the Nirukta (ix. 23) and the Brhaddevatā (vi. 46; viii. 12).

CC-0. Gurukul Kangri Collection, Haridwar

⁴ ii. 5, 21; iv. 5, 27 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kānva).

Bhāryā, later a common expression for 'wife,' does not occur in that sense at all in the Saṃhitās. It first appears, according to the St. Petersburg Dictionary, in the Aitareya Brāhmaṇa,¹ where, however, Delbrück² suggests that merely a member of the household ('who is to be maintained') may be meant. In the Śatapatha Brāhmaṇa,³ however, the two wives of Yājñavalkya are so designated.

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1 vii. 9. 8.

2 Die indogermanischen Verwandtschaftsnamen, 415. Cf. Aitareya Brāhmaṇa, i. 29, 20.
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Bhālandana, 'descendant of Bhalandana,' is the patronymic of Vatsaprī in the Taittirīya Samhitā,' the Kāṭhaka Samhitā,² and the Pañcaviṃśa Brāhmaṇa.³

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<sup>1</sup> v. 2, 1, 6.
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² xix. 11.

3 xii. 11, 25; Hopkins, Transactions

of the Connecticut Academy of Arts and Sciences, 15, 59.

Bhālukī-putra, 'son of Bhālukī,' is the name of a teacher, a pupil of Krauńcikīputra¹ or of Prācīnayogīputra,² in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.

1 vi. 5, 2 Kāṇva.

² vi. 4, 32 Mādhyamdina.

Bhālla is the name or patronymic of a teacher who bears the patronymic Prātṛda in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 31, 4).

Bhāllavi is the name of a school mentioned as authorities in the Pañcaviṃśa Brāhmaṇa (ii. 2, 4).

Bhāllavin, 'pupil of Bhallavin,' is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.¹

1 ii. 4, 7 (spelt Bhāllabin). Cf. Sūtra, ii. 1; vii. 12; Bṛhaddevatā Weber, Indische Studien, 1, 44; 2, 100; v. 23, 159.

³ Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 5, 1.

Bhāllaveya, 'descendant of Bhāllavi,'1 is the patronymic of Indradyumna in the Satapatha Brāhmana¹ and the Chāndogya Upanisad.² Probably the same person is meant by the Bhāllaveya, who is cited frequently as an authority in the same Brāhmana.3

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1 x, 6, 1, 1.
                                    3 i. 7, 3, 19; ii. 1, 4, 6; xiii. 4, 2, 3;
                                 5, 3, 4.
2 v. II. I.
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Bhavayavya. See Bhavya.

Bhāvya is the name of a patron, as it seems, in the Rigveda.¹ In the Śānkhāyana Śrauta Sūtra² the form given is Bhāvayavya, being a patronymic of Svanaya, who is the patron of Kaksīvant. This combination is borne out by the Rigveda, where Kaksīvant and Svanaya are mentioned in the same verse,3 while Svanaya must be meant in the verse of the same hymn,4 where Bhavya is mentioned as 'living on the Sindhu' (Indus). Roth's view that Bhavya here is perhaps a gerundive meaning to be 'reverenced' is not probable. Ludwig6 thinks Svanava was connected with the Nahuşas.

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1 i. 126, 1; Nirukta, ix. 10.
2 xvi. 11, 5. Cf. Brhaddevatā, iii. 140.
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6 Translation of the Rigveda, 3,

151. Cf. Weber, Episches im Vedischen Ritual, 22; Oldenberg, Rgveda-Noten, 1, 128.

Bhāṣā in the Nirukta¹ and Pāṇini² denotes the ordinary speech of the day as opposed to Vedic language. Cf. Vac.

1 i. 4, 5. Cf. ii. 2.

language regulated by Pāṇini's rules. But see Wackernagel, Altindische Grammatik, I, xliv; Keith, Aitareya Āranyaka, 179, 180.

Bhāsa is the name of a bird of prey in the Adbhuta Brāhmana,1 and often in the Epic.

> 1 vi. 8, See Weber, Indische Studien, 1, 40. CC-0. Gurukul Kangri Collection, Haridwar

³ i. 126, 3. 4 i. 126, 1.

⁵ St. Petersburg Dictionary, s.v. If.

² iii. 2, 108; vi. 1, 181. Cf. Franke, Bezzenberger's Beiträge, 17, 54 et seq., who distinguishes the Bhasa as the speech of conversational use from the

Bhikṣā, 'begging,' is one of the duties of the Brahmacārin according to the Śatapatha Brāhmaṇa.¹ The word has also the sense of 'alms,' as that which is obtained by begging, in the Atharvaveda.² According to the St. Petersburg Dictionary,³ it has this sense in the Chāndogya Upaniṣad⁴ also, but the correct reading there is probably Āmikṣā.

¹ xi. 3, 3, 7. *Cf.* a Mantra in Aśvalāyana Gṛḥya Sūtra, i. 9, etc.; and *bhikṣācarya*, Bṛḥadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 26.

3 s.v. 2.

4 viii. 8, 5, where the scholiast explains the word by 'perfumes, garlands, food,' etc. (gandhamālyānnādi).

Bhikṣu, 'beggar,' is a term not found in Vedic literature. The begging of the Brahmacārin is quite a different thing from the duties of the Bhikṣu in the later system of the Āśramas (religious stages of life), when the Brahmin in the last stage of his life, after leaving his home and family, lives on alms alone. See I. Brāhmaṇa.

Bhitti in the Śatapatha Brāhmaṇa¹ denotes a mat made of split reeds.

1 iii. 5, 3, 9. Cf. Sānkhāyana Srauta Sūtra, viii. 3, 24.

Bhiṣaj, 'physician,' is a word of common occurrence in the Rigveda¹ and later.² There is no trace whatever in the former text of the profession being held in disrepute: the Aśvins,³ Varuṇa,⁴ and Rudra⁵ are all called physicians. On the other hand, in the Dharma literature⁶ this profession is utterly

¹ ii. 33, 4; vi. 50, 7; ix. 112, 1; bhesaja, adjective, ii. 33, 7; x. 137, 6; substantive, i. 23, 19. 20; ii. 33, 2. 4; vi. 74, 3; vii. 46, 3, etc.

² Av. v. 29, 1; vi. 24, 2; Taittirīya Samhitā, vi. 4, 9, 2; Vājasaneyi Samhitā, xvi. 5; xix. 12. 88; xxx. 10, etc.; bheṣaja, adjective, Av. vi. 109, 3; Vājasaneyi Samhitā, xvi. 45, etc.; substantive, Av. v. 29, 1; vi. 21, 2; xi. 1, 9, etc.

⁸ Rv. i. 116, 16; 157, 6; viii. 18, 8; 86, 1; x. 39, 3. 5; Av. vii. 53, 1; Aitareya Brāhmaņa, i. 18.

4 See Rv. i. 24, 9. 5 Rv. ii. 33, 4. 7.

6 See Apastamba Dharma Sütra, i. 6, 18, 20; 19, 15; Gautama Dharma Sütra, xvii. 17; Vasistha Dharma Sütra, xiv. 2, 19; Viṣṇu, li. 10; lxxxii. 9; Bloomfield, Hymns of the Atharvaveda, 1.

despised. This dislike is found as early as the Yajurveda Samhitās, where the Aśvins are condemned because of their having to do with the practice of medicine (bheṣaja), on the ground that it brings them too much among men, an allusion to the caste dislike of promiscuous contact.

The Rigveda⁸ contains a hymn in which a physician celebrates his plants and their healing powers. Moreover, wonderful cures are referred to as performed by the Aśvins: the healing of the lame and of the blind; the rejuvenation of the aged Cyavana 11 and of Puramdhi's husband; 12 the giving of an iron leg (janghā āyasī) to Viśpalā,13 a deed only more wonderful if we assume that Viśpalā was a mare, as has been suggested by Pischel.¹⁴ It would in all probability be a mistake to assume ¹⁵ that the Vedic Indians had any surgical skill: they no doubt applied simples to wounds,16 but both their medicine and their surgery must have been most primitive. All that the Atharvaveda shows in regard to medicine is the use of herbs combined with spells,17 and of water (cf. Jalasa), remedies Indo-European in character, but not of much scientific value. On the other hand, the knowledge of anatomy shown (see Sarīra), though betraying grave inaccuracies, is not altogether insignificant; but that was due no doubt mainly to the practice of dissecting animals at the sacrifice.

There is some evidence in the Rigveda ¹⁸ that the practice of medicine was already a profession; this is supported by the inclusion of a physician in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda. ¹⁹ According to

⁷ Taittirīya Samhitā, vi. 4, 9, 3. Cf. Maitrāyanī Samhitā, iv. 6, 2; Satapatha Brāhmana, iv. 1, 5, 14; Bloomfield, op. cit., xxxix, xl.

⁸ x. 97.

⁹ Rv. i. 112, 8; x. 39, 3, etc.

¹³ Cf. the case of Rjrāśva, Rv. i. 116, 17.

¹¹ Rv. x. 39, 4.

¹² i. 116, 13.

¹³ Rv. i. 116, 15, etc.

¹⁴ Vedische Studien, 1, 171 et seq.; 305.

¹⁵ As Zimmer, Altindisches Leben, 398, is inclined to do.

¹⁶ Cf. Rv. ix. 112, 1.

¹⁷ So it is said in the Pañcaviṃśa Brāhmaṇa, xii. 9, 10: bheṣajaṃ vā Ātharvaṇāni, 'the Atharvan hymns are medicine'; xvi. 10, 10; and cf. ibid., xxiii. 16, 7; Kāṭhaka Saṃhitā, xi. 5 and 2. Bhisaj.

¹⁸ ix. 112, where a profession must be meant. *Ibid.*, 3, refers to the fees of the physician. *Cf.* also x. 97, 4, 8.

¹⁹ Vājasaneyi Samhitā, xxx. 10; Taittirīya Brāhmaņa, iii. 4, 4, 1.

| Bhisai

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Bloomfield,20 a hymn of the Atharvaveda 21 contains a physician's deprecation of the use of home-made remedies instead of reliance on his professional training.

20 Hymns of the Atharvaveda, 456.

21 v. 30, 5. But this sense is doubtful. Cf. Whitney, Translation of the Atharvaveda, 277.

Cf. Zimmer, op. cit., 397-399; Bloomfield, op. cit., passim (see references on p. 697); Atharvaveda, 59 et seq.; Schrader, Prehistoric Antiquities, 420 et seq. ; Jolly, Medicin, 16, 17 ; Winternitz, Nature, 1898, 233-235; Caland, Altindisches Zauberritual, passim.

2. Bhisaj Atharvana is the name of a mythic physician mentioned in the Kāthaka Samhitā.1

1 xvi. 3 (Indische Studien, 3, 459). Cf. | xxi; Journal of the American Oriental Bloomfield, Hymns of the Atharvaveda, | Society, 17, 181.

Bhīma Vaidarbha ('prince of Vidarbha') is mentioned in the Aitareya Brāhmana (vii. 34) as having received instruction regarding the substitute for the Soma juice, through a succession of teachers, from Parvata and Nārada.

Bhīma-sena is the name of one of the brothers of Janamejaya, the Pārikṣitīyas, in the Satapatha Brāhmana.1

1 xiii. 5, 4, 3. Cf. Śānkhāyana Srauta Sūtra, xvi. 9, 3.

1. Bhujyu denotes, according to the St. Petersburg Dictionary, an 'adder' in two passages of the Rigveda,1 and one of the Vājasaneyi Samhitā.2 But the sense is uncertain in all these passages.

1 iv. 27, 4; x. 95, 8. 2 xviii. 42. Cf. Geldner, Rigveda, Glossar, 126. who takes bhujyu in Rv. x. 95, 8, as meaning 'ardent,' 'rutting.'

2. Bhujyu is the name of a man, son of Tugra, who is repeatedly mentioned in the Rigveda¹ as saved from the deep by the Asvins. According to Bühler,2 the passages refer to

1 i. 112, 6, 20; 116, 3; 117, 14; 119, 4; vi. 62, 6; vii. 68, 7; 69, 7; x. 40, 7; 65, 12; 143, 5. ² Indische Palæographie, 17.

Cf. Baunack, Kuhn's Zeitschrift, 35,

485; Oldenberg, Religion des Veda, 214; Hillebrandt, Vedische Mythologie, 3, 16, n. 5; Muir, Sanskrit Texts, 5, 244, 245; Macdonell, Vedic Mythology, p. 52.

Bhujyu being saved from shipwreck during a voyage in the Indian Ocean, but the evidence is inadequate to support this conclusion. *Cf.* Samudra.

Bhujyu Lāhyāyani ('descendant of Lahyāyana') is the name of a teacher, a contemporary of Yājñavalkya, in the Bṛhadāranyaka Upanisad (iii. 3, 1).

Bhurij (used in the dual only) is a word of somewhat doubtful sense. Roth¹ regarded it as meaning in some passages² 'scissors,' and in others³ an apparatus consisting of two arms used by the chariot-maker for fixing the wood at which he worked, being of the nature of a carpenter's vice. See also Kṣura.

¹ St. Petersburg Dictionary, s.v. Cf. Muir, Sanskrit Texts, 5, 466.

2 Rv. viii. 4, 16; Av. xx. 127, 4.

³ Rv. iv. 2, 14; ix. 26, 4; 71, 5, where Pischel, Vedische Studien, 1, 239-243, considers that the shafts of the chariot are meant (cf. Gobhila Grhya Sütra, iii, 4, 31, whence it appears that

the chariot-pole, spoken of as having two arms, was forked). The same view regarding the passages cited in n. 2 gives the sense of a stropping apparatus, consisting of two pieces of wood, between which a grindstone moves.

Cf. Zimmer, Altindisches Leben, 252, 255.

Bhūta-vidyā is one of the sciences enumerated in the Chān-dogya Upaniṣad.¹ It seems to mean the 'science of creatures' that trouble men, and of the means of warding them off, 'demonology.'

1 vii. 1, 2. 4; 2, 1; 7, 1. Cf. Little, Grammatical Index, 115.

Bhūta-vīra is the name of a family of priests who, according to the Aitareya Brāhmaṇa, were employed by Janamejaya to the exclusion of the Kaśyapas. A family of the latter, the Asitamṛgas, however, won back the favour of Janamejaya, and ousted the Bhūtavīras.

¹ vii. 27. Cf. Roth, Zur Litteratur | Sacred Books of the East, 43, 344, n. 3; und Geschichte des Weda, 118; Eggeling, | Muir, Sanskrit Texts, 12, 437 et seq. CC-0. Gurukul Kangri Collection, Haridwar

Bhūtāmśa is in the Rigveda¹ the name of a poet, a descendant of Kasyapa.

1 x. 106, 11. See Nirukta, xii, 41; Brhaddevatā. viii. 18. 19; Ludwig, Translation of the Rigveda, 3, 133.

Bhūti is the term used in the Rigveda¹ and later² for 'prosperity.'

1 viii. 59, 7. Cf. i. 161, 1 (both late | passages).

2 Av. ix 6, 45; x. 3, 17; 6, 9; xi. 7, 22; 8, 21; Taittirīya Samhitā, ii. 1. I, I; 3, 5, etc.; bhūti-kāma, 'desiring prosperity,' Taittirīya Samhitā, ii. 1, I, I; 2, 3, 3; v. I, 9, I, etc.

Bhumi or Bhumi is a common word for 'earth' in the Rigveda¹ and later,² being practically a synonym of Pṛthivī. It is also used of the land given by the god to the Aryan,3 and of grants of land.4

1 i. 64, 5; 161, 14; ii. 14, 7, etc. So in x. 18, 10, 'mother earth' receives the remains of the dead.

2 Av. vi. 2, 1, where it is said that the Bhūmi is the highest of the three earths (Prthivi); xi. 7, 14, where nine earths and seas are mentioned; ii. 9, 4; vi. 8, 2, etc.

3 Rv. iv. 26, 2. Cf. vi. 47, 20.

4 Satapatha Brāhmana, xiii. 5, 4, 24; 6, 2, 18.

Bhūmi-dundubhi, 'earth drum,' denotes a pit covered with a hide used at the Mahavrata rite, and mentioned in the Samhitās1 and the Brāhmaņas.2

1 Taittirīya Samhitā, vii. 5, 9, 3; ² Pañcavimsa Brāhmaṇa, v. 5, 19; Kāthaka Samhitā, xxxiv. 5. Aitareya Āranyaka, v. 1, 5. Cf. Keith, Aitareya Āranyaka, 277, n. 14.

Bhūmi-pāśa, 'earth net,' is the name of a plant in the Satapatha Brāhmaṇa, probably some sort of creeper.

1 xiii. 8, 1, 16. Cf. Eggeling, Sacred Books of the East, 44, 427, n. 1.

Bhṛgavāṇa is found in one passage of the Rigveda1 apparently² as a name of a man who is called **Śobha.** Ludwig,³ however, thinks that his name was Ghosa. Elsewhere the word appears as an epithet of Agni, doubtless in allusion to his cult by the Bhrgus.

> 1 i. 120, 5. ² Pischel, Vedische Studien, i, 4; 2, 92. 3 Über Methode bei Interpretation, 4.

Bhṛgu is a sage of almost entirely mythical character in the Rigveda and later. He counts as a son of Varuṇa,¹ bearing the patronymic Vāruṇi.² In the plural the Bhṛgus are repeatedly³ alluded to as devoted to the fire cult. They are clearly⁴ no more than a group of ancient priests and ancestors with an eponymous Bhṛgu⁵ in the Rigveda, except in three passages,⁶ where they are evidently regarded as an historic family. It is not clear, however, whether they were priests or warriors: in the battle of the ten kings the Bhṛgus appear with the Druhyus, perhaps as their priests, but this is not certain.¹

In the later literature the Bhrgus are a real family, with subdivisions like the Aitaśāyana, according to the Kauṣītaki Brāhmaṇa.⁸ The Bhrgus are mentioned as priests in connexion with various rites, such as the Agnisthāpana⁹ and the Daśapeyakratu.¹⁰ In many passages they are conjoined with the Angirases:¹¹ the close association of the two families is shown

¹ Śatapatha Brāhmaņa, xi. 6, 1, 1; Taittirīya Āraņyaka, ix. 1. Cf. Pañcavimśa Brāhmaņa, xviii. 9, 2; Nirukta, iii. 17.

² Aitareya Brāhmaṇa, iii. 34, and n. 14. For a different form of the legend, cf. Taittirīya Brāhmaṇa, i. 8, 2, 5.

- ³ Rv. i. 58, 6; 127, 7; 143, 4; ii. 4, 2; iii. 2, 4; iv. 7, 1, etc. See Macdonell, Vedic Mythology, 51. The legend of their chariot-making (Rv. iv. 16, 20; x. 39, 14) may be due, as Roth, St. Petersburg Dictionary, s.v., suggests, to a confusion with the Rbhus. It may, however, be an allusion to the historic Bhrgus, whom we find in the battle of the ten kings.
- ⁴ As shown by the legend of fire having been brought to them by Mātariśvan, Rv. iii. 5, 10.
- ⁵ i. 60, r, where, however, Roth, loc. cit., takes the singular in a collective sense, an interpretation which may be correct, but is not necessary.
- ** Rv. vii. 18, 6; viii. 3, 9; 6, 18, to which list, given by Macdonell, loc. cit., Roth adds viii. 102, 4, Aurva-Bhṛgu-vat, 'like Aurva and Bhṛgu.' Cf. the fact that the Aurvas, in the Atlareva Brāhart vida (Bloch Atlareva Brāhart (Collection, Atlanda and Collection, Atlanda and Collection and Collection

maṇa, vi. 33, take the place of the Bhrgus of the Kauṣītaki Brāhmaṇa, xxx. 5.

⁷ In viii. 3, 9; 6, 18; 102, 4, the reference to a priestly family is the more natural; in vii. 18, 6, warriors may be meant. Cf. Hopkins, Journal of the American Oriental Society, 15, 262, n., where he cites ix. 101, 13, as perhaps denoting the same thing.

8 xxx. 5. See n. 6.

⁹ Taittirīya Samhitā, iv. 6, 5, 2; v. 6, 8, 6; Av. iv. 14, 5; Maitrāyanī Samhitā, i. 4, 1 (p. 48).

10 Taittirīya Samhitā, i. 8, 18; Taittirīya Brāhmaņa, i. 8, 2, 5; Pañcavimśa

Brāhmaņa, xviii, 9, 2.

11 Taittirīya Samhitā, i. 1, 7, 2; Maitrāyaṇī Samhitā, i. 1, 8; Vājasaneyi Samhitā, i. 18; Taittirīya Brāhmaṇa, i. 1, 4, 8; iii. 2, 7, 6; Satapatha Brāhmaṇa, i. 2, 1, 13, etc. Cf. Rv. viii. 35, 3; 43, 13; x. 14, 6, in the first and last of which passages the Atharvans also occur. See Bloomfield, Hymns of the Atharvaveda, xxvii. n. 2. Hence, in the Atharvanic ritual texts, the term Bhrgvangirasah is applied to the Atharvaveda (Bloomfield, Atharva-

by the fact that Cyavana is called either a Bhargava or an Angirasa in the Satapatha Brāhmana. 12 In the Atharvaveda 13 the name of Bhrgu is selected to exemplify the dangers incurred by the oppressors of Brahmans: the Srnjaya Vaitahavyas perish in consequence of an attack on Bhrgu. In the Aitareya Brāhmana 14 also Bhrgu has this representative character. Cf. Bhrgavāna and Bhārgava.

12 iv. I, 5, I. 13 v. 19, I. 14 ii. 20. In the Jaiminiya Brāhmana, i. 42-44 (Journal of the American Oriental Society, 15, 204), Bhrgu Varuni appears as a student. Cf. Taittiriya Upanișad, iii. 1.

· Cf. Hillebrandt, Vedische Mythologie, 2, 169-173; Ludwig, Translation of the Rigveda, 3, 140; Muir, Sanshrit Texts, 12, 443 et seq.

Bhriga

Bhringa is the name of a species of bee, later specified as large and black, in the Atharvaveda1 and the Yajurveda Samhitas,2 which include it in the list of victims at the Asyamedha ('horse sacrifice').

1 ix. 2, 22. Vājasaneyi Samhitā, xxiv. 29. Cf. ² Maitrayanī Samhita, iii. 14, 8; Zimmer, Altindisches Leben, 96.

Bhrmy-asva is the name of the father of Mudgala in the Nirukta (ix. 24).

Bhekuri. See Bekurā.

I. Bheda, one of the enemies of Sudas and the Trtsu-Bharatas, was defeated by the former in the Yamunā (Jumna),1 apparently in a second conflict fought after the battle of the ten kings, in which Sudas successfully defended his western frontier against the confederate foes. The Ajas, Sigrus, and Yaksus, who are mentioned as also defeated, may have been united under his leadership if he was a king; or the Bhedas may have been a separate people, as Roth² thinks. Hopkins'³ opinion that the defeat was on the Parusnī, Yamunā being another

¹ Rv. vii. 18, 18. 19; 33, 3; 83, 4. (the word is always used in the ² St. Petersburg Dictionary, s.v. 12 | singular). 3 India, Old and New, 52.

name of that stream, is most improbable; nor is the view that Bheda was one of the ten kings essential.4 Cf. Turvaśa.

Oriental Society, 15, 260 et seq. Cf. Griffith, Hymns of the Rigveda, 2,

4 Hopkins, Journal of the American | 20, n.; Zimmer, Altindisches Leben, 126; Muir, Sanskrit Texts, 12, 319, 327.

2. Bheda is mentioned in the Atharvaveda as having come to a bad end because he refused a cow (vasa) to Indra when asked for it. That he is different from the preceding Bheda, as Roth² assumes, is not certain. Indeed, it may very well be that his defeat led to his being chosen as the representative of the evil end of the wicked man. Moreover, the irreligious character of Bheda may be ascribed to his being a leader of non-Āryan folk, if the Ajas and Sigrus, with whom in the Rigveda he is connected or associated were, as is possible, though by no means certain, un-Āryan tribes of totemists.3

1 xii. 4, 49, 50.

Bhesaja 1

² St. Petersburg Dictionary, s.v. 13.

3 Cf. Macdonell, Vedic Mythology, p. 153, who inclines to see in them totemistic tribes, but the names furnish the sole support of this conjecture. On this supposition they were probably non-Aryan, Cf. Aja.

I. Bhesaja, denoting a 'remedial agent,' 'medicine,' is often mentioned in the Rigveda¹ and later,² being also used in a figurative sense.3 Plants,4 waters,5 and spells6 are repeatedly enumerated as medicines. Most of the medical practices of the Atharvaveda are merely examples of sympathetic magic. For example, in one hymn7 the yellow of jaundice is entreated to pass into yellow birds. In another8 fever is to be banished by means of a frog; for the frog, being a potent means of cooling fire9 (because of its association with water), is regarded as analogously effective in banishing the fire of fever. See Bhisaj.

1 i. 89, 4; ii. 33, 2, etc.

² Av. v. 29, 1; vi. 21, 2, etc.

3 Satapatha Brāhmana, xiii. 3, 1, 1; 5, 4; Aitareya Brāhmaņa, iii. 41.

4 Rv. x. 97, and passim in the Atharvaveda.

⁵ i. 23, 19. 20; 34, 6, etc.; Taittirīya Samhitā, vi. 4, 9, 2; Kauşītaki Brāhmana, xvi. 7, etc. Possibly there is

disches Leben, 399, that the reference is to the beneficial effects of bathing.

6 Exemplified in the medical spells of the Atharvaveda and the Kausika Sütra.

7 i. 22; Bloomfield, Hymns of the Atharvaveda, 264 et seq.

8 vii. 116; Bloomfield, op. cit., 565 et seq.

some truth in Zimmer's view, Altin- 9 Cf, Rv. x. 16, 14; Av. xviii. 3, 6o. CC-0. Gurukul Kangri Collection, Haridwar

2. Bheṣaja in the plural is found in the Atharvaveda¹ and in the Sūtras² denoting the hymns of the Atharvaveda in so far as they are regarded as having 'healing' powers.

1 xi. 6, 14.
2 Āśvalāyana Srauta Sūtra, x. 7, 3; Pañcaviṃśa Brāhmaṇa, xii. 9, 10.

Cf. Bloomfield, Hymns of the Atharvaveda, xxxi, 628.

Bhaima-sena, 'descendant of Bhīmasena,' is the name of a man in the Maitrāyaṇī Saṃhitā (iv. 6, 6).

Bhaima-seni, 'descendant of Bhīmasena,' is the patronymic of Divodāsa in the Kāṭhaka Saṃhitā.¹

1 vii. 8 (Indische Studien, 3, 460, 472).

Bhaişajya in the Śatapatha Brāhmaṇa (xii, 7. 1, 12) and the Nirukta (x. 7. 25) denotes 'healing remedy' or 'medicine,' like Bheṣaja.

Bhoga in the Rigveda¹ and later² denotes the 'coil' of a serpent.

1 v. 29, 6; vi. 75, 14 (where the Hastaghna, or 'hand-guard,' of the archer is compared to a snake).

2 Av. xi. 9, 5; Taittirīya Saṃhitā, ii. 1, 4, 5. 6; v. 4, 5, 4; Kāṭhaka Saṃhitā, xiii. 4; xxi. 8, etc.

Bhoja in several passages of the Aitareya Brāhmaṇa (viii. 12. 14. 17) seems to be used as a king's title.

Bhaujya in the Aitareya Brāhmaṇa¹ denotes the rank of a prince bearing the title of Bhoja.

1 vii. 32; viii. 6. 12. 14. 16.

Bhaumaka is the name of some animal in the late Adbhuta Brāhmaṇa.¹

1 Indische Studien, 1, 40.

Bhaumī is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice') in the Taittirīya Samhitā.¹

1 v. 5, 18, 1. Cf. Zimmer, Altindisches Leben, 99.

Bhauvana, 'descendant of Bhuvana,' is the patronymic of the mythical Viśvakarman in the Śatapatha (xiii. 7, 1, 15) and the Aitareya (viii. 21, 8. 10) Brāhmaṇas, and the Nirukta (x. 26).

Bhauvāyana, 'descendant of Bhuva,' is the patronymic of Kapivana in the Pañcaviṃśa Brāhmaṇa.¹ It is also found in the Yajurveda Saṃhitās.²

1 xx. 13, 4.

² Kāṭhaka Samhitā, xxxii. 2 (Indische Studien, 3, 473); Maitrāyanī Samhitā, i. 4, 5; and Vājasaneyi Samhitā, xiii. 54, where Kapivana is not mentioned. Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 55, 69.

Bhrātr is the common designation of 'brother' from the Rigveda¹ onwards. The word is also applied to a relation or close friend generally,² but here the persons concerned are, it should be noted, in the Rigveda³ deities, who are brothers of one another or of the worshipper. Thus in the early literature the word has not really lost its precise sense. The derivation from the root blir, 'support,' is probably correct, designating the brother as the support of his sister. This harmonizes with the fact that in Vedic literature the brother plays the part of protector of his sister when bereft of her father, and that maidens deprived of their brothers (abhrātr) meet an evil fate.⁴ The gradation of the relations in the home is shown by the order in the Chāndogya Upaniṣad,⁵ where father, mother, brother, and sister are successively mentioned. Strife between brothers is occasionally referred to.⁶

¹ i. 164, 1; iv. 3, 13; v. 34, 4, etc.; Av. i. 14, 2; ii. 13, 5; Taittirīya Samhitā, vi. 2, 8, 4, etc.; bhrātṛtva, Rv. viii. 20, 22; 83, 8; x. 108, 10.

² Böhtlingk and Roth, St. Petersburg Dictionary, s.v.; Delbrück, Die indogermanischen Verwandtschaftsnamen, 462.

³ i. 161, 1; 170, 2; iii. 53, 5; iv. 1, 2; vi. 51, 5; viii. 43, 16, *Cf.* Av. iv. 4, 5; v. 22, 12.

⁴ Rv. i. 124, 7; iv. 5, 5; Av. i. 17, 1; Zimmer, Altindisches Leben, 328. Cf. Ayoga.

⁵ vii. 15, 2.

⁶ Cf. Av. iii, 30, 2; Satapatha Brāhmaņa, iv. 1, 5, 3, where it is a sign of serious confusion; Journal of the American Oriental Society, 11, cxlv; Bloomfield Atharvaveda, 72.

Bhrātṛvya is found in one passage of the Atharvaveda,1 where, being named with brother and sister, it must be an expression of relationship. The sense appears to be '(father's) brother's son,' 'cousin,' this meaning alone accounting for the sense of 'rival,' 'enemy,' found elsewhere in the Atharvaveda,3 and repeatedly in the other Samhitas and the Brahmanas.4 In an undivided family the relations of cousins would easily develop into rivalry and enmity. The original meaning may, however, have been 'nephew,'5 as the simple etymological sense would be 'brother's son'; but this seems not to account for the later meaning so well. The Kāthaka Samhitā6 prescribes the telling of a falsehood to a Bhrātrvya, who, further, is often given the epithets 'hating' (dvişan) and 'evil' (apriya, babman) in the later Samhitas and the Brahmanas.7 The Atharvaveda⁸ also contains various spells, which aim at destroying or expelling one's 'rivals.'

1 v. 22, 12, and perhaps x. 3, 9.

² The word is rendered 'cousin' by Whitney in his Translation of the Atharvaveda (x. 6, 1; xv. 1, 8).

³ ii. 18, 1; viii. 10, 18. 33; x. 9, 1.

4 Taittirīya Samhitā, iii. 5, 9, 2, etc.; Kāṭhaka Samhitā, x. 7; xxvii. 8; Vājasaneyi Samhitā, i. 17; Aitareya Brāhmaņa, iii. 7, etc.; Śatapatha Brāhmana, i. 1, 1, 21, etc.; Pañcaviṃśa Brāhmana, xii. 13, 2. Cf. Rv. viii. 21, 13.

5 Whitney, in his Translation of the Atharvaveda (ii. 18,1), while rendering the word by 'adversary,' explains it in

a note as meaning literally 'nephew,' or 'brother's son.'

6 xxvii. 8.

⁷ See several of the passages given in n. 4.

⁸ ii. 18, 1; x. 9, 1, etc. Cj. Tait tirīya Samhitā, i. 3. 2. 1, etc.

Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 501, 506, 507, who thinks it means a kind of brother, and through early family conditions was restricted to cousins; Böhtlingk and Roth, St. Petersburg Dictionary, s.v.; Weber, Indische Studien, 17, 307.

Bhrūṇa-han, 'slaying an embryo'; Bhrūṇa-hatyā, 'the slaying of an embryo,' are terms expressing a crime which is repeatedly and severely censured in the later Saṃhitās,¹ where it is said to be the greatest of all crimes, and one of which the

The Taittirīya Saṃhitā, vi. 5, 10, 3, and Taittirīya Brāhmaṇa, iii. 2, 8, 11, have brahma-han instead; but see ibid., 12.

¹ Maitrāyaņī Samhitā, iv. 1, 9; Kāthaka Samhitā, xxxi. 7; Kapiṣthala Samhitā, xlvii. 7 (cited in Delbrück, Die indogermanischen Verwandtschaftsnamen, 579, 580); Av. vi. 112, 3; 113, 2.

guilt cannot be removed. In many later passages² the same crime is referred to, always with reprobation: this fact alone shows the erroneousness of the theory³ that daughters could be allowed, once born, to die if their fathers so desired.

² Taittirīya Brāhmaṇa, iii. 9, 15, 3; Taittirīya Āraṇyaka, ii. 8, 2; x. 1, 15; Brhadāraṇyaka Upaniṣad, iv. 3, 22. The substantive is found in Taittirīya Brāhmaṇa, iii. 8, 20, 1; Taittirīya Āraṇyaka, ii. 7, 3; 8, 3; Kauṣītaki Upaniṣad, iii. 1; Śāṅkhāyana Śrauta

Sūtra, xvi. 18, 19; Nirukta, vi. 27. Bhrūna itself occurs in Rv. x. 155, 2.

3 See Pati, p. 487, with n. 131.

Cf. Weber, Indische Studien, 9, 481; 10, 66; Bloomfield, American Journal of Philology, 17, 430; Hymns of the Atharvaveda, 521, 522.

TVI.

Makaka, a word occurring once in the Atharvaveda (viii. 6, 12), may be the name of some unknown animal; but it is possibly an adjective having some such sense as 'bleating.'

Makara is the name of an animal, probably the 'crocodile,' which is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.²

¹ The Makara, as a Hindu sculptural ornament, originally represented a crocodile. *Cf.* Cousen's article in the *Annual Report of the Archaological Survey of India* for 1903-4, pp. 227-231 (where the Makara appears as the vehicle of

Varuna and of Gangā). Cf. also op. cit.,

1904-5, pp. 80, 83, 84.

² Taittirīya Samhitā, v. 5. 13. 1; Maitrāyanī Samhitā, iii. 14, 16; Vāja saneyi Samhitā, xxiv. 35. *Cf. Zimmer*, *Altindisches Leben*, 97.

Makṣa, 'fly,' is found in the Rigveda¹ and the Atharvaveda,² where its fondness for sweet things is alluded to. Cf. Admasad.

¹ iv. 45, 4; vii. 32, 2. ² ix. 1, 17. Cf. Zimmer, Altindisches Leben, 97.

Makṣā, Makṣikā, denote both 'fly' and 'bee' in the Rigveda and later.

Makṣikā, Rv. i. 162, 9; Av. xi. 1,
 2; 9, 10; Bṛhadāraṇyaka Upaniṣad,
 11i. 3, 2.

Makṣā, Rv. x. 40, 6; Makṣikā, Hillebrandt, Vedis i 119,9; Praśna Upanisad, ii where CC-U Guruku Kangri Collection, Haridwar

a 'king bee' (madhukara-rājan) is referred to.

Cf. Zimmer, Altindisches Leben, 97; Hillebrandt, Vedische Mythologie, 1, 240,

8-2

Makha appears to designate a person in two passages of the Rigveda, but in neither passage does the context explain who he was. Probably a demon of some kind is meant. In the later Samhitās mention is also made of the 'head of Makha,' an expression which has become unintelligible to the Brāhmanas.

1 jx. 101, 13, where the Bhrgus are mentioned as opposed to Makha (cf. Macdonell, Vedic Mythology, p. 51); x. 171, 2.

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² Vājasaneyi Samhitā, xi. 57; xxxvii. 7;

Taittirīya Samhitā, i. 1, 8, 1; iii. 2,

Makha

4, I.

3 Śatapatha Brāhmaṇa, xiv. I, 2, 17.

Cf. St. Petersburg Dictionary, s.v.

Magadha is the name of a people who appear throughout Vedic literature as of little repute. Though the name is not actually found in the Rigveda,1 it occurs in the Atharvaveda,2 where fever is wished away to the Gandharis and Mujavants, northern peoples, and to the Angas and Magadhas, peoples of the east. Again, in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda,3 the Magadha, or man of Magadha, is included as dedicated to ati-krusta, 'loud noise' (?), while in the Vrātya hymn of the Atharvaveda4 the Māgadha is said to be connected with the Vrātya as his Mitra, his Mantra, his laughter, and his thunder in the four quarters. In the Śrauta Sūtras⁵ the equipment characteristic of the Vrātya is said to be given, when the latter is admitted into the Arvan Brahminical community, to a bad Brahmin living in Magadha (brahma-bandhu Māgadha-deśīya), but this point does not occur in the Pancavimsa Brahmana.6 On the other hand, respectable Brahmins sometimes lived there, for the Kausītaki Āranyaka? mentions Madhyama, Prātībodhī-putra, as Magadha-vāsin. 'living in Magadha.' Oldenberg,8 however, seems clearly right in regarding this as unusual.

¹ See Kikata.

² v. 22, 14, where the Paippalāda recension has mayebhih, which is a mere blunder, but substitutes the Kāšis for the Angas.

³ Vājasaneyi Samhitā, xxx. 5. 22; Taittirīya Brāhmaņa, iii. 4, 1, 1.

⁴ xv. 2, 1-4.

⁵ Lātyāyana Śrauta Sūtra, viii. 6,

^{28;} Kātyāyana Śrauta Sūtra, xxii. 4, 22. *Cf.* Sāyaṇa on Pañcaviṃśa Brāhmaṇa, xvii. 1, 16. 17.

⁶ xvii. 1, 16.

⁷ vii. 13; this is not mentioned in the earlier Aitareya Āranyaka.

⁸ Buddha, 400, n.; Weber, Indian Literature, 112, n.

The Magadhas are evidently a people in the Baudhayana and other Sūtras,9 possibly also in the Aitareya Āranyaka.10 It is therefore most improbable that Zimmer 11 can be right in thinking that in the Yajurveda³ and the Atharvaveda⁴ the Māgadha is not a man of Magadha, but a member of the mixed caste produced by a Vaisya marrying a Ksatriya woman.12 But the theory of mixed castes, in any case open to some doubt, cannot be accepted when used to explain such obviously tribal names as Māgadha. The fact that the Māgadha is often in later times a minstrel is easily accounted for by the assumption that the country was the home of minstrelsy, and that wandering bards from Magadha were apt to visit the more western lands. This class the later texts recognize as a caste, inventing an origin by intermarriage of the old-established castes.

The dislike of the Magadhas, which may be Rigvedic, since the Kikatas were perhaps the prototype of the Magadhas, was in all probability due, as Oldenberg 13 thinks, to the fact that the Magadhas were not really Brahminized. This is entirely in accord with the evidence of the Satapatha Brāhmaṇa 14 that neither Kosala nor Videha were fully Brahminized at an early date, much less Magadha. Weber 15 suggests two other grounds that may have influenced the position—the persistence of aboriginal blood and the growth of Buddhism. The latter consideration is hardly applicable to the Yajurveda or the Atharvaveda; but the imperfect Brahminization of the land, if substituted for it in accordance with Oldenberg's suggestion,

9 Baudhāyana Dharma Sūtra, i. 2, 13; Baudhāyana Śrauta Sūtra, xx. 13; Āpastamba Śrauta Sūtra, xxii. 6, 18; Hiranyakeśi Śrauta Sūtra, xvii. 6. See Caland, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 553.

10 ii. I, I. See Keith, Aitareya Āranyaka, 200; Śānkhāyana Āranyaka, 46, n. 4.

11 Altindisches Leben, 35. Cf. St. Petersburg Dictionary, s.v., 2c.

12 Manu, x. 11; Gautama Dharma Sūtra, iv. 17. So Sāyaṇa, on the Taittiriya Brāhmaņa, loc. cit., explains

Vājasaneyi Samhitā, offers this as one version.

13 Buddha, 400, n.

14 i. 4, 1, 10 et seq.; Weber, Indische Studien, I, 170 et seq.; Oldenberg, op. cit., 398. Kosala here appears as more Brahminical than Videha; it is interesting to note that, while Vaideha, like Māgadha, is used in the later theory as a name of a mixed caste, Kausalya is not so degraded (Oldenberg, 399, n.).

15 See Indische Studien, 1, 52, 53; 185; 10, 99; Indian Literature, 79, n. 1;

Māgadha, and Mahīdhara, on the III, II2. CC-0. Gurukul Kangri Collection, Haridwar

would have some force. The former motive, despite Oldenberg's doubt, seems fully justified. Pargiter 16 has gone so far as to suggest that in Magadha the Āryans met and mingled with a body of invaders from the east by sea. Though there is no evidence for this view in the Vedic texts, it is reasonable to suppose that the farther east the Āryans penetrated, the less did they impress themselves upon the aborigines. Modern ethnology confirms this a priori supposition in so far as it shows Āryan types growing less and less marked as the eastern part of India is reached, although such evidence is not decisive in view of the great intermixture of peoples in India.

16 Journal of the Royal Asiatic Society, | Cf. Rhys Davids, Buddhist India, 6, 1908, pp. 851-853. | 24, 260, 267.

Magundī is the name of some pest occurring in a verse of an Atharvaveda hymn¹ employed to exorcise evil influences. By that verse the 'daughters of the Magundī' are to be expelled from the cowstall, the wagon, and the house. It is uncertain whether an animal, insect, or demoness is meant.²

¹ ii. 14, 2. ² Cf. Whitney, Translation of the Atharvaveda, 58.

Magha in the Rigveda¹ denotes 'bounty,' and Maghavan² is the regular Vedic name for the 'generous giver' of bounties to priests. It is doubtful whether the Maghavans were more than this, or had any special rank as a class in Vedic society. See Sabhā.

¹ i. 11, 3; 104, 5; iii. 13, 3; 19, 1; iv. 17, 8; v. 30, 12; 32, 12, etc.; Nirukta, v. 16. Very rarely later, e.g., Väjasaneyi Samhitä, xx. 67.

² Rv. i. 31, 12; ii. 6, 4; 27, 17; v. 39, 4; 42, 8; vi. 27, 8, etc. So Magha-tti, 'giving of gifts,' Rv. iv. 37, 8; v. 79, 5; viii. 24, 10, etc.; Maghadeya, 'giving of gifts,' vii. 67, 9; x. 156, 2; Maghavat-tva, 'liberality,' vi. 27, 3. The word Maghavan is the

epithet par excellence of Indra in the Rv. (iii. 30, 3; iv. 16, 1; 31, 7; 42, 5, etc.), and survives in post-Vedic literature as a name of Indra; otherwise, even in the later Samhitās, it is very rare, occurring practically as a divine epithet only (of Indra, Taittirīya Samhitā, iv. 4, 8, 1; Brhadāranyaka Upanişad, i. 3, 13; Kauşītaki Upanişad, ii. 11).

Maghā. See Nakṣatra and Aghā.

Mangala is the name of a teacher in the Baudhāyana Śrauta Sūtra (xxvi. 2).

Mangīra is found in an obscure verse in the Vaitāna¹ and other² Sūtras with reference to cows. It is quite uncertain whether a river or a man³ is meant. The Gangā (Ganges) and the Yamunā (Jumna) are mentioned in the same verse. The correct form of the word is doubtful.⁴

1 xxxiv. q.

³ So apparently Garbe, Translation of the Vaitāna Sūtra, 97; Caland, Das Vaitānasūtra, 102; Böhtlingk, Dictionary, s.v.

4 See the variants in n. 2.

Manjiṣṭhā, 'madder,' is mentioned in the Aitareya (iii. 2, 4) and Śānkhāyana (viii. 7) Āranyakas.

Maṭacī occurs in a passage of the Chāndogya Upaniṣad,¹ where reference is made to the Kurus being overwhelmed by Maṭacīs.² Śaṅkara interprets the word by 'thunderbolts' (aśanayaḥ), while Ānandatīrtha in his commentary gives, as an alternative rendering, pāṣāṇa-vṛṣṭayaḥ—i.e., 'hailstones,' which may be the sense. The Śabdakalpadruma,³ agreeing with Ānandatīrtha,⁴ says that Maṭacī means 'a kind of small red bird' (rakta-varṇa-kṣudra-pakṣi-viśeṣa, reading -pakṣī-), and Jacob⁵ suggests that the 'locust' is meant.

1 i. 10, 1.

² Maţacī-hata.

3 St. Petersburg Dictionary, s.v.

4 On Brahmasūtra, iii. 4, 28.

5 Journal of the Royal Asiatic Society,

1911, p. 510.

Mani is the name in the Rigveda¹ and later² of a 'jewel' used as an amulet against all kinds of evil. That either 'pearl' or 'diamond' is denoted is not clear.⁵ It is evident that the

¹ i. 33, 8.

³ St. Petersburg Dictionary, s.v.

4 Cf. Zimmer, Altindisches Leben,

⁵ The expression hiranya mani in Rv. i. 33, 8, might possibly mean 'gold as an ornament,' but 'gold (and) jewels' is more probable. Cf. Av. xii. 1, 44, where manim hiranyam must mean 'a jewel (and) gold.'

² Mānava Srauta Sūtra, vii. 2, 7; Mandīrasya, Kātyāyana Śrauta Sūtra, xiii. 3, 21; Maihīrasya, Āpastamba Śrauta Sūtra, xxi. 20, 3.

² Av. i. 29, 1; ii. 4, 1. 2; viii. 5, 1 et seq.; x. 6, 24; xii. 1, 44; Taittirīya Samhitā, vii. 3, 4, 1; Kāṭhaka Samhitā, xxxv. 15; Aitareya Brāhmaṇa, iv. 6; Nirukta, vii. 23, where Durga, in his commentary, takes Maṇi as āditya-maṇi, or 'sun-stone,' while the St. Petersburg Dictionary, s.v., suggests that a crystal used as a burning glass may be meant.

Mani could be strung on a thread (sūtra), which is referred to in the Pañcavimsa Brāhmana6 and elsewhere;7 the Mani was certainly also worn round the neck, for in the Rigveda⁸ occurs the epithet mani-grīva, 'having a jewel on the neck.' amulet of Bilva is celebrated in the Śānkhāyana Āranyaka,9 and many varieties of amulet are there enumerated.10 The 'jeweller' (mani-kāra) is mentioned in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda. 11

6 xx. 16, 6.

7 Jaiminīya Upanisad Brāhmaņa, i. 18, 8. Cf. iii. 4, 13; Jaiminiya Brāhmaṇa, ii. 248; Śatapatha Brāhmana, xii. 3, 4, 2.

8 i. 122, 14.

9 xii. 18 et seq. 10 xii, 8,

11 Vājasaneyi Samhitā, xxx. 7; Taittirīya Brāhmaņa, iii. 4, 3, 1.

Cf. Schrader, Prehistoric Antiquities, 337; Zimmer, op. cit., 253; Weber, Omina und Portenta, 317, 374; Indische Studien, 2, 2, n. 4; 5, 386; 18, 37; Proceedings of the Berlin Academy, 1891, 796. Weber is inclined to detect a Babylonian origin of Mani (cf. Mana), but the evidence is not convincing.

Manika in the late Adbhuta Brāhmana 1 and the Sūtras 2 denotes a large 'water bottle.'

1 Weber, Omina und Portenta, 316.

² Āśvalāyana Grhya Sūtra, ii. 9, 3; iv. 6, 4; Gobhila Grhya Sūtra, i. 1, 26; iii. 9, 6. 7, etc.; Sānkhāyana Grhya Sūtra, ii. 14.

Manda, n., is found in the compound nau-manda (du.), denoting the two 'rudders' of a ship in the Satapatha Brāhmana.1

1 ii. 3, 3, 15. Cf. Eggeling, Sacred Books of the East, 12, 345, n. 3, who, following the commentary, accepts

'sides' as the meaning; Caland, Über das rituelle Sūtra des Baudhayana, 60.

Manduka is the name of 'frog' in the Rigveda and later,2 the feminine Mandūkī also occurring.3 The famous frog hymn of the Rigveda⁴ compares with Brahmins the frogs croaking

1 vii. 103, 1; x. 166, 5.

2 Av. vii. 112, 2; Taittiriya Samhitā, v. 4, 4, 3; 7, 11, 1; Kāthaka Samhitā, xiii. 1; xxi. 7; Maitrayanī Samhitā, iii. 14, 2; Vājasaneyi Samhitā, xxiv. 36; Pañcavimsa Brāhmaṇa, xii. 4, 16; Satapatha Brāhmana, ix. 1, 2, 20 et seq. ; Nirukta, ix. 5.

³ Rv. x. 16, 14; Av. xviii. 3, 60;

Vājasaneyi Samhitā, xvii. 6; Taittirīya Samhitā, iv. 6, 1, 2; Kāthaka Samhitā, xvii. 17; Maitrāyanī Samhitā, ii. 10, 1; Taittiriya Āraņyaka, vi. 4, 1.

4 vii. 103. Cf. Av. iv. 15, 12, as explained by Pischel, Vedische Studien, 2, 223, where reference is made to frogs in the clefts of the earth (Irina).

as they awake to activity at the beginning of the rains. It has been explained by Max Müller⁵ as a satire on the Brahmins. Geldner,⁶ agreeing with this view, thinks that it is directed by its Vasiṣṭha composer against rival Brahmins, probably the Viśvāmitras.⁷ The view, however, which interprets the hymn as a rain charm⁸ seems on the whole more likely. The frog, from its connexion with water, was considered to have cooling properties. Thus after the burning of the dead body the frog is invited to come to the spot where the cremation has taken place in order to cool it down.⁹ Similarly the frog is invoked in the Atharvaveda against the fire of fever.¹⁰

⁵ Ancient Sanskrit Literature, 494, 495.

6 Rigveda, Kommentar, 117.

⁷ Geldner, *loc. cit.*, very plausibly points out that the last Pāda of this Vasistha hymn is borrowed from the most important Viśvāmitra hymn (Rv. iii. 53, 7).

8 Yāska, Nirukta, ix. 5; Bloomfield, Journal of the American Oriental Society, 17, 173-179, Cf. Macdonell, Vedic

Mythology, p. 151; Sanskrit Literature, 121, 122.

⁹ Rv. x. 16, 14. See Bloomfield, American Journal of Philology, 11, 342-350; Lanman in Whitney's Translation of the Atharvaveda, 850.

¹⁰ Av. vii. 116. See Bloomfield, Hymns of the Atharvaveda, 565.

Cf. Zimmer, Altindisches Leben, 95.

1. Matsya, 'fish,' is mentioned only once in the Rigveda, but frequently later.²

1 x. 68, 8.

² Av. xi. 2, 25; Maitrāyaņī Samhitā, iii. 9, 5; 14, 2; Vājasaneyi Samhitā, xxiv. 21. 34; Taittirīya Samhitā, ii. 6, 6, 1; Satapatha Brāhmaņa, i. 8, 1, 1 (the famous fish of the deluge legend); Chāndogya Upaniṣad, i. 4, 3; Kauṣītaki

Upanişad, i. 2; mahā-matsya, 'great fish,' Bṛhadāraṇyaka Upaniṣad, iv. 3, 18. In the Śatapatha Brāhmaṇa, xiii. 4, 3, 12 (cf. Āśvalāyana Śrauta Sūtra, x. 7, 8; Sāṅkhāyana Śrauta Sūtra, xvi. 2, 23), a Matsya Sāṃmada is personified as the king of the fishes.

2. Matsya appears to be the name of a people in one passage of the Rigveda, where they are ranged with the other enemies of Sudās, although it is possible to see merely the sense of 'fish' in that passage. In the list of Aśvamedhins, 'offerers of the horse sacrifice,' in the Śatapatha Brāhmaṇa, Dhvasan Dvaitavana is mentioned as a Matsya king (Mātsya). The Matsyas as a people occur also in the Kauṣītaki Upaniṣad³ in

1 vii, 18, 6.

² xiii. 5, 4, 9.

3 iv. I.

connexion with the Vaśas,4 and in the Gopatha Brāhmaṇa5 in In Manu⁶ the Kuruksetra, the connexion with Salvas. Matsyas, the Pancālas, and the Śūrasenakas comprise the land of the Brahmin Rsis (brahmarsi-deśa). There is no reason to doubt that the Matsyas occupied much the same territory as in Epic times, say Alwar, Jaipur, Bharatpur.7

4 This is the most probable reading, which results from a comparison with Gopatha Brāhmaṇa, i. 2, 9, where Sālva-Matsyesu is followed by savaśa-Uśinaresu (misprinted śavaśa-). See Keith, Journal of the Royal Asiatic Society, 1908, 367. The older view was Satvan-Matsyesu, Max Müller, Sacred Books of the East, 1, lxxvii, following Cowell; St. Petersburg Dictionary, s.v. Satvant.

6 ii. 19; vii. 193.

7 See Vincent Smith, Zeitschrift der Deutschen Morgenländischen Gesellschaft,

56, 675.

Cf. von Schroeder, Indiens Literatur und Cultur, 166; Weber, Indische Studien, 1, 211; Zimmer, Altindisches Leben, 127.

Mada-vatī, 'intoxicating,' is the name of a plant in the Atharvaveda.1

1 vi. 16, 2; cf. iv. 7, 4. Cf. Whitney, | Bloomfield, Hymns of the Atharvaveda, Translation of the Atharvaveda, 292; 465; Zimmer, Altindisches Leben, 72.

Madugha, 'honey-plant,' is the name of a sweet herb in the Atharvaveda.2 The spelling is somewhat uncertain, since many manuscripts read Madhugha.3

1 The literal meaning is probably 'yielding honey,' the word being, according to the commentator, derived from madhu-dugha, a word actually occurring in the Rigveda (vi. 70, 1. 5).

² i. 34, 4; vi. 102, 3. Cf. Weber, Indische Studien, 5, 386, n.; 404; Whitney, Translation of the Atharvaveda, 34, 35, 355; Bloomfield, Hymns of the Atharvaveda, 275; Zimmer, Altindisches Leben, 69.

3 These two forms probably stand by haplology for ma[dhu]-dugha and madhu - [du]gha. Cf. Macdonell, Vedic Grammar, 64, 1a.

Madgu, 'diver' (from the root majj,1 'dive'), is the name of some aquatic bird which is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās,2 and is occasionally mentioned elsewhere.3

1 See Macdonell, Vedic Grammar, 38c; | Maitrāyaņī Samhitā, iii. 14, 3; Vāja-44a3a. saneyi Samhitā, xxiv. 22. 34. ² Taittirīya Samhitā, v. 5, 20, 1; 3 Chāndogya Upaniṣad, iv. 8, 1. 2.

Cf. Zimmer, Altindisches Leben, 93.

Madya, 'intoxicating liquor,' is not mentioned until the Chāndogya Upaniṣad,¹ where it occurs in the compound madya-pā, 'drinking intoxicating liquor.'

1 v. 11, 5. The word is found in the Epic and often in the Dharmasastras, as well as in medical texts.

Madra denotes a people who are mentioned in the Bṛhadāraṇyaka Upaniṣad; Kāpya Patañcala was then living among them. Their name appears elsewhere in Vedic literature, only in that of a branch, the Uttara Madras, the 'northern Madras,' who are referred to in the Aitareya Brāhmaṇa² as living beyond the Himālaya (pareṇa Himavantam) in the neighbourhood of the Uttara Kurus, probably, as Zimmer³ conjectures, in the land of Kaśmīr. The Madras mentioned in the Upaniṣad were, like the Kurus, probably settled somewhere in Kurukṣetra in the Madhyadeśa or 'Middle Land.' Cf. Madragāra.

1 iii. 3, 1; 7, 1. 2 viii. 14, 3. 3 Altindisches Leben, 102.

Madra-gāra Śaungāyani ('descendant of Śunga') is the name of a teacher, whose pupil was Kāmboja Aupamanyava in the Vaṃśa Brāhmaṇa.¹ Zimmer² concludes, with probability, that these names point to a connexion of the Kambojas and the Madras.

1 Indische Studien, 4, 372.

2 Altindisches Leben, 102.

Madhu denotes anything sweet used as food, and especially drink, 'mead,' a sense often found in the Rigveda. More precisely it denotes either 'Soma' or 'milk,' or less often

¹ The word is etymologically identical with Greek $\mu \epsilon \theta v$, 'intoxicating drink,' and Anglo-Saxon $m\epsilon du$, 'mead.'

² Used as an adjective, 'sweet,' in Rv. i. 90, 6. 8; 187, 2; iii. I, 8; iv. 34, 2; 42, 3; Vājasaneyi Samhitā, xxxviii. 10, etc.; as a substantive, Rv. i. 154, 4; ii. 37, 5; iii. 39, 6; iv. 38,

10, etc.; Av. vi. 69, I; ix. I, 22; Taittirīya Brāhmaņa, iii. I, 2, 4. I3, etc.

³ Rv. i. 19, 9; ii. 19, 2; 34, 5; 36, 4; iii. 43, 3; iv. 18, 13, etc.

⁴ Rv. i. 117, 6; 169, 4; 177, 3; iii. 8, 1; vii. 24, 2; Vājasaneyi Samhitā, vi. 2, etc.

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'honey,' which, however, is the most definite sense in the later literature. Taboos against the use of honey are recorded. 6

⁵ Rv. viii. 4, 8 (where the sense is made certain by the adjective sāragha, 'derived from the bee'); perhaps also iv. 45, 4; vii. 32, 2; viii. 24, 20, and, according to Hillebrandt, Vedische Mythologie, 1, 239 et seq., in many other passages; Av. ix. 1, 17, 19; Taittirīya Saṃhitā, vii. 5, 10, 1; Maitrāyaṇī Saṃhitā, iv. 9, 7; Aitareya Brāhmaṇa, vii. 15; viii. 5. 20; Śatapatha Brāh-

maṇa, i. 6, 2, 1. 2; xi. 5, 4, 18; Bṛhadāraṇyaka, ii. 5, 1; Chāndogya Upaniṣad, vi. 9, 1, etc.

6 In the case of women, Jaiminīya Upaniṣad Brāhmaṇa, i. 55, 2; of students, Śatapatha Brāhmaṇa, xi. 5,

Cf. Schrader, Prehistoric Antiquities, 321; St. Petersburg Dictionary, s.v.

Madhuka Paingya ('descendant of Pinga') is the name of a teacher mentioned in the Śatapatha¹ and the Kauṣītaki² Brāhmaṇas.

¹ xi. 7, 2, 8; Brhadāraņyaka Upanişad, vi. 3, 17. 18 (Mādhyamdina=vi. 3, 8 Kānva).
² xvi. 9.

Madhu-kaśā,¹ or Madhoḥ Kaśā,² is the name in the Rigveda of the Aśvins' 'honey-whip,' by which they impart sweetness to the sacrifice. Roth³ ingeniously conjectures that the idea was derived from an instrument provided with thongs for whipping milk, a 'milk-whip.'

Rv. i. 22, 3; 157, 4; Av. x. 7, 19;
 Pañcavimáa Brāhmaņa, xxi. 10, 12.
 Av. ix. 1, 5.
 St. Petersburg Dictionary, s.v.

Madhu-krt, 'honey-maker,' denotes 'bee' in the later Samhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Samhitā, i, 5, 6, 5; iv. 2, 9, 6, etc.
² Taittirīya Brāhmaṇa, iii. 10, 10, 1; Satapatha Brāhmaṇa, i. 6, 2, 1. 2; Chāndogya Upaniṣad, iii. 1, 2; vi. 9, 1, etc.

Madhu-chandas, the reputed author of the first ten hymns of the first Maṇḍala of the Rigveda, is mentioned as a Ḥṣi in the Kauṣītaki Brāhmaṇa¹ and the Aitareya Āraṇyaka.² In the

1 xxviii. 2. 2 i. 1, 3.

Aitareya Brāhmaṇa³ he counts as the fifty-first son of Viśvāmitra, and his Praüga (hymn at the morning service) is mentioned in the Śatapatha Brāhmaṇa.⁴

³ vii. 17, 7; 18, 1; cf. Śāńkhāyana Śrauta Sūtra, xv. 26, 1 et seq. Cf. Keith, Aitareya Āraṇyaka, 167.
⁴ xiii. 5, 1, 8.

Madhu-brāhmaṇa, 'the Brāhmaṇa of the Honey,' is the designation of a certain mystical doctrine in the Śatapatha Brāhmaṇa.¹

¹ iv. 1, 5, 18; xiv. 1, 4, 13; Brhadāraņyaka Upanişad, ii. 5, 16. *Cf.* Weber, *Indische Studien*, 1, 290.

Madhya-deśa, the 'Middle Country,' is, according to the Mānava Dharma Śāstra,1 the land between the Himālava in the north, the Vindhya in the south, Vinasana in the west, and Prayaga (now Allahabad) in the east-that is, between the place where the Sarasvatī disappears in the desert, and the point of the confluence of the Yamuna (Jumna) and the Ganga (Ganges). The same authority2 defines Brahmarsi-deśa as denoting the land of Kuruksetra, the Matsyas, Pañcalas, and Śūrasenakas, and Brahmāvarta³ as meaning the particularly holy land between the Sarasvatī and the Dṛṣadvatī. Baudhāyana Dharma Sūtra4 defines Āryāvarta as the land east of Vinasana; west of the Kālaka-vana, 'Black Forest,' or rather Kanakhala, near Hardvar; south of the Himalaya; and north of the Pāriyātra or the Pāripātra Mountains; adding that, in the opinion of others, ti was confined to the country between the Yamunā and the Gangā, while the Bhāllavins6 took it as the country between the boundary-river (or perhaps the Saras-

i. 14. 15, quoting in each case a verse

of the Nidana (what work is referred

to is not certain; there is similar doubt

as to the quotation in the Nidana of the Bhallavi Brahmana, according to

the Brhaddevatā, v. 23, where see

Macdonell's note, and cf. Bühler, Sacred

Books of the East, 14. 3, n.).

¹ ii. 21.

² ii. 19.

³ ii. 17. 19.

⁴ i. 2, 9; Vasistha Dharma Sūtra, i. 8.

⁵ Baudhāyana, i. 2, 10; Vasiṣṭha, i. 12. See on Kanakhala, Hultzsch, Indian Antiquary, 34, 179.

Baudhāyana, i. & Lough Gurukuf Kangri Collection, Haridwar

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vatī)⁷ and the region where the sun rises. The Mānava Dharma Śāstra,⁸ in accord with the Vasiṣṭha Dharma Sūtra,⁹ defines Āryāvarta as the region between the Vindhya and the Himālaya, the two ranges which seem to be the boundaries of the Āryan world in the Kauṣītaki Upaniṣad also.¹⁰

The term Madhyadeśa is not Vedic, but it is represented in the Aitareya Brāhmaṇa 11 by the expression madhyamā pratiṣṭḥā diś, 'the middle fixed region,' the inhabitants of which are stated to be the Kurus, the Pañcālas, the Vaśas, and the Uśīnaras. The latter two peoples practically disappear later on, the Madhyadeśa being the country of the Kuru-Pañcālas, the land where the Brāhmaṇas and the later Saṃhitās were produced, bounded on the east by the Kosala-Videhas, and on the west by the desert. The western tribes are mentioned with disapproval both in the Śatapatha Brāhmaṇa 12 and the Aitareya Brāhmaṇa, while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Paňcāla country is preserved in the former Brāhmaṇa. 14

7 The readings are doubtful, varying between sindhur vidhāraņī or vidharaņī and sindhur vicaraņī or visaraņī. The latter expression must refer to the Sarasvatī; the former may, but notu necessarily. Conceivably the Sindhu (Indus) is meant; for it was a great boundary, with Aryan tribes to the east of it.

8 ii. 22.

9 i. 9.

10 ii. 13. Cf. Keith, Sānkhāyana Aranyaka, 28, n. 1.

11 viii, 14, 3. The Usinaras may be recognized as in the north, for the Buddhist texts give Usiragiri as the northern boundary of the middle country. See Hultzsch, *Indian Antiquary*, 34, 179.

12 ix. 3, 1, 8.

13 iii. 44, 3; Ludwig, Translation of the Rigveda, 3, 245.

14 i. 4, I.

Cf. Bühler, Sacred Books of the East, 14, 2, 3; 146, 147, who points out that the Pāripātra Mountains are a part of

the Vindhya range in Mālvā, and who suggests that the western boundary was originally the Adarsa Mountains; for the reading of the manuscripts, and of the scholiast Krsnapandita, in the Vasistha Dharma Sūtra, i. 8, is prāg ādarśanāt, not adarśanāt (corresponding with the Vinasana of Baudhayana Dharma Sūtra, i. 2, 9), and the Mahābhāsya on Pāṇini, ii. 4, 10, has prāg ādarśāt. See also for the Buddhist 'Middle Country' an article by Rhys Davids, Journal of the Royal Asiatic Society, 1904, 83 et seq., with Fleet's corrections, ibid., 1907, 657; and cf. Keith, ibid., 1908, 1143; Max Müller, Sacred Books of the East, 32, 58, 59; Indian Empire, 1, 303, 304, where the extraordinary theory is adopted that the Madhyadeśa was peopled by a new race of immigrant Aryans, who, travelling viâ Chitral and Gilgit, and bringing no women with them, married Dravidian women, and produced the so-called Āryo-Dravidians. It is quite impossible to find any support for this theory in

Vedic literature. To say, as is there said, that the 'Vedic hymns contain no reference to the route by which the Āryans entered India or to their earlier settlements on the Indus,' and that this is explained by the theory of the entry of the Vedic Indians via Chitral, is to

assert absurdities. The theory is based on the later dialects and their affinities (see Grierson, Indian Empire, 1, 357 et seq.); it can probably not be regarded as at all valid for any period-at any rate, it is not cogent for the eighth century, B.C.

Madhyam-dina, 'mid-day,' is a frequent designation of time in the Rigveda,1 the later Samhitas,2 and the Brahmanas.3 Cf. Ahan.

1 iv. 28, 3; viii. 1, 29; 13, 13; 27, 19; x. 151, 5, etc.

2 Av. ix. 6, 46; Taittirīya Samhitā, vi. 2, 5, 4, etc.

³ Pañcavimśa Brāhmaņa, xv. 9, 16; Taittirīya Brāhmaņa, i. 5, 3, 2; Satapatha Brāhmana, ii. 2, 3, 9: Chāndogva

Upanisad, ii. 9, 6; 14, 1, etc. The word is sometimes used as an abbreviation for the 'midday libation' (like mittag in German for 'midday meal') in Aitareya Brāhmana, iii. 10, 2, 5; Kausītaki Brāhmana, xxix, 8.

Madhyama-vah occurs in one passage of the Rigveda¹ as an epithet of the chariot. The exact interpretation is doubtful. Roth² assigns to it the expression the sense of 'driving with a single horse between the shafts.' According to Sayana's explanation, it means 'driving with middling speed.' It might mean 'driving in the middle'—that is, 'only half-way.'3

1 ii. 29, 4.

² St. Petersburg Dictionary, s.v. Cf. Oldenberg, Rgveda-Noten, 1, 210.

The context seems to require the sense of 'keeping away' from the sacrifice. Cf. Purvavah.

Madhyama-śī is found in one passage of the Rigveda,1 where Roth² assigns to the word the meaning of intercessor, which Zimmer³ accepts, in the sense of 'mediator' or 'arbiter,' as a legal term, but which Roth may, as Lanman 4 suggests, have intended to express 'adversary' or 'preventer' of the disease referred to in the hymn. Whitney thinks that it means 'mid-

Samhitā, xii, 86.

² St. Petersburg Dictionary, s.v.

³ Altindisches Leben, 180. Cf. Dharma.

¹ x. 97, 12=Av. iv. 9, 4=Vājasaneyi | Atharvaveda, 159. But see Roth, Siebenzig Lieder, 174, which Lanman may have overlooked, since he does not refer to it.

⁴ In Whitney's Translationakof Kangri Collection, Haridwar

most man' or 'chief' as the one round whom his followers encamp.6 Geldner,7 however, thinks that a third king, who is 'neutral' between two enemies, is intended.

Brāhmana, ii. 408, is obscure. 7 Rigveda, Glossar, 131; Kommentar,

6 Madhyama-śivan, in the Jaiminiya | 196 (where he seems to decide in favour of derivation from \$1, not \$r).

Madhyama-stha, 1 Madhyame-stha, 2 in the later Samhitas denotes the chief in his relation to his followers (sajāta). Cf. Madhyamaśī.

 Vājasaneyi Samhitā, xxxii. 5.
 Av. iii. 8, 2, and cf. Madhyama Samhitā, iv. 4, 5, 1. Cf. Whitney, Translation of the Atharvaveda, 96.

Madhyā-varsa, the 'middle of the rains,' is specially mentioned as a time of the year in the Kausītaki Brāhmaņa1 and in the Sūtras.2

> ² Śānkhāyana Śrauta Sūtra, iii. 5, 5, 7, etc. 1 i. 3.

Manasa, occurring in one passage of the Rigveda, seems clearly to be the name of a Rsi, in accordance with Savana's interpretation.

1 v. 44, 10. Cf. Ludwig, Translation of the Rigveda, 3, 130.

Manā is found in one passage of the Rigveda¹ in an enumeration of gifts, where it is described as 'golden' (sacā manā hiranyaya). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared2 with the Greek μνα (Herodotus has μνέα), the Latin mina. All three words have been considered Semitic in origin, as borrowed from the Phoenicians 3 in the case of Greece, from Carthage by way

¹ viii. 78, 2. 2 As, e.g., by Zimmer, Altindisches Leben, 50, 51; Weber, Indische Studien, 5, 386; 17, 202, 203; Wackernagel, Altindische Grammatik, 1, xxii; Hopkins, Journal of the American Oriental Society, 16, 278.

³ Or perhaps from Babylon viâ Asia Minor. The part played by the Phœnicians in Greek life is now reduced within narrow limits; in the case of the mina, probably their commercial activities may be considered as likely to ". have caused the adoption of the term.

of Etruria or Sicily in the case of Rome, and from Babylon in the case of India. The identification as regards Manā is very conjectural, depending merely on the probabilities of Babylonian borrowing seen—e.g., in the legend of the flood, and in the system of the Nakṣatras. On the other hand, Manā may very well be identical with the word manā which occurs several times in the Rigveda in the sense of 'desire' (from the root man, 'think'), and which may have in this one passage the concrete sense of 'desirable object.' It is to be noted that in Böhtlingk's Dictionary a single word Manā appears, to which the only senses assigned are 'wish,' 'desire,' 'jealousy.'

4 See, e.g., for borrowing, Oldenberg, Religion des Veda, 276; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 43 et seq.; Bühler, Indian Studies, 3, 16 et seq.; Indische Palwographie, 17, Vincent Smith, Indian Antiquary, 34, 230. On the other side, cf. Max Müller, India, 133-138; Hopkins, Religions of India, 160; Macdonell, Vedic Mythology, p. 139 (as regards the flood legend);

Bloomfield, Religions of India, 133 et seq. (as regards the Ādityas).

⁵ i. 173, 2; iv. 33, 2; x. 6, 3; Vājasaneyi Samhitā, iv. 19; 'jealousy,' Rv. ii. 33, 5; Kaušika Sūtra, cvii. 2. There are also the derivatives manā-ya, 'think of,' 'be zealous': Rv. i. 133, 4; ii. 26, 2; manā-yu, 'desirous': Rv. i. 92, 9; iv. 24, 7; manā-vasu, 'rich in devotion': Rv. v. 74, 1.

Manāvī, 'wife of Manu,' is mentioned in the Kāthaka Samhitā¹ and the Satapatha Brāhmaṇa.² See Manu.

1 xxx. 1 (Indische Studien, 3, 462).

² i. 1, 4, 16.

Manu in the Rigveda¹ and later² has no claim to historical reality. He is simply the first man, father of the race, and its guide in all matters, sacrificial and other. Hence the views of the texts on inheritance are foisted on Manu and his youngest son, Nābhānediṣṭha.³ He also plays the part of the hero in the Vedic legend of the flood.⁴

¹ i. 80, 16; ii. 33, 13; viii. 63, 1; x. 100, 5, etc. See Macdonell, Vedic Mythology, 50.

Av. xiv. 2, 41; Taittirīya Samhitā,
i. 5, 1, 3; vii. 5, 15, 3; ii. 5, 9, 1;
6, 7, 1; iii. 3, 2, 1; v. 4, 10, 5; vi. 6,
6, 1; Kāṭhaka Samhitā, viii. 15; Śata-

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patha Brāhmaṇa, i. 1, 4, 14, etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 15, 2, etc.

³ Taittirīya Samhitā, iii. 1, 9, 4; Aitareya Brāhmaņa, v. 14, 1, 2.

4 Satapatha Brāhmaņa, i. S, r, r et seq.; Kāthaka Samhitā, xi. 2.

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Manu is called Vivasvan⁵ or Vaivasvata,⁶ 'son of Vivasvant' (the god); Sāvarṇi,⁶ 'descendant of Savarṇā' (the substitute of Saraṇyū in the legend of her wedding); and Sāṃvaraṇi,⁷ 'descendant of Saṃvaraṇa.' The first name is, of course, mythical. The other two have been regarded as historical, Sāvarṇi being taken by Ludwig⁸ as a king of the Turvaśas, but this is very doubtful.

⁵ Rv. viii. 52, 1.

⁶ Av. viii. 10, 24; Satapatha Brāhmaņa, xiii. 4, 3, 3; Āśvalāyana Śrauta Sūtra, x. 7; Nirukta, xii. 10.

⁷ Rv. viii. 51, 1; Bloomfield, Journal of the American Oriental Society, 15, 180, n., conjectures Sāvarņi instead. Cf. Scheftelowitz, Die Apokryphen des Rgveda, 38.

8 Translation of the Rigveda, 3, 166.

Cf. Weber, Indische Studien, 1, 195; Hopkins, Journal of the American Oriental Society, 11, 240; Lévi, La Doctrine du Sacrifice, 114 et seq.; St. Petersburg Dictionary, s.v.; Muir, Sanshrit texts, 12, 161 et seq.; Bühler, Sacred Books of the East, 25, lvii et seq.; Lanman, Sanskrit Reader, 340 et seq.

Manor Avasarpana is the name, in the Satapatha Brāhmaṇa,¹ of the mountain on which the vessel of Manu rested. In the Epic the name is Naubandhana, but the view² that it is alluded to as Nāvaprabhramśana in the Atharvaveda³ is now abandoned.⁴

1 i. 8, 1, 8.

² See Macdonell, Vedic Mythology, p. 139; Whitney, Indische Studien, 1, 162; Zimmer, Altindisches Leben, 30; Bloomfield, Hymns of the Atharvaveda, 676. 3 xix. 39, 8.

⁴ Whitney, Translation of the Atharvaveda, 961; Macdonell, Journal of the Royal Asiatic Society, 1907, 1107.

Manuṣya-rāja¹ and Manuṣya-rājan² denote in the later Saṃhitās and the Brāhmaṇas a 'king of men.' Cf. Rājan.

¹ Vājasaneyi Samhitā, xxiv. 30; Aitareya Brāhmaņa, i. 15, 6; Kāṭhaka Samhitā, xxiv. 7. ² Pañcavimśa Brāhmaņa, xviii, 10, 5; Aitareya Brāhmaņa, viii. 26, 4.

Manuṣya-viśa,¹ Manuṣya-viśa,² and Manuṣya-viśã³ denote 'mankind,' 'the human race,' in the later Saṃhitās and the Brāhmaṇas.

Aitareya Brāhmaṇa, i. 9, 1. 2 Taittirīya Samhitā, v. 4, 7, 7; vi. 1, 5, 3. Kāṭhaka Samhitā, xi. 6; xxiii, 8.

Mantra (from the root man, 'think') denotes in the Rigveda¹ and later² the 'hymn' as the product of the singer's creative thought. In the Brāhmaṇas³ the word is regularly used of the poetic and prose utterances of the Rṣis, including not merely the verse parts of the Saṃhitās, but also the prose formulæ that betray by their style their special and archaic character.⁴

¹ i. 31, 13; 40, 5; 67, 4; 74, 1; 152, 2; ii. 35, 2, etc.

² Av. xv. 2, 1; xix. 54, 3; Taittirīya Samhitā, i. 5, 4, 1; 5, 1, etc.

3 Aitareya Brāhmaņa, v. 14, 23;
vi. 1; Kauşītaki Brāhmaņa, xxvi. 3. 5;
Śatapatha Brāhmaņa, i. 4, 4, 6; xi. 2,

1, 6; Nirukta, vii. 1, etc.; Chāndogya Upanisad, vii. 1, 3.

⁴ Bloomfield, Vedic Concordance, viii; Keith, Aitareya Āranyaka, 298. Macdonell's Vedic Grammar covers the Mantra material of the Vedic Samhitās, prose as well as poetry.

Mantra-kṛt in the Rigveda¹ and the Brāhmaṇas² denotes a poet as a 'maker of Mantras.'

1 ix. 114, 2.

² Aitareya Brāhmaṇa, vi. 1, 1; Pañca- | Āraṇyaka, iv. 1, 1.

vimsa Brāhmaņa, xiii. 3, 24; Taittirīya Āranyaka, iv. 1, 1.

Mantha in the Rigveda¹ and later² denotes a drink in which solid ingredients are mixed with a fluid by stirring, usually parched barley-meal (Saktu) with milk.³ All sorts of mixed beverages of this type are mentioned in the Śāṅkhāyana Āraṇyaka.⁴

1 x. 86, 15.

² Av. ii. 29, 6; v. 29, 7; x. 6, 2; xviii. 4, 42; xx. 127, 9; Taittirīya Samhitā, i. 8, 5, 1, etc.

3 Śatapatha Brāhmaṇa, iv. 2, 1, 2;

Suśruta, 1, 233, 12, in St. Petersburg Dictionary, s.v. 1b ad fin.

4 xii. 8.

Cf. Zimmer, Altindisches Leben, 268, 269; Macdonell, Vedic Mythology, 108.

Manthā in one passage of the Rigveda¹ seems to mean a 'churn.' So the root *math* denotes to 'churn' in the Taittirīya Saṃhitā.² In one passage of the Atharvaveda³ the word is used to denote a drink like Mantha.

1 i. 28, 4.

² ii. 2, 10, 2; Śatapatha Brāhmaṇa, v. 3, 2, 6; Chāndogya Upaniṣad, vi. 6, 1. Cf. Hillebrandt, Vedische Mythologie, 1, 161. ³ xx. 127, 9. Scheftelowitz in Khila, v. 10, 3, reads manthām3 with Pluti, following the Kaśmīr MS., but misquoting the Atharvan text.

Manthavala is the name of an animal in the Aitareya Brahmana,1 a sort of snake according to the St. Petersburg Dictionary. Sāyana² understands it to be a kind of animal which hangs head downwards from the branches of trees, meaning, presumably, the flying fox.3 Cf. Manthala, Manthilava.

- 1 iii. 26, 3. ² P. 291 (ed. Aufrecht). Cf. Zimmer, Altindisches Leben, 86.
- 3 This is the probable meaning of the word according to Böhtlingk, Dictionary, s.v.

Manthin in the Rigveda 1 and later 2 denotes Soma juice mixed with meal (Saktu) by stirring.

- 1 iii. 32, 2; ix. 46, 4. Tilak's conjecture that the planets are referred to here is absurd. See Orion, 162; Whitney, Journal of the American Oriental Society, 16, xciv.
- ² Taittirīya Samhitā, iii. 1, 6, 3; vi. 4, 10, 1; vii. 2, 7, 3; Vājasaneyi Samhitā, vii. 18; viii. 57; xiii. 57; xviii. 19; Aitareya Brāhmaņa, iii. 1, 6, etc.

Mandīra is perhaps the name of a man whose cattle, according to a Mantra in the Kātyāyana Śrauta Sūtra (xiii. 3, 21), did not drink the water of the Ganga (Ganges). See Mangira.

I. Mandhatr occurs in several passages of the Rigveda, in all of which Roth² takes the word as merely an adjective used substantively, 'the pious man.' In one passage3 the word, being applied to Agni, is thus used, but in another Mandhatrvat being parallel with Angirasvat, 'like Angiras,' is naturally to be understood as a proper name, which is probably also the sense of the word in the preceding hymn.⁵ A different Mandhatr⁶ may be meant in the first Mandala,6 where he is mentioned as a protégé of the Aśvins, and evidently as a king. To equate these persons, and make a Rājarşi out of Mandhātr, as Ludwig7 and Griffith⁸ do, is unnecessary and improbable.

¹ i. 112, 13; viii. 39, 8; 40, 12; x. 2, 2.

² St. Petersburg Dictionary, s.v.

³ Rv. x. 2, 2.

⁴ Rv. viii. 40, 12. 5 Rv. viii. 39, 8.

⁶ Rv. i. 112, 13.

⁷ Translation of the Rigveda, 3, 107, where he attributes Rv. viii. 39-42 to him as a Nābhāka, 'descendant of Nabhāka.' CC-0. Gurukul Kangri Collection, Haridwap veda, 1, 147.

2. Mandhātṛ Yauvanāśva ('descendant of Yuvanāśva') is in the Gopatha Brāhmaṇa¹ the name of an emperor who was instructed by Vicārin, son of Kabandha Ātharvaṇa.

1 i. 2, 10 et seq. Cf. Bloomfield, Atharvaveda, 111.

Manyā (plur.), 'nape of the neck,' occurs in a passage of the Atharvaveda¹ directed against a disease which Bloomfield² regards as scrofulous swellings on the neck. He compares the disease Manskunder, 'tumours of the neck' (which looks like a combination of the words manyā and skandhyā, 'pains of the neck and shoulders,' both occurring in verses I and 3 of the Atharvan hymn), mentioned by Wise.³

1 vi. 25, I.

² System of Hindu Medicine, 316. Cf. Weber, Indische Studien, 17, 202; Whitney, Translation of the Atharvaveda, 298, 299.

Mamatā is, according to Sāyaṇa, in one passage of the Rigveda,¹ the wife of Ucathya and the mother of Dīrghatamas. But the word may be merely an abstract noun meaning 'self-interest,' a sense which it often has in the later language. Oldenberg² finds a mention of Mamata (masc.) in a verse of the Rigveda³ as the name of a Bharadvāja.

1 vi. 10, 2. Cf. Mahābhārata, i. 4179

² Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 212. ³ vi. 50, 15, where the reading of the received text is mama tasya.

Maya is found once in the Vājasaneyi Samhitā (xxii. 19) in the sense of 'horse.'

Mayu occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ The commentator on the Taittirīya Saṃhitā¹ explains the word as meaning either an 'ape' (kiṃpuruṣa) or a 'forest peacock' (āraṇya-mayūra).

1 Taittirīya Samhitā, v. 5, 12, 1; Vājasaneyi Samhitā, xxiv. 31.

² Proceedings of the American Oriental Society, October, 1887, xix; American Journal of Philology, 11, 327 et seq.; Hymns of the Atharvaveda, 472.

The former sense is supported by another passage of the Vājasanevi Samhitā,2 where the Mayu, being a substitute for the man, must be an ape. This sense also suits the word in the other passage3 where it occurs.

2 viii. 47; mayu āranya in Taittirīya Samhitā, iv. 2, 10, 1. 3 Satapatha Brāhmana, vii. 5, 2, 22.

Cf. Zimmer, Altindisches Leben, 85; Weber, Indische Studien, 9, 246.

Mayūkha denotes, from the Rigveda onwards,1 a 'peg,' especially as used for keeping a web stretched.2 Cf. Otu.

Aitareya Brāhmana, v. 15, 9, etc.

1 Rv. vii. 99, 3; Taittirīya Samhitā, | 2 Rv. x. 130, 2 (in a metaphor); ii. 3, 1, 5; Kāthaka Samhitā, xi. 6; Av. x. 7, 42; Kāthaka Samhitā, xxvi. 6; Taittirīya Brāhmana, ii. 5, 5, 3, etc.

Mayura, 'peacock,' occurs in the Rigveda in the compounds describing Indra's horses, mayura-roman,1 'with hair like peacocks' feathers,' and mayura-sepya,2 'with tails like those of peacocks.' The peacock also appears in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.3 The pea-hen, Mayūrī, is mentioned in the Rigveda4 and the Atharvaveda,5 in both cases with reference to the bird's efficacy against poison, a curious superstition to be compared with the modern dislike of peacocks' feathers.

1 Rv. iii. 45, 1.

² Rv. viii. 1, 25.

3 Maitrāyanī Samhitā, iii. 14, 4; Vājasaneyi Samhitā, xxiv. 23. 27.

4 i. 191, 14 (a late hymn).

5 vii. 56, 7.

Cf. Zimmer, Altindisches Leben, 90.

Marīci in the plural denotes, according to Weber,1 the 'particles of light' or 'shining motes' that fill the air, as opposed to rays of light (raśmi). This meaning adequately suits the passages in the early Vedic literature 2 where the

1 Indische Studien, 9, 9, accepted by the St. Petersburg Dictionary, s.v.

2 Rv. x. 57, 12; 177, 1; Av. iv. 38, 5 (where raśmi and marīci are opposed); v. 21, 10; vi. 113, 2; Taittiriya Samhitā, vi. 4. 5. 5 (marīci-pa, 'drinking

atoms of light,' said of the gods); Taittirīya Brāhmana, ii. 2, 9, 2 (where Sāyana's version, sarvatra - prasrta prabhā-dravya, refers to the light as everywhere diffused), etc.

word occurs; but the sense of 'ray' is quite clearly found in the Upanişads, as well as the older sense.

Praśna Upaniṣad, iv. 2. Cf. Taittirīya Upaniṣad, i. 1, 2; 2, 1; Maitrāyaṇī Upaniṣad, vi. 31.

⁴ Aitareya Upanisad, i. 2.

Maru, in the plural, is mentioned in the Taittirīya Āraṇyaka,¹ as the utkara ('mound of earth thrown up' from the excavation of the altar²) of Kurukṣetra. This seems to mean that the Maru deserts (the later Maru-sthala³) were so called because they stood to the 'altar,' Kurukṣetra, in the same relation as the waste earth of the utkara to the altar at the sacrifice.

1 v. 1, 1.
2 Eggeling, Sacred Books of the East, xii. 25, 54.

³ Cf. Zimmer, Altindisches Leben, 48, and Dhanvan.

Cf. Weber, Indische Studien, 1, 78.

Marutta Āvi-kṣita ('descendant of Avikṣit') Kāma-pri ('descendant of Kāmapra') is the name of a king who was anointed by Saṃvarta according to the Aitareya Brāhmaṇa.¹ In the Śatapatha Brāhmaṇa² account of the same king he is called Āyogava.

¹ viii. 21, 12 ² xiii. 5, 4, 6. *Cf.* also Śāńkhāyana | Śrauta Sūtra, xvi. 9, 14, 16; Maitrāyaṇī Upaniṣad, i. 4.

Marud-vṛdhā¹ is the name of a stream mentioned in the Nadīstuti ('Praise of Rivers') in the Rigveda² along with the Asiknī (Akesines) and the Vitastā (Hydaspes). Roth³ considers that the Marudvṛdhā denotes the stream formed by the combined vaters of these two rivers down to its junction with the Paruṣṇī (Ravi), a view accepted by Zimmer.⁴ On the other hand, Ludwig⁵ thinks that the Marudvṛdhā designates

¹ Literally, rejoicing in the Maruts'—i.e., 'swollen by the rainy winds.' The misspelling of the name as Marudvrddhā in Macdonell, Vedic Mythology, pp. 80, 88, is corrected in the Index and the Addenda of that work. On the accentuation of the name, see Vārttika 2 on Pāṇini, vi. 2, 106.

2 x. 75, 5.

3 Zur Litteratur und Geschichte des Weda, 138 et seg.

4 Altindisches Leben, II, 12.

⁵ Translation of the Rigveda, 3, 200.

the stream formed by the junction of the Paruṣṇī with the combined waters of the Asiknī and Vitastā, a view which seems less likely.

- I. Marka is found in one passage of the Rigveda, where Roth sees in the expression sūro markaḥ the 'eclipse of the sun.' Sāyaṇa thinks the meaning is 'purifying.'
 - 1 x, 27, 20.
- ² St. Petersburg Dictionary, s.v. He thinks, however, that if the word means 'eclipse,' it cannot be derived from the root mrc, 'injure.'
- ³ As from the root mrj, derivation from which is not phonetically justified.
 - 4 Ludwig cites this passage, in his

essay on eclipses in the Rigreda (Proceedings of the Bohemian Academy, 1885), as a proof that the Vedic Rsis knew of the moon as eclipsing the sun; but see Whitney's reply, Journal of the American Oriental Society, 12, lxi et seq., and Sürva.

2. Marka is mentioned in the Taittirīya Saṃhitā¹ and elsewhere² as the Purohita, along with Śaṇḍa, of the Asuras, while Bṛhaspati is, of course, the Purohita of the gods. Marka is mentioned elsewhere also.³ The name may quite possibly have Iranian affinities, as believed by Hillebranct⁴ and by Hopkins.⁵ Hillebrandt⁶ also sees in a Gṛḍhra mentioned in the Rigvedaⁿ and elsewhere⁶ a prototype of Marka.

- 1 vi. 4, 10, 1.
- ² Maitrāyaņī Sambitā, iv. 6, 3; Taittirīya Brāhmaņa, i. 1, 1, 5; Śatapatha Brāhmaņa, iv. 2, 1, 4.
 - ³ Vājasaneyi Samhitā, vii. 16. 17.
 - Vedische Mythologie, 3, 442 et seq.
- ⁵ Cf. Transactions of the Connecticut Academy of Arts and Sciences, 15, 49, n. 1.
- 6 Op. cit., 1, 223 et seq.
- 7 v. 77, I.
- 8 Taittirīya Āraņyaka, iz. 29; Maitrāyaņī Samhitā, iv. 9, 19.
- Cf. Eggeling, Sacred Books of the East, 26, 279 et seq.

Markaṭa, 'ape,' is enumerated in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ It is classified in the same Saṃhitās² with man and the elephant as 'taking hold by the hand' (hastādāna) instead of 'taking hold by the mouth' (mukhādāna). The animal is mentioned several times elsewhere also.³ Cf. Puruṣa Hastin, Mayu.

- ¹ Taittirīya Samhitā, v. 5, 11, 1; Maitrāyaṇī Samhitā, iii. 14, 11; Vājasaneyi Samhitā, xxiv. 30.
- ² Taittirīya Samhitā, vi. 4, 5, 7; Maitrāyanī Samhitā, iv. 5, 7.
- ³ Aitareya Āraṇyaka, iii. 2, 4; Jaiminīya Brāhmaṇa, i. 184; Taittirīya Āraṇyaka, iii. 11, 32, etc.

Cf. Zimmer, Altindisches Leben, 85.

Mala] MAN-STALLION-BULL-BOUNDARY-GARMENT 137

1. Marya in the Rigveda¹ denotes a 'man' especially regarded as young and a lover, being constantly mentioned as in company with maidens (yuvatī).

iii. 31, 7; 33, 10; iv. 20, 5; ix. 96, 20, etc.; marya-śrī, 'adorned as a lover,'
 ii. 10, 5. Cf. Nirukta, iii. 15; iv. 2.

2. Marya¹ in several passages of the Rigveda¹ denotes a 'stallion.'² It is once³ described as *pastyāvant*, 'a stalled horse'—that is, one carefully tended, and not allowed out to graze.

1 vii. 56, 16; viii. 43, 25.

² This is, of course, only a specialized sense of r. Marya as meaning a 'male' (cf. Lat. mas, maritus). The specialized meaning is somewhat analogous to the use of 'sire' in English.

³ Rv. ix. 97, 18. Roth, St. Petersburg Dictionary, s.v. 2, thinks Rv. i. 91, 13, may have the same sense.

Maryaka, occurring only once in the Rigveda, seems to denote the bull which is described as separated from the cows.

1 v. 2, 5. Cf. Oldenberg, Rgveda-Noten, 1, 313.

Maryādā, 'boundary,' is found in the Śatapatha Brāhmana¹ referring to the boundary between the Kosalas and the Videhas. Usually the word is metaphorically employed.²

1 i. 4, 1, 17. Cf. xiii. 8, 4, 12.

² Rv. iv. 5, 13; x. 5, 6; Av. vi. 81, 2 (of an amulet). In the Atharvaveda passage Whitney, Translation of the Atharvaveda, 392, suggests, owing to the very curious use of the word, the emendation marya-dā, 'giver of a son.'

Mala in one passage of the Rigveda¹ is used of the garments of the Munis. The St. Petersburg Dictionary takes it to mean a 'leathern garment,' but Ludwig and Zimmer³ think it means only 'soiled' raiment, which, of course, suits the ordinary sense of the word ('dirt') in the Atharvaveda, and the character of the long-haired (keśin) hermit (Muni). Cf. Malaga.

1 x. 136, 2.

3 Altindisches Leben, 262.

² If this were correct, the word might be derived from $ml\bar{a}$ in the sense of 'to tan.' Cf. Carman, especially notes 6 and 7.

⁴ vi. 115, 3; vii. 89, 3; x. 5, 24, etc. Cf. Schrader, Prehistoric Antiquities, 333, n.

Mala-ga in one passage of the Atharvaveda¹ denotes a cleanser of clothes, a 'washerman,' but the origin of the word is somewhat uncertain.²

1 xii. 3, 21.

² It may, perhaps, have primarily the use of gameant 'concerned with dirt.' See the and cf. Mala.

St. Petersburg Dictionary, s.v. ga I, on the use of ga as forming compounds; and cf. Mala.

Cf. Zimmer, Altindisches Leben, 262; Bloomfield, Hymns of the Atharvaveda, 188.

Malimlu in the Yajurveda Samhitā¹ denotes a 'robber,' specifically, according to the commentator Mahīdhara, a burglar or housebreaker. *Cf.* Tāyu, Taskara, Stena, and Devamalimluc.

¹ Taittirīya Samhitā, vi. 3, 2, 6; Vājasaneyi Samhitā, xi. 78. 79; Av. xix. 49, 10.

Malimluca is the name of an intercalary month in the Kāṭhaka Saṃhitā.¹ See Māsa.

1 xxxv. 10; xxxviii. 14. Cf. Weber, Jyotisa, 100, 102; Naxatra, 2, 350.

maśaka denotes a 'biting fly' or 'mosquito,' being described in the Atharvaveda¹ as 'quickly (?) biting' (tṛpradamśin), and as having a poisonous sting. The elephant is mentioned² as particularly subject to its stings. The insect is often referred to elsewhere.³ Cf. Damśa.

¹ vii. 56, 3.

² Av. iv. 36, 9.

³ Av. xi. 3, 5; at the Asvamedha ('horse sacrifice'), Maitrāyanī Samhitā, iii. 14, 8; Vājasaneyi Samhitā, xxiv. 29;

xxv. 3; Bṛhadāraṇyaka Upaniṣad, i. 3, 24 (Mādhyaṃdina=i. 3, 22 Kāṇva); Chāndogya Upaniṣad, vi. 9, 3; 10, 2,

Cf. Zimmer, Altindisches Leben, 97.

2. Maśaka Gārgya ('descendant of Garga') is the name of a teacher, a pupil of Sthiraka Gārgya, in the Vaṃśa Brāhmaṇa.¹ He is also mentioned in the Sūtras² of the Sāmaveda, and is the reputed author of an extant Kalpa Sūtra.

¹ Indische Studien, 4, 373, 382.

² Lāṭyāyana Śrauta Sūtra, vii. 9, 14; Anupada Sūtra, ix. 9.

Cf. Weber, Indian Literature, 75, 76: 83, 84.

Maharsi | NAMES-LENTIL-GRAIN-CURDS-PRIESTS

Maśarśāra is the name of a king, according to Ludwig, of the Nahusas, in the Rigveda.²

1 Translation of the Rigveda, 3, 206.

² i. 122, 15.

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Maṣṇāra is the name of a locality, the scene of the victory of a Kuru king, in the Aitareya Brāhmaṇa.¹

1 viii. 23, 3. Cf. Bhagavata Purana, der Deutschen Morgenländischen Gesellv. 13, 26 et seq.; Leumann, Zeitschrift schaft, 48, 80, n. 2.

Masūra is the name of a kind of lentil (*Ervum hirsutum*) in the Vājasaneyi Saṃhitā¹ and the Bṛhadāraṇyaka Upaniṣad.²

xviii, 12.
 vi. 3, 22 (Mādhyamdina = vi. 3, Zi
 Kānva).

Cf. Weber, Indische Studien, 1, 355; Zimmer, Altindisches Leben, 241.

Masūsya, occurring in the Taittirīya Brāhmaṇa (iii. 8, 14, 6), is, according to the commentator, the name of a grain of the north country.

Mastu in the Yajurveda Samhitās¹ and the Brāhmaņas² denotes 'sour curds.'

¹ Taittirīya Samhitā, vi. 1, 1, 4; | ² Satapatha Brāhmaņa, i. 8, 1, 7; Kāthaka Samhitā, xxxvi. 1.

Maha-rtvij, 'great priest,' is the collective name of the four chief priests—Adhvaryu, Brahman, Hotr, and Udgātr—in the Brāhmanas.¹

¹ Taittirīya Brāhmaṇa, iii. 8, 2, 4; | Śāṅkhāyana Srauta Sūtra, xvi. 1, 7, Śatapatha Brāhmaṇa, xiii. 1, 1, 4; | etc.

Maha-rṣabha, a 'great bull,' is mentioned in the Atharva-veda (iv. 15, 1).

Maha-rṣi, a 'great Rṣi,' is mentioned in the Taittirīya Āraṇyaka (i. 9, 6). Cf. Mahābrāhmaṇa.

CC-0. Gurukul Kangri Collection, Haridwar

Mahā-kula, 'sprung from a great family,' is the designation of a bowl or cup (Camasa) in the Rigveda (i. 161, 1). The metaphorical use of this word shows that the high position of certain families was already recognized in the times of the Rigveda.

Mahā-kauṣītaka, the 'Great Kauṣītaka (Brāhmaṇa),' is the name of a Vedic text in the Rigveda Gṛhya Sūtras.¹

¹ Āśvalāyana Grhya Sūtra, iii. 4, 4;
 Mahākauṣītaki, the teacher, in Śāṅkh-āyana Grhya Sūtra, iv. 10; vi. 1, etc.

Mahāja, a 'great goat' (Aja) is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

Mahā-dhana in the Rigveda denotes either a 'great fight' or a 'great prize' as the result of a fight. In many cases the fight may mean merely the contest of the chariot race.

¹ Rv. i. 7, 5; 40, 8; 112, 17; vi. 59, 7, etc. ² ix. 86, 12.

Mahā-nagnī in the Atharvaveda¹ denotes a 'courtesan.' The masculine, Mahā-nagna,² 'paramour,' is probably secondarily derived from the feminine Mahānagnī.³

¹ xiv. 1, 36; xx. 136, 5 et seq.; Aitareya Brāhmaṇa, i. 27, 1.

² Av. xx. 136, 11; Śānkhāyana Śrauta Sūtra, xii. 24, 14. *Cf.* Whitney, Translation of the Atharvaveda, 747; Geldner, Vedische Studien, 1, 280, n. 1.

³ As sa-patna, 'rival,' is unmistakably formed from sa-patnī, 'co-wife.'

Mahā-nāga, a 'great snake,' is mentioned in the Śatapatha Brāhmaṇa (xi. 2, 7, 12), where it is plainly mythical.

Mahā-niraṣṭa, a 'great castrated' ox, is mentioned as the Dakṣiṇā, or 'sacrificial fee,' in the house of the Sūta at the Rājasūya ('royal consecration') in the Yajurveda Saṃhitās.¹ Cf. Anaḍvāh and Go.

¹ Taittirīya Samhitā, i. 8, 9, 1; Kāthaka Samhitā, xv. 4, 9; Maitrāyanī Samhitā, ii. 6, 5.

Mahāmeru | ROAD—FORT—BRAHMIN—CONSECRATION

Mahā-patha in the Brāhmaṇas¹ denotes the 'high road' between two villages.

¹ Aitareya Brāhmaṇa, iv. 17, 8; Chāndogya Upaniṣad, viii. 6, 2. *Cf.* Weber, *Indische Studien*, 1, 271, n.

Mahā-pura in the Yajurveda Saṃhitās¹ and the Brāhmaṇas² denotes a great fortress.¹ Probably the only difference between the Pur and the Mahāpura was size.

¹ Taittirīya Samhitā, vi. 2, 3, 1; ² Aitareya Brāhmaņa, i. 23, 2; Kāṭhaka Samhitā, xxiv. 10; Maitrā-yaṇī Samhitā, iii. 8, 1.

Mahā-brāhmaṇa, a 'great Brahmin,' is found in the Bṛhadāraṇyaka Upaniṣad (ii. 1, 19. 22) denoting a Brahmin of great consequence. Cf. Maharṣi.

Mahābhiṣeka, 'great consecration,' is mentioned in the Aitareya Brāhmaṇa,¹ and described as a ceremony performed for great kings, a list of whom is given. It is equivalent to the Rājasūya.

1 viii. 14, 4; 19, 2. Cf. Weber, Episches im vedischen Ritual, 8. The list is Janamejaya Pārikṣita, whose friend was Tura Kāvaṣeya; Śāryāta Mānava and Cyavana Bhārgava; Satānīka Sātrājita and Somaśuṣma Bhārgava; Ambarīsa and Parvata and Nārada; Yudhām-śrausti Augrasainya and the same two

Rsis; Viśvakarman Bhauvana and Kaśyapa; Sudās Paijavana and Vasistha; Marutta Āviksita and Samvarta; Anga Vairocana and Udamaya Ātreya; Bharata Dauhsanti and Dirghatamas Māmateya; Durmukha Pāñcāla and Brhaduktha; Atyarāti Jānamtapi and Vāsistha Sātyahavya.

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Mahā-bhūta in the Nirukta (xiv. 5, 10) and the Aitareya Upaniṣad (iii. 2, 3) denotes the 'gross elements' (earth, water, fire, air, ether).

Mahā-matsya, a 'great fish,' is mentioned in the Bṛhadāraṇyaka Upaniṣad (iv. 3, 18).

Mahā-meru, 'great Meru,' is the name of a mountain in the Taittirīya Āraṇyaka.¹

1 i. 7, 1. 3. Cf. Weber, Indische Studien, 1, 78; 3, 123.

Digitized by Arya Samai Foundation Chennai and Gangetr Mahāratha 142 CAR-FIGHTER—KING—NIGHT—OCEAN—Gangetr Mahāratha

Mahā-ratha, 'having a great car'—i.e., 'a great chariot fighter,' is an epithet of the hero who is prayed for in the ritual of the Asvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹

¹ Taittirīya Samhitā, vii. 5, 18, 1; Vājasaneyi Samhitā, xxii. 22.

Mahā-rāja, a 'great king,' is frequently referred to in the Brāhmaṇas.¹ It seems to mean no more than a king, or rather perhaps a reigning and powerful king, as opposed to a mere prince, who would also be called Rājan.

1 Aitareya Brāhmaṇa, vii. 34, 9; Brhadāranyaka Upaniṣad, ii. 1, 19 Kauṣītaki Brāhmaṇa, v. 5; Śatapatha Brāhmaṇa, i. 6, 4, 21; ii. 5, 4, 9; etc.

Mahā-rātra, 'advanced night,' is a phrase found in the Kausītaki Brāhmaṇa¹ and the Sūtras² to denote the latter part of the night, after midnight and before dawn.

¹ ii. 9; xi. 8. ² Śāṅkhāyana Śrauta Sūtra, vi. 2, 1; xvii. 7, 1, etc.

Mahārṇava, a 'great ocean,' is a phrase not found before the late Maitrāyaṇī Upaniṣad (i. 4), where the drying up of 'great oceans' is one of the marvels enumerated. Cf: Samudra.

Mahā-vīra ('great hero') is the name in the later Saṃhitās and the Brāhmaṇas¹ of a large earthenware pot which could be placed on the fire, and which was especially employed at the introductory Soma ceremony called Pravargya.

¹ Vājasaneyi Samhitā, xix. 14; Satapatha Brāhmaṇa, xiv. 1, 2, 9, 17; 3, 1, 13; 4, 16; 2, 2, 13, 40; Pañcaviṃśa

Mahā-vṛkṣa, a 'great tree,' is mentioned sometimes in the Pañcaviṃśa Brāhmaṇa (vii. 6, 15; xiv. 1, 12) and in the Sūtras.

Mahā-vṛṣa is the name of a tribe mentioned along with the Mūjavants in the Atharvaveda¹ as a locality to which fever is to be relegated. It is reasonable to suppose that they were

northerners, though Bloomfield2 suggests that the name may be chosen more for its sound and sense (as 'of mighty strength' to resist the disease) than for its geographical position. In the Chandogya Upanisad3 the place Raikvaparna is said to be in the Mahāvrṣa country. The king of the Mahāvrṣas in the Jaiminīya Upaniṣad Brāhmaṇa4 is said to be Hṛtsvāśaya. The Mahavrsas are also known from a Mantra in the Baudhāyana Śrauta Sūtra.5

Cf. Weber, Indian Literature, 70, 147; Zimmer, Altindisches Leben, 129; Whitney, Translation of the Atharvaveda, 250, 260.

- I. Mahā-śāla (lit., 'having a great house'), a 'great householder,' is an expression applied in the Chandogya Upanisad (v. II, I) to the Brahmins who were instructed by Aśvapati, no doubt to emphasize their importance. Cf. Mahābrāhmaņa.
- 2. Mahā-śāla Jābāla is the name of a teacher twice mentioned in the Satapatha Brāhmaṇa, once as instructing Dhīra Śātaparneya,1 and once as one of the Brahmins who received instruction from Aśvapati.2 In the parallel passage of the Chāndogya Upaniṣad³ the name is Prācīnaśāla Aupamanyava.4 The word must be considered a proper name rather than an adjective (r. Mahāśāla), as it is taken in the St. Petersburg Dictionary.5

⁵ In Mundaka Upanisad, i. 1, 3, the word is used of Saunaka, perhaps merely as an epithet. Cf. Weber, Indian Literature, 161.

Mahā-suparņa in the Satapatha Brāhmaņa (xii. 2, 3, 7) denotes a 'great bird' or 'great eagle.'

Mahā-suhaya, a 'great (i.e., high-spirited) horse,' is the description in the Brhadaranyaka Upanişad¹ of the steed from

yaka, ix. 7; Chāndogya Upanisad, 57, n. 3. Cf. Padbīśa. v. 1, 12; Pischel, Vedische Studien, 1,

1 vi. 2, 13. Cf. Śānkhāyana Āran- | 234, 235; Keith, Śānkhāyana Aranyaka,

² Hymns of the Atharvaveda, 446.

³ iv. 2, 5.

⁴ iii. 40, 2.

⁵ ii. 5.

¹ x. 3, 3, 1.

² x. 6, 1, 1.

³ v. II, I,

⁴ Cf. Eggeling, Sacred Books of the East, 43, 393, n. 1.

the Indus (saindhava) which tears away the peg of its hobble (padbīśa-śankhu).

Mahā-sūkta, m. plur., the 'composers of the long hymns' of the tenth Mandala of the Rigveda¹ are mentioned in the Aitareya Āranyaka² and the Sūtras.³ Cf. Kṣudra-sūkta.

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1 x. 1-128.
2 ii. 2, 2.
3 Aśvalāyana Grhya Sūtra, iii. 4, 2;
Śāńkhāyana Grhya Sūtra, iv. 10.
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Mahāhna in the Kauṣītaki Brāhmaṇa (ii. 9) denotes the 'advanced (time of the) day '—that is, 'afternoon.' Cf. Mahārātra.

Mahi-dāsa Aitareya ('descendant of Itara or Itarā') is the name of the sage from whom the Aitareya Brāhmaṇa and Āraṇyaka take their names. He is several times referred to in the Aitareya Āraṇyaka,¹ but not as its author. He is credited with a life of 116 years in the Chāndogya Upaniṣad² and the Jaiminīya Upaniṣad Brāhmaṇa.³

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<sup>1</sup> ii. 1, 8; 3, 7.
<sup>2</sup> iii. 16, 7.

Cf. Keith, Aitareya Āranyaka, 16, 17.
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Mahiṣa, the 'strong,' with¹ or without² Mṛga, 'wild beast,' denotes the 'buffalo' in the Rigveda and the later texts. The feminine, Mahiṣī, is found in the later Saṃhitās.³

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    1 Rv. viii. 58, 15; ix. 92, 6; 96, 6;
    x. 123, 4.
    2 Rv. v. 29, 7; vi. 67, 11; viii. 12, 8;
    66, 10; ix. 87, 7; x. 28, 10; 189, 2;
    Vājasaneyi Samhitā, xxiv. 28, etc.
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1. Mahişī. See Mahişa.

2. Mahiṣī, 'the powerful one,' the name of the first of the four wives (see Pati) of the king, is mentioned frequently in CC-0. Gurukul Kangri Collection, Handwar

the later literature. Perhaps even in the Rigveda² the technical sense of 'first wife' is present.

Taittirīya Samhitā, i. 8, 9, 1; maņa, xix. 1, 4; Śatapatha Brāhmaņa, Kāṭhaka Samhitā, xv. 4; Maitrāyaṇī vi. 5, 3, 1; vii. 5, 1, 6, etc.

2 v. 2, 2; 37, 3.

Mahaitareya is the title of a Vedic text according to the Gṛhya Sūtras of the Rgveda.¹

¹ Āśvalāyana Grhya Sūtra, iii. 4, 4; of a teacher, in Śāńkhāyana Grhya Sūtra, iv. 10; vi. 1. Cf. Keith, Aitareya

Āraņyaka, 39; Oldenberg, Sacred Books of the East, 29, 3, 4.

Mahokṣa, a 'great bull,' is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

Māmsa, 'flesh.' The eating of flesh appears as something quite regular in the Vedic texts, which show no trace of the doctrine of Ahimsā, or abstaining from injury to animals. For example, the ritual offerings of flesh contemplate that the gods will eat it, and again the Brahmins ate the offerings.\(^1\) Again, the slaying of a 'great ox' (mahokṣa) or a 'great goat' (mahāja) for a guest was regularly prescribed;\(^2\) and the name Atithigva probably means 'slaying cows for guests.'\(^3\) The great sage Yājñavalkya was wont to eat the meat of milch cows and bullocks (dhenv-anaduha) if only it was amsala ('firm' or 'tender').\(^4\) The slaughter of a hundred bulls (ukṣan) was credited to one sacrificer, Agastya.\(^5\) The marriage ceremony was accompanied by the slaying of oxen, clearly for food.\(^6\)

1 So Agni is called 'eater of ox and cow' in Rv. viii. 43, II = Av. iii. 2I, 6 = Taittirīya Samhitā, i. 3, I4, 7; Weber, Indische Studien, I7, 280, 281; Oldenberg, Religion des Veda, 355.

² Śatapatha Brāhmana, iii. 4, 1, 2.
 Cf. Śānkhāyana Grhya Sūtra, ii. 15, 2.
 ³ Bloomfield American Journal of

³ Bloomfield, American Journal of Philology, 17, 426; Journal of the American Oriental Society, 16, exxiv. Cf. atithinir gāh, 'cows fit for guests,' Rv. x. 68, 3.

- 4 Śatapatha Brāhmaṇa, iii. 1, 2, 21. The sense of amsala is given as sthūla, 'firm,' in the scholiast. Cf. Kātyāyana Śrauta Sūtra, vii. 2, 23-25. Eggeling, Sacred Books of the East, 26, 11, has 'tender.' 'Off the shoulder' (amsa) is also a possible version.
- ⁵ Taittirīya Brāhmaṇa, ii. 7, 11, 1; Pañcaviṃśa Brāhmaṇa, xxi. 14, 5.
- ⁶ Rv. x. 85, 13. Cf. Winternitz, Das altindische Hochzeitsrituell, 33.

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That there was any general objection to the eating of flesh is most improbable. Sometimes it is forbidden, as when a man is performing a vow,7 or its use is disapproved, as in a passage of the Atharvaveda,8 where meat is classed with Surā, or intoxicating liquor, as a bad thing. Again, in the Rigveda9 the slaving of the cows is said to take place in the Aghās, a deliberate variation for Maghās; but this may be the outcome merely of a natural association of death with gloom, even when cows alone are the victims in question. The Brahmanas also contain the doctrine of the eater in this world being eaten in the next, 10 but this is not to be regarded as a moral or religious disapproval of eating flesh, though it no doubt contains the germ of such a view, which is also in harmony with the persuasion of the unity of existence, which becomes marked in the Brahmanas. But Ahimsa as a developed and articulate doctrine would seem to have arisen from the acceptance of the doctrine of transmigration, which in its fundamentals is later than the Brāhmana period.11

On the other hand, it is to be noted that the cow was on the road to acquire special sanctity in the Rigveda, 12 as is shown by the name $aghny\bar{a}$, 13 'not to be slain,' applied to it in several passages. But this fact cannot be regarded as showing that

⁷ Kātyāyana Śrauta Sūtra, ii. 1, 8. So a Brahmacārin is not to eat flesh. See Oldenberg, op. cit., 468, n. 3. The blood of an animal is always a somewhat mysterious and dangerous substance; hence taboos on meat-eating, which in another form arise from fear of the spirits of the dead (cf. Oldenberg, op. cit., 414, n. 1). See also Śatapatha Brāhmaṇa, xiv. 1, 1, 29; Keith, Journal of the Royal Asiatic Society, 1909, 588, n. 4.

8 vi. 70, 1. Cf. Bloomfield, Hymns of the Atharvaveda, 493.

9 x. 85, 13. In the Atharvaveda, xiv. 1, 13, the ordinary word Maghās is found, and is, no doubt, really to be preferred. See Weber, Proceedings of the Berlin Academy, 1894, 807.

the Satapatha Brāhmana, xi, 6 I, I regarded as illegitimate.

et seq.; Jaiminīya Brāhmaṇa, i. 42-44; Aitareya Āraṇyaka, ii. 1, 2, with Keith's notes (pp. 202, 203).

11 Cf. Deussen, Philosophy of the Upanishads, 317 et seq.; Keith, Journal of the Royal Asiatic Society, 1909, 565.

12 viii. 101, 15. 16; Vājasaneyi Samhitā, iv. 19, 20; Av. x. 10; xii. 4, 5; Macdonell, Vedic Mythology, p. 151.

13 Found sixteen times in the Rigveda, as opposed to three instances of Aghnya (masculine); Macdonell, loc. cit. The sense of 'hard to overcome,' preferred by the St. Petersburg Dictionary, to that of 'not to be killed,' is, however, quite possible. Weber, op. cit., 17, 281, tries to derive the word from ahanya, 'bright-coloured like day,' a derivation that must be tregarded as illegitimate

meat eating generally was condemned. Apart from mythical considerations, such as the identification of the cow with earth or Aditi (which are, of course, much more than an effort of priestly ingenuity), the value of the cow for other purposes than eating was so great as to account adequately for its sanctity, the beginnings of which can in fact be traced back to Indo-Iranian times. Moreover, the ritual of the cremation of the dead required the slaughter of a cow as an essential part, the flesh being used to envelope the dead body. 15

The usual food of the Vedic Indian, as far as flesh was concerned, can be gathered from the list of sacrificial victims: what man ate he presented to the gods—that is, the sheep, the goat, and the ox. The horse sacrifice was an infrequent exception: it is probably not to be regarded as a trace of the use of horseflesh as food, though the possibility of such being the case cannot be overlooked in view of the widespread use of horseflesh as food in different countries and times. It is, however, more likely that the aim of this sacrifice was to impart magic strength, the speed and vigour of the horse, to the god and his worshippers, as Oldenberg 16 argues.

14 Cf. Macdonell, Sanskrit Literature, 68.

¹⁶ Rv. x. 16, 7. See Oldenberg, op. cit., 576.

16 Religion des Veda, 356, n. 4. As to meat-eating in Buddhist times, cf. the death of the Buddha from a meal of pork, Fleet, Journal of the Royal Asiatic Society, 1906, 881, 882; Oldenberg, Buddha, 5 231, n. 2 (contra Neumann,

Die Reden des Gotamo Buddho, 1, xix). As to meat-eating in the Epic, see Hopkins, Journal of the American Oriental Society, 13, 119, 120; Great Epic of India, 377-379; and see for modern instances Jolly, Deutsche Rundschau, July, 1884. 118; Bühler, Report, 23.

Cf. Schrader, Prehistoric Antiquities, 316; Hopkins, Religions of India, 156,

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Māṃsaudana denotes in the Śatapatha Brāhmaṇa¹ a dish consisting of 'meat cooked with rice.'

1 xi. 5, 7, 5; Brhadāranyaka Upanişad, vi. 4, 18; Śānkhāyana Āranyaka, xii. 8.

Mākṣavya, 'descendant of Makṣu,' is the patronymic of a teacher in the Aitareya Āraṇyaka.¹

1 iii. 1, 1, which is discussed in the Cf. Weber, Indische Studien, 1, 391 preface to the Rigveda Prātišākhya. 2, 212.

Magadha. See Magadha.

Māgadha-deśīya, 'belonging to the district of Magadha,' is the description in the Sūtras¹ of a Brahmin of Magadha.

1 Kātyāyana Śrauta Sūtra, xxii. 4, 22; Lātyāyana Śrauta Sūtra, viii. 6, 28.

Mācala, mentioned in the Jaiminīya Brāhmaṇa,¹ apparently denotes some sort of dog found in Vidarbha.

1 ii. 440. Cf. Journal of the American Oriental Society, 19, 103, n. 3.

Māṭharī, 'female descendant of Maṭhara,' occurs in the curious name, Kāśyapī-bālākyā-māṭharī-putra, of a teacher in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31 Mādhyaṃdina).

Mānti is the name of a teacher, a pupil of Gautama, in the Brhadāraņyaka Upaniṣad.¹

1 ii. 5, 22; iv. 5, 28 (Mādhyamdina=ii. 6, 3; iv. 6, 3 Kānva).

Māṇḍavī, 'female descendant of Maṇḍu,' occurs in the name of a teacher, Vātsī-māṇḍavī-putra, in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyaṃdina).

Māṇḍavya, 'descendant of Maṇḍu,' is mentioned as a teacher in the Śatapatha Brāhmaṇa,¹ in the Śāṅkhāyana Āraṇyaka,² and in the Sūtras.³ He is also mentioned as a pupil of Kautsa in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.⁴

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1 x. 6, 5, 9.
2 vii. 2.
3 Āśvalāyana Grhya Sūtra, iii. 4, 4;
Śāṅkhāyana Grhya Sūtra, iv. 10; vi. 1.

Cf. Weber, Indische Studien 1, 482 (in the Epic a friend of Janaka is so named).

4 vi. 5, 4 Kāṇva.
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Māṇḍūkāyani, 'descendant of Māṇḍūka,' is mentioned as a teacher in the Śatapatha Brāhmaṇa.¹

¹ x. 6C-0. Gurukul Kangri Collection, Handwar 4 Kāṇva.

Māṇḍūkāyanī-putra, 'son of a female descendant of Māṇḍūka,' is the name of a teacher, a pupil of Māṇḍūkīputra in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

1 vi. 4, 32 (Mādhyamdina = vi. 5, 2 Kānva).

Māṇḍūkī-putra, 'son of a female descendant of Maṇḍūka,' is mentioned as a teacher, a pupil of Śāṇḍilīputra, in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

1 vi. 4, 32 (Mādhyamdina = vi. 5, 2 Kānva).

Māṇḍūkeya, 'descendant of Māṇḍūka,' is the patronymic of several teachers in the Rigveda Āraṇyakas—viz., Śūravīra,¹ Hrasva,² Dīrgha,³ Madhyama Prātībodhīputra.⁴ The Māṇḍūkeyas also occur as a school in the Āraṇyakas⁵: a special form of the text of the Rigveda evidently appertained to them.6

- ¹ Aitareya Aranyaka, iii. 1, 1; Sankhayana Aranyaka, vii. 2. 8. 9. 10.
- ² Śāṅkhāyana Āraṇyaka, vii. 12; viii. 11.
 - 3 Ibid., vii. 2.
 - 4 Ibid., vii. 13.
- ⁵ Aitareya Āranyaka, iii. 1, 1; Sānkhāyana Āranyaka, vii. 2.

6 Cf. the Māṇḍūkeyīya adhyāya of the Aitareya Āraṇyaka, iii. 2, 6; Śāṅkhāyana Āraṇyaka, viii. 11; Scheftelowitz, Die Apokryphen des Rigveda, 12; Keith, Journal of the Royal Asiatic Society, 1907, 227; Aitareya Āraṇyaka, 239; Weber, Indische Studien, 1, 391.

Mātariśvan is mentioned in a Vālakhilya hymn of the Rigveda¹ as a sacrificer along with Medhya and Pṛṣadhra. He seems to be mentioned also in one other passage, possibly in two.² In the Śāṅkhāyana Śrauta Sūtra³ a patron, Pṛṣadhra Medhya Mātariśvan or Mātariśva is created by a misunderstanding of the Rigvedic text.

¹ Rv. viii, 52, 2.

³ Rv. x. 48, 2; 105, 6. The former reference is much more probable than the latter.

3 xvi. 11, 26; Weber, Episches im

vedischen Ritual, 39, 40. The manuscripts vary between Mātariśvan and Mātariśva.

Cf. Ludwig, Translation of the Rigveda, 3, 163. Mātur-bhrātra is a curiously formed compound, occurring once in the Maitrāyaṇī Saṃhitā¹ as a designation of the 'maternal uncle,' who in the Sūtra period bears the name of Mātula. Thus little is heard of the maternal uncle in the Vedic period: it is not till the Epic² that traces appear of his prominence as compared with the paternal uncle (pitrvya). This fact is significant for the 'patriarchal' character of the early Indian family organization.³

1 i. 6, 12.

² Hopkins, Journal of the American Oriental Society, 13, 141.

3 Delbrück, Die indogermanischen Ver-

wandtschaftsnamen, 484, 586-588. Cf. also Rivers, Journal of the Royal Asiatic Society, 1907, 629 et seq.

Mātula,¹ 'maternal uncle,' is found only in the Sūtras² and later.

¹ This peculiarly formed word was presumably a dialectic form which made its way into the written speech.

² Āśvalāyana Gṛhya Sūtra, i. 24, 4, etc.

Mātr is the regular word for 'mother' from the Rigveda onwards, being a formation probably developed under the influence of an onomatopætic word mā, used like Ambā and Nanā.

The relations of wife and husband, as well as of mother and children, are treated under Pati. It remains only to add that details are given in the Sūtras⁵ of the respectful attention paid to a mother, and of the ceremonies in which she is concerned. The mother also appears interested in the fate of her children as in the story of the sale of Sunahsepa for adoption by Viśvāmitra in the Aitareya Brāhmana.⁶

¹ i. 24, 1; vii. 101, 3, etc.; Vājasaneyi Samhitā, xiii. 21, etc.; Aitareya Brāhmaņa, ii. 6, etc.

² Böhtlingk and Roth, St. Peters-

burg Dictionary, s.v., note.

3 Cf. ambe ambike ambalike, Vājasaneyi Samhitā, xxiii. 18, with variations in Taittirīya Samhitā, vii. 4, 19, 1; Maitrāyanī Samhitā, iii. 12, 20; Taittirīya Brāhmana, iii Garukul kanals Collection, Hāridwar

ambā ambāyavī, ambayā, in the Kausītaki Upanisad, i. 3.

4 Rv. ix. 112, 3 (Upalaprakṣinī). See von Schroeder, Mysterium und Mimus, 412.

⁵ Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 460, 476, 477.

6 vii. 18 seq. Cf. also Leist, Altarisches Jus Gentium, 104; Jolly, Die Adoption in *In the household the mother ranked after the father (see Pitr). Occasionally $m\bar{a}tar\bar{a}$ is used for 'parents,' as are also $pitar\bar{a}$ and $m\bar{a}tar\bar{a}$ $pitara\bar{a}$ 7 and $m\bar{a}t\bar{a}$ -pitarah.

⁷ Rv. iii. 33, 3; vii. 2, 5, etc. For mātarā pitarā, see Rv. iv. 6, 7; Vājasaneyi Samhitā, ix. 19.
 ⁸ Taittirīya Samhitā, i. 3, 10, 1; vi. 3, 11, 3.

Mātṛ-vadha, 'matricide,' is mentioned as a very grave crime in the Kauṣītaki Upaniṣad (iii. 1), but as one that can be expiated by the knowledge of the truth.

Mātṛ-han, 'mother-killer,' 'matricide,' occurs in a Vedic quotation mentioned by the commentator on Pāṇini.¹

1 Kāśikā Vṛtti on Panīni, iii. 2, 88: mātrhā saptamam narakam praviset.

Mātrā in the Upaniṣads¹ denotes a mora, the length of a short vowel.

¹ Taittirīya Upanişad, i. 2, 1; Aitareya Āraṇyaka, iii. 1, 5; Śāṅkhāyana Āraṇyaka, vii. 15.

I. Mātsya, 'prince of the Matsya people.' See Matsya.

2. Mātsya occurs in the Taittirīya Brāhmaṇa¹ as the name of a Rṣi skilled in sacrifice. Possibly,² but not probably, he may also be meant in the Atharvaveda.³

1 i. 5, 2, 1, where he serves Yajñeşu and Śatadyumna.

² Bloomfield, Hymns of the Atharvaveda, 681. ³ xix. 39, 9. Cf. Weber, Naxatra, 2, 306.

Māthava, 'descendant of Mathu,' is the patronymic of Videgha, perhaps 'king of Videha,' in the Śatapatha Brāhmaṇa.¹

1 i. 4, I, 10. 17. Cf. Eggeling, Sacred Books of the East, 12, xli, 104, n. I; 26, xxix.; Weber, Indische Studien, I, 170.

Mādhuki, 'descendant of Madhuka, is the patronymic of a teacher mentioned with disapproval in the Satapatha Brāhmaṇa.¹

1 ii. 1, 4, 27. Cf. Weber, Indische Studien, 1, 434.

Mādhyamdināyana, 'descendant of Madhyamdina,' is the patronymic of a teacher mentioned in the Kānva recension of the Bṛhadāraṇyaka Upaniṣad (iv. 6, 2).

Mādhyama ('relating to the middle') is a term applied in the Kauṣītaki Brāhmaṇa¹ and the Aitareya Āraṇyaka² to denote the 'authors of the middle books' (ii.-vii.) of the Rigyeda.

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    <sup>1</sup> xii. 3.
    <sup>2</sup> ii. 2, 2.
    <sup>2</sup> G. Weber, Indische Studien, 1, 115, etc.
    <sup>389</sup>; Āśvalāyana Gṛhya Sūtra, iv. 10, etc.
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I. Māna as a measure of weight is said to be the equivalent of the Kṛṣṇala or Raktikā—that is, the berry of the Guñjā (Abrus precatorius). It occurs in compounds in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittirīya Samhitā, iii. 2, 6, 3; | 7, 7; 7, 6, 2; Śatapatha Brāhmaṇa, vi. 4, 10, 2; Taittirīya Brāhmaṇa, i. 3, | v. 4, 3, 24; 5, 5, 16, etc.

2. Māna is the name of a man occurring in several passages of the Rigveda. In one place¹ express mention is made of his son (sūnu), by whom, despite Bergaigne's view to the contrary,² Agastya must be meant. In another passage,³ apparently the same meaning applies to Māna—that is, Agastya as 'a Māna.' In a third passage⁴ the expression sūnave Mānana has been held by Sieg⁵ to be an inversion of Mānasya sūnunā, 'by the son of Māna'—i.e., Agastya; but it seems more likely⁶ that either sūnor Māna is the fuller form of Agastya's name ('pride

¹ Rv. i. 189, 8.
2 Religion Védique, 2, 394. Cf. Pischel,
Vedische Studien, 1, 173; Oldenberg,
Zeitschrift der Deutschen Morgenländischen
Gesellschaft, 42, 221, n. 5; Rgveda-Noten,
1, 110; Sieg, Die Sagenstoffe des Rg-

veda, 107; Geldner, Rigveda, Glossar, 135.

³ vii, 33, 13. Cf. verse 10.

⁴ i. 117, 11.
5 Loc. cit.

⁶ Oldenberg, Rgveda-Noten, loc. cit.

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of the son,' with reference to his high ancestry), or that the son of Māna (= Agastya) is alluded to as interested in Viśpalā.

The Mānas—that is, the descendants of Māna, are in several passages alluded to as singers.⁸ Cf. Mānya, Māndārya.

⁷ Bergaigne, loc. cit.; Pischel, loc. cit. Cf. Roth, St. Petersburg Dictionary, s.v., where sūnoḥ is taken as dependent on vājam.

8 Rv. i. 169, 8; 171, 5; 182, 8; 184, 5.

Cf. Ludwig, Translation of the Rigveda, 3, 116, 117, who thinks the Mānas were settled on the Sindhu (Indus). See Rv. i. 186, 5.

Mānava, 'descendant of Manu,' is the patronymic of Nābhānediṣṭha and of Śāryāta.²

¹ Aitareya Brāhmaṇa, v. 14, 2.

² Ibid., iv. 32, 7. Cf. Satapatha Brāhmaṇa, iv. 1, 5, 2 (Saryāta).

Mānavī, 'descendant of Manu,' is the patronymic of the mythical Iḍā ('oblation') in the Śatapatha Brāhmaṇa,¹ and of a woman named Parśu in the Rigveda.²

1 i. 8, 1, 26; Taittirīya Samhitā, ii. 6, 7, 3.

² x. 86, 23.

Mānu-tantavya, 'descendant of Manutantu,' is the patroňymic of Aikādaśākṣa in the Aitareya Brāhmaṇa (v. 30, 15). The Saumāpau Mānutantavyau, 'two Saumāpas, descendants of Manutantu,' are mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 3, 2).

Mānthāla is the form in the Taittirīya Brāhmaņa (ii. 5, 8, 4) of the next name.

Mānthālava, Mānthīlava² are the names in the Yajurveda Samhitās of a victim at the Aśvamedha ('horse sacrifice'). What it was is unknown: the commentator Mahīdhara³ thinks it was a kind of mouse; Sāyaņa explains it as a 'water-cock'

¹ Maitrāyaņī Samhitā, iii. 14, 19, where there is a variant Mātālava; Vājasaneyi Samhitā, xxiv. 38. ² Taittirīya Samhitā, v. 5, 18, 1.

3 On Vājasaneyi Samhitā, loc. cit.

(jala-kukkuta). Possiby, if Sāyaṇa's 4 version of the parallel word Manthāvala is to be trusted, the 'flying fox' may be meant.⁵

4 On Taittiriya Samhitā, loc. cit. Cf. Zimmer, Altindisches Leben, 86.

5 Böhtlingk, Dictionary, s.v., and also s.v. māndhāla.

Māndārya Mānya, 'descendant of Māna,' is the name of a Rṣi in the Rigveda. It seems most probable that Agastya himself is meant.²

¹ i. 165, 15 = i. 166, 15 = i. 167, 11 = i. 168, 10,

² Cf. Geldner, Rigveda, Glossar, 135; Bergaigne, Religion Védique, 2, 394; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 221; Sieg, Die Sagenstoffe des Rgveda, 107; Max Müller, Sacred Books of the East, 32, 183 et seq., 206.

Mānya, 'descendant of Māna,' is the patronymic of Māndārya in several passages of the Rigveda, being also found alone in others.² It probably denotes Agastya.

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<sup>1</sup> See Māndārya, n. 1.

<sup>2</sup> i. 165, 14; 177, 5; 184, 4.
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Cf. Sieg, Die Sagenstoffe des Rgveda,

Mānyamāna occurs with the word Devaka in the Rigveda.¹ The word seems to be a patronymic from Manyamāna, meaning 'son of the proud one.'² Roth³ renders the two words 'the godling, the proudling (hast thou smitten).'

1 viii. 18, 20.

² Sāyaṇa takes Manyamāna as a proper name.

3 St. Petersburg Dictionary, s.v. Cf. Hopkins, Journal of the American Oriental Society, 15, 264.

Māmateya, 'descendant of Mamatā,' is the metronymic of Dīrghatamas in the Rigveda¹ and the Aitareya Brāhmana.²

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<sup>1</sup> i. 147, 3; 152, 6; 158, 6. | yaka, ii. 17. For Mamatā, cf. Brhad-

<sup>2</sup> viii. 23, 1; Śāńkhāyana Āraņ- | devatā, iii. 56; iv. 11.
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Māyava, 'descendant of Mayu or Māyu,' is the patronymic of a patron in the Rigveda, perhaps of Rāma, as Ludwig² thinks.

¹ x. 93, 15.
² Translation of the Rigveda, 3, 166.
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Māya in the Śatapatha Brāhmana (xiii. 4, 3, 11) corresponds to Asuravidyā, 'magic.'

Māyu denotes the 'lowing' of a cow and the 'bleating' of a sheep or goat in the Rigveda, as well as the 'chattering' of a monkey in the Atharvaveda.²

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1 i. 164, 28 (cow); vii. 103, 2 (cow); cf. Zimmer, Altindisches Leben, 85, 86; x. 95, 3 (ewe); Nirukta, ii. 9.
2 vi. 38, 4; xix. 49, 4 (called purusa;
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Māruta, 'descendant of Marut,' is the patronymic of Dyutāna and of Nitāna.

Mārutāśva, 'descendant of Marutāśva,' is, according to Ludwig,¹ the patronymic of a patron in the Rigveda.² The word may, however, be merely an adjective 'having windswift horses.'

1 Translation of the Rigveda, 3, 155. It may be a patronymic of Cyavatana.
2 v. 33, 9.

Mārgaveya is the patronymic or metronymic of Rāma in the Aitareya Brāhmaṇa (vii. 27, 3. 4), where he is mentioned as a Śyāparṇa.

Mārgāra is the name of one of the victims at the Paruṣamedha ('human sacrifice') in the Yajurveda. The sense of the word is apparently 'hunter,' or possibly 'fisherman,' as a patronymic from mṛgāri, 'enemy of wild beasts.'

- 1 Vājasaneyi Samhitā, xxx. 16; Taittirīya Brāhmaņa, iii. 4, 12, 1.
 2 Cf. Sāyana on Taittirīya Brāhmaņa, loc. cit.
 - Mālya, 'garland,' is found in the Upaniṣads.¹
 Chāndogya Upaniṣad, viii. 2, 6; Kauṣītaki Upaniṣad, i. 4, etc.
- 2. Mālya, 'descendant of Māla,' is the patronymic of Ārya in the Pañcaviṃśa Brāhmaṇa (xiii. 4, 11).

Maşa is the name of a kind of bean (Phaseolus radiatus) in the Atharvaveda¹ and later.² It is still one of the most valuable of similar plants in India. The seeds3 were pounded (pista) according to the Atharvaveda.4 These beans ripened in the winter (hemanta).5 In the ritual the human head for the sacrifice is bought for twenty-one Māṣas6: it does not appear that the word here means a weight of metal, as it often does later.7 A taboo on beans is found in the Yajurveda Samhitās.8

1 vi. 140, 2; xii. 2, 53.

² Taittirīya Samhitā, v. 1, 8, 1; vii. 2, 10, 2; Kāthaka Samhitā, xii. 7; xxxii. 7; xxxvii. 1; Maitrāyaņī Samhitā, iv. 3, 2; Vājasaneyi Samhitā, xviii. 12; Satapatha Brāhmana, i. 1, 1, 10; Brhadaranyaka Upanisad, vi. 3, 22 (Mādhyamdina = vi. 3, 13 (Kānva).

3 Later described as marked with black and grey spots. Cf. St. Peters-

burg Dictionary, s.v.

4 xii. 2, 53. Ibid., xii. 2, 4, an offering of crushed beans (māṣājya) is mentioned.

5 Taittiriya Samhitā, vii. 2, 10, 2.

6 Ibid., v. 1, 8, 1 : Kāthaka Samhitā,

7 Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 18, 267. According to Manu, viii. 134, one Māsa is equivalent to five (erroneously stated as four above, vol. i., p. 185) Krsnalas. Cf. also St. Petersburg Dictionary, s.v. 2.

8 Kāthaka Samhitā, xxxii. 7; Maitrāyanī Samhitā, i. 4, 10. Cf. von Schroeder, Vienna Oriental Journal, 15, 187-212; Keith, Journal of the Royal Asiatic Society, 1909, 587, 588.

Zimmer, Altindisches Leben, 240.

Mas denotes rarely 'moon,' and often 'month' in the Rigveda² and later.³ See Masa.

1 Rv. x. 12, 7. Cf. also the compound sūryā-māsā, 'sun and moon,' viii. 94, 2; x. 64, 3; 68, 10; 92, 12; 93, 5, which may, however, be formed from māsa. Cf. Macdonell, Vedic Grammar, p. 220, D. 20.

2 Rv. i. 25, 8; iv. 18, 4; v. 45, 7. 11; vii. 91, 2, etc.

3 Av. viii. 10, 19; Taittirīya Samhitā, v. 5, 2, 2; Pañcavimsa Brāhmana, iv. 4, 1; Taittirīya Brāhmana, i. 4, 9, 1, etc.

Masa denotes a 'month,' a period of time repeatedly mentioned in the Rigveda and later.

The characteristic days (or rather nights) of the month were those of the new moon, Amā-vasyā, 'home-staying (night),' and 'of the full moon,' Paurna-māsī. Two hymns of the Atharvaveda 1 celebrate these days respectively. A personification of the phases of the moon is seen in the four names Sinīvālī,2

1 vii. 79 and 80. Cf. Taittirīya | Samhitā, iii. 5, 1, 1; Taittirīya Brāhmaṇa, iii. 7, 5, 13, etc.

iii. 4, 9, 1; Rv. ii. 32, 6; Av. ii. 26, 2; vi. 11, 3; Vājasaneyi Samhitā, xi. 55. 56; xxxiv. 10; Kāthaka Samhitā, xii. 8; ² Taittirīya Samhitā, i. 8, 8, 1; Sadvimsa Brāhmaņa, v. 6.

the day before new moon; Kuhū,³ also called Gungū,⁴ the new moon day; Anumati,⁵ the day before full moon; and Rākā,⁶ the day of new moon. The importance of the new and full moon days is seen in the Darśa-pūrṇamāsau, or festivals of the new and full moon days respectively.

One special day in the month, the Ekāṣṭakā, or eighth day after full moon, was important. In the Pañcaviṃśa Brāhmaṇa⁷ there are stated to be in the year twelve such, mentioned between the twelve days of full moon and the twelve days of new moon. But one Ekāṣṭakā is referred to in the Yajurveda Saṃhitās and elsewhere⁸ as of quite special importance. This was, in the accordant opinion of most commentators, the eighth day after the full moon of Māgha. It marked the end of the year, or the beginning of the new year. Though the Kauṣītaki Brāhmaṇa⁹ places the winter solstice in the new moon of Māgha, the latter date probably means the new moon preceding full moon in Māgha,¹⁰ not the new moon following

³ Av. vii. 47; Taittirīya Samhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāthaka Samhitā, xii. 8, etc.

4 Rv. ii. 32, 8, where Sāyaṇa identifies it with Kuhū.

⁵ Taittirīya Samhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāṭhaka Samhitā, xii. 8; Vājasaneyi Samhitā, xxix. 60; xxxiv. 8. 9; Sadvimša Brāhmana, v. 6.

Rv. ii. 32, 4; v. 42, 12; Taittiriya Samhitā, i. 8, 8, 1; iii. 4, 9, 1. Cf. Nirukta, xi. 31; Weber, Indische Studien, 5, 228 et seq.; Ludwig, Translation of the Rigveda, 3, 189.

⁷ x. 3, 11. Cf. Satapatha Brāhmaṇa, vi. 2, 2, 23; Av. xv. 16, 2.

8 Taittirīya Samhitā, vii. 4, 8, 1; Pañcaviṃśa Brāhmaṇa, v. 9, 1. Cf. Taittirīya Samhitā, iii. 3, 8, 4; iv. 3, 11, 3; v. 7, 2, 2; Av. iii. 10; viii. 9, 10; Kāṭhaka Saṃhitā, xxxix. 10; Maitrāyaṇī Saṃhitā, ii. 13, 21, etc. See Kāṭyāyana Śrauta Sūtra, xiii. 1, 2, with the commentary; Pañcaviṃśa Brāhmaṇa, loc. cit., with Sāyaṇa's notes; Weber, Naxatra, 2, 341, 342; Indische Studien, 17, 219 et seq.

9 xix. 23.

10 So Vināvaka on Kausītaki Brāhmaņa, loc. cit.; Anartīya on Śānkhāyana Śrauta Sūtra, xiii. 19, 1; Weber, op. cit., 2, 345, 346, 353, 354. Weber accepts the scholiasts' view that Māgha is here regarded as beginning with the day after full moon in Taisa: but it is simpler to suppose the meaning to be that Māgha is regarded as commencing with, not after, the new moon and ending with the day before new moon. Several passages in the Baudhāyana Śrauta Sūtra (ii. 12; iii, 1; xxvi, 18; xxx, 3; see Caland, Über das rituelle Sūtra des Baudhayana, 36, 37) and Kausītaki Brāhmaņa, i. 3; Satapatha Brāhmana, xi. 1, 1, 7, point to the full moon being the middle of the month, and the new moon being regarded as either the beginning or the end. Hopkins (n. 11) thinks Kausitaki Brāhmana, v. 1; Satapatha Brāhmana, vi. 2, 2, 18, point to the commencement of the month with the full moon. If this could be accepted, then the Astaka would fall a week before the winter solstice in Māgha.

full moon; but it is perhaps possible to account adequately forthe importance of the Ekāṣṭakā as being the first Aṣṭakā after the beginning of the new year.

It is not certain exactly how the month was reckoned, whether from the day after new moon to new moon—the system known as amanta, or from the day after full moon to full moon—the purnimanta system, which later, at any rate, was followed in North India, while the other system prevailed in the south. Jacobi 11 argues that the year began in the full moon of Phalguna, and that only by the full moon's conjunction with the Naksatra could the month be known. Oldenberg 12 points to the fact that the new moon is far more distinctively an epoch than the full moon; that the Greek, Roman, and Jewish years began with the new moon; and that the Vedic evidence is the division of the month into the former (pūrva) and latter (apara) halves. the first being the bright (śukla), the second the dark (krsna) period. Thibaut13 considers that to assume the existence of the pūrnimānta system for the Veda is unnecessary, though possible. Weber 10 assumes that it occurs in the Kausītaki Brāhmana as held by the scholiasts. But it would probably be a mistake to press that passage, or to assume that the amanta system was rigidly accepted in the Veda: it seems at least as probable that the month was vaguely regarded as beginning with the new moon day, so that new moon preceded full moon, which was in the middle, not the end or the beginning of the month.

That a month regularly had 30 days is established by the conclusive evidence of numerous passages in which the year is given 12 months and 360 days. This month is known from the earliest records, being both referred to directly and alluded to.¹⁴

¹¹ Zeitschrift der Morgenländischen Gesellschaft, 49, 229, n. 1; 50, 81. Cf. Hopkins, Journal of the American Oriental Society, 24, 20.

¹² Ibid., 48, 633, n. 1; 49, 476, 477. This is the Epic rule, Hopkins, loc. cit.

¹³ Indian Antiquary, 24, 87. None of the evidence is absolutely con-

clusive one way or the other. It is perfectly possible that the usage of families or districts differed. Cf. Thibaut, Astronomie, Astrologie und Mathematik, 12.

¹⁴ Rv. i. 164, II. 14. 48; x. 189, 3; 190, 2; Av. iv. 35, 4; x. 7, 6; 8, 23; xiii. 3, 8, etc.

It is the regular month of the Brāhmanas,15 and must be regarded as the month which the Vedic Indian recognized. No other month is mentioned as such in the Brāhmaṇa literature; it is only in the Sūtras that months of different length occur. The Sāmaveda Sūtras 16 refer to (1) years with 324 days—i.e., periodic years with 12 months of 27 days each; (2) years with 351 days—i.e., periodic years with 12 months of 27 days each, plus another month of 27 days; (3) years with 354 days-i.e., 6 months of 30 days, and 6 with 29 days, in other words, lunar synodic years; (4) years with 360 days, or ordinary civil (sāvana) years; (5) years with 378 days, which, as Thibaut 17 clearly shows, are third years, in which, after two years of 360 days each, 18 days were added to bring about correspondence between the civil year and the solar year of 366 days. But even the Sāmasūtras do not mention the year of 366 days, which is first known to the Jyotisa 18 and to Garga.19

That the Vedic period was acquainted with the year of 354 days cannot be affirmed with certainty. Zimmer,²⁰ indeed, thinks that it is proved by the fact that pregnancy is estimated at ten months, or sometimes a year.²¹ But Weber²² may be right in holding that the month is the periodic month of 27 days, for the period is otherwise too long if a year is taken. On the other hand, the period of ten months quite well suits the period of gestation, if birth takes place in the tenth month, so that in this sense the month of 30 days may well be meant.

¹⁵ Maitrāyaņī Samhitā, i. 10, 8; Aitareya Brāhmaņa, iv. 12; Kāṭhaka Samhitā, xxxvi. 2, 3; Kauṣītaki Brāhmaṇa, iii. 2; Aitareya Āraṇyaka, iii. 2, 1; Baudhāyana Śrauta Sūtra, xxvi. 10; Bṛhadāraṇyaka Upaniṣad, i. 5, 22. See also Weber, Naxatra, 2, 288; Thibaut, Astronomie, Astrologie und Mathematik, 8.

¹⁶ Lātyāyana Śrauta Sūtra, iv. 8, 1 et seq.; Nidāna Sūtra, v. 11. 12; Weber, Naxatra, 2, 281-288.

¹⁷ Op. cit., 8, 9.

¹⁸ verse 28.

¹⁹ Cited in the commentary on the Jyotişa, 10.

²⁰ Altindisches Leben, 365, 366.

²¹ Ten months is the period according to Rv. v. 78, 7-9; x. 184, 3; Av. i. 11, 6; iii. 23, 2; v. 25, 13; Kāṭhaka Saṃhitā, xxviii. 6; Śatapatha Brāhmaṇa, iv. 5, 2, 4. 5 (ibid., ix. 5, 1, 63, a six months' embryo is alone able to live). A year is mentioned in Pañcaviṃśa Brāhmaṇa, x. 1, 9 (ten months in vi. 1, 3); Kāṭhaka Saṃhitā, xxxiii. 8; Śatapatha Brāhmaṇa, vi. 1, 3, 8; xi. 5, 4, 6-11; Aitareya Brāhmaṇa, iv. 22.

²² Naxatra, 2, 313, n. I.

The year of 12 months of 30 days each being admittedly quite unscientific, Zimmer 23 is strongly of opinion that it was only used with a recognition of the fact that intercalation took place, and that the year formed part of a greater complex, normally the five year Yuga or cycle. This system is well known from the Jyotisa: it consists of 62 months of 2916 days each = 1,830 days (two of these months being intercalary, one in the middle and one at the end), or 61 months of 30 days, or 60 months of 301 days, the unit being clearly a solar year of 366 days. It is not an ideal system, since the year is too long;24 but it is one which cannot be claimed even for the Brāhmana period, during which no decision as to the true length of the year seems to have been arrived at. references to it seen by Zimmer in the Rigveda 25 are not even reasonably plausible, while the pañcaka yuga, cited by him from the Pañcavimsa Brāhmana,26 occurs only in a quotation in a commentary, and has no authority for the text itself.

On the other hand, there was undoubtedly some attempt to bring the year of 360 days—a synodic lunar year—roughly into connexion with reality. A Sāmasūtra ²⁷ treats it as a solar year, stating that the sun perambulates each Naxatra in 13½ days, while others again evidently interpolated 18 days every third year, in order to arrive at some equality. But Vedic literature, from the Rigveda ²⁸ downwards, ²⁹ teems with the assertion of the difficulty of ascertaining the month. The length is variously given as 30 days, ³⁰ 35 days, ³¹ or

23 Op. cit., 369, 370.

²⁴ The Yuga is too long by nearly four days. The true year has 365 days, 5 hours, 48 minutes, 46 seconds. *Cf.* Thibaut, op. cit., 24, 25.

²⁵ i. 164, 14; iii. 55, 18. These passages are, of course, obscure, but to interpret them as referring to the ten half years of the Yuga is particularly gratuitous.

26 xvii. 13, 17. See also Thibaut, op. cit., 7, 8; Weber, Indische Streifen, 1, 91, and references. The most that can be said is that a tendency to accept five years as a convenient period for intercalation was arising, which ultimately appears

developed in the Jyotişa. But we cannot say that a year of 366 days is known until then.

²⁷ Lātyāyana Śrauta Sūtra, iv. 8, has nothing of this, but Nidāna Sūtra, v. 12, 2. 5, is quite clear.

28 i. 25, 8; perhaps 165, 15.

²⁹ Śatapatha Brāhmaṇa, iv. 3, 1, 5; vi. 2, 2, 29; xii. 2, 1, 8; Aitareya Brāhmaṇa, i. 12; Kāṭhaka Saṃhitā, xxxiv. 13; Pañcaviṃśa Brāhmaṇa, x. 3, 2; xxiii. 2, 3; Taittirīya Āraṇyaka, v. 4, 29; Weber, Naxatra, 2, 336, n. 1,

30 Av. xiii. 3, 8.

31 Satapatha Brāhmaņa, x. 5, 4, 5.

36 days.³² The last number possibly indicates an intercalation after six years $(6 \times 6 = 36)$, or for ritual purposes 35), but for this we have no special evidence. There are many references 33 to the year having 12 or 13 months.

The names of the months are, curiously enough, not at all ancient. The sacrificial texts of the Yajurveda give them in their clearest form where the Agnicayana, 'building of the fire-altar,' is described.³⁴ These names are the following:
(I) Madhu, (2) Mādhava (spring months, vāsantikāv rtū);
(3) Śukra, (4) Śuci (summer months, graiṣmāv rtū); (5) Nabha (or Nabhas), ³⁵ (6) Nabhasya (rainy months, vārṣikāv rtū);
(7) Iṣa, (8) Ūrja (autumn months, śāradāv rtū); (9) Saha (or Sahas), ³⁵ (10) Sahasya (winter months, haimantikāv rtū);
(II) Tapa (or Tapas), ³⁵ (12) Tapasya (cool months, śaiśirāv rtū).

There are similar lists in the descriptions of the Soma sacrifice³⁶ and of the horse sacrifice,³⁷ all of them agreeing in essentials. There are other lists of still more fanciful names,³⁸ but these have no claim at all to represent actual divisions in popular use. It is doubtful if the list given above is more than a matter of priestly invention. Weber points out that Madhu and Mādhava later appear as names of spring, and that these two are mentioned in the Taittirīya Āranyaka³⁹ as if actually

32 Ibid., ix. 1, 1, 43: 3, 3, 18. Cf. Eggeling, Sacred Books of the East, 43, 167, n. 1. Shamasastry, Gavām Ayana, 122, interprets these passages in quite an impossible manner. There is no trace of a month of 35-36 days in the Epic: Hopkins, Journal of the American Oriental Society, 24, 42.

³³ Taittirīya Samhitā, v. 6, 7, 1; Kāṭhaka Samhitā, xxi. 5; xxxiv. 9; Maitrāyaṇī Samhitā, i. 10, 8; Kauṣītaki Brāhmaṇa, v. 8; Kauṣītaki Upaniṣad, i. 6; Śatapatha Brāhmaṇa, ii. 2, 3, 27; iii. 6, 4, 24; v. 4, 5, 23; vii. 2, 3, 9, etc.; Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 6.

34 Taittirīya Samhitā, iv. 4, 11, 1; Kāthaka Samhitā, xvii. 10; xxxv. 9; Maitrāyanī Samhitā, ii. 8, 12; Vājasaneyi Samhitā, xiii. 25; xiv. 6, 15, 16 27; xv. 57.

35 In Maitrāyani, Kāthaka, and Vājasaneyi Samhitās. See notes 34, 36.

36 Taittirīya Samhitā, i. 4, 14, 1; Maitrāyanī Samhitā, i. 3, 16; iv. 6, 7; Kāṭhaka Samhitā, iv. 7; Vājasaneyi Samhitā, vii. 30 (where Is and Ūrj appear as the names of the months).

37 Maitrāyanī Samhitā, iii, 12, 13:

Vājasaneyi Samhitā, xxii. 31.

38 See, e.g., Taittirīya Samhitā, i. 7, 9, 1; iv. 7, 11, 2; Vājasaneyi Samhitā, ix. 20; xviii. 28; xxii. 32; Kāthaka Samhitā, xxxv. 10. Weber, 2, 349, 350.

39 iv. 7, 2; v. 6, 16.

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employed; but the evidence is very inadequate to show that the other names of the months given in the list were in ordinary use.⁴⁰

In some of these lists the intercalary month is mentioned. The name given to it in the Vājasaneyi Saṃhitā⁴¹ is Aṃhasaspati, while that given in the Taittirīya⁴² and Maitrāyaṇī Saṃhitās⁴³ is Saṃsarpa. The Kāṭhaka Saṃhitā⁴⁴ gives it the name of Malimluca, which also occurs elsewhere, along with Saṃsarpa, in one of the lists of fanciful names.⁴⁵ The Atharvaveda⁴⁶ describes it as sanisrasa, 'slipping,' owing no doubt to its unstable condition.

The other method of naming the months is from the Nakṣatras. It is only beginning to be used in the Brāhmaṇas, but is found regularly in the Epic and later. The Jyotiṣa 47 mentions that Māgha and Tapa were identical: this is the fair interpretation of the passage, which also involves the identification of Madhu with Caitra, a result corresponding with the view frequently found in the Brāhmaṇas, that the full moon in Citrā, and not that in Phalgunī, is the beginning of the year. 48

In the Satapatha Brāhmaṇa⁴⁹ are found two curious expressions, yava and ayava, for the light and dark halves of the month, which is clearly considered to begin with the light half. Possibly the words are derived, as Eggling⁵⁰ thinks, from yu, 'ward off,' with reference to evil spirits. The word Parvan

⁴⁰ Cases like that of nabhas, used by Mallinātha on Meghadūta, i. 4, are merely scholastic.

⁴¹ vii. 30; xxii. 31.

⁴² i. 4, 14, 1.

⁴⁸ iii. 12, 13. 44 xxxviii. 4.

⁴⁵ Ibid., xxxv. 10; Väjasaneyi Samitä, xxii. 30.

⁴⁶ v. 6, 4.

⁴⁷ Verse 6 Yajus recension = verse 5 Rc recension: Weber, 2, 354 et seq.

⁴⁸ Weber's theory (359) that Caitra was as the first spring month secondary to Phālguna is, of course, an error; for, owing to the precession of the equinoxes, Phālguna became the first month of spring de facto, while Caitra

became virtually the last month of the preceding season. The truth is that the six seasons are an arbitrary division of the year, and that either Phālguna or Caitra could be regarded as the beginning of spring without much impropriety. See Weber, Indische Studien, 9, 457; 10, 231, 232; Whitney, Journal of the American Oriental Society, 8, 71, 397, 398.

⁴⁹ viii. 4, 2, 12; 3, 18. See Vājasaneyi Samhitā, xiv. 26. 31. The Taittirīya Samhitā, iv. 3, 10, 3, has the words in the form of yāva and ayāva, which are explained in v. 3, 4, 5.

⁵⁰ Sacred Books of the East, 43, 69, n.

('joint'=division of time) probably⁵¹ denotes a half of the month, perhaps already in the Rigveda.⁵² More precisely the first half, the time of the waxing light, is called pūrva-pakṣa,⁵³ the second, that of the waning light, apara-pakṣa.⁵⁴ Either of these might be called a half-month (ardha-māsa).⁵⁵

51 The months and the half months are the parvāņi of the sacrificial horse in the Brhadāraņyaka Upaniṣad, i. 1, 1. Cf. Śatapatha Brāhmaṇa, i. 6, 3, 35; vi. 2, 2, 24; Vājasaneyi Saṃhitā, xiii. 43; St. Petersburg Dictionary, s.v. 4, where the sense is left vague.

62 i. 94, 4. Cf. Ludwig, Translation

of the Rigveda, 3, 189.

Māhārajana]

⁶³ Taittirīya Samhitā, iii. 4, 9, 6; Aitareya Brāhmaņa, iv. 25, 3; Satapatha Brāhmaņa, vi. 7, 4, 7; viii. 4, 2, 11; Ņirukta, v. 11, ; xi. 5. 6.

64 Satapatha Brāhmana, vi. 7, 4, 7;

viii. 4, 2, 11; xi. 1, 5, 3; Bṛhadāraṇyaka Upaniṣad, iii. 1, 5; Nirukta, v. 11; xi. 6, etc.

55 Śatapatha Brāhmana, v. 4, 5, 21; Brhadāranyaka Upanisad, i. 1, 1; iii. 8, 9, etc.; Taittirīya Samhitā, vii. 1, 15, 1; Taittirīya Samhitā, iii. 12, 7; Vājasaneyi Samhitā, xxii. 28.

Cf. Zimmer, Altindisches Leben, 364 et seg.; Thibaut, Astronomie, Astrologie und Mathematik, 7-9; Weber, Proceedings of the Berlin Academy, 1894, 37 et seq.; Naxatra, 2, passim.

Māsara is mentioned as a beverage in the Yajurveda Samhitās.¹ Its composition is described fully in the Kātyāyana Śrauta Sūtra.² It seems to have been a mixture of rice and Śyāmāka with grass, parched barley, etc.

Maitrāyanī Samhitā, iii. 11, 2. 9; Vājasaneyi Samhitā, xix. 14. 82; xx. 68; Taittirīya Brāhmaņa, ii. 6, 11, 4, etc. ² xix. 1, 20. 21; Mahidhara on Vājasaneyi Samhitā, xix. 1. 14.

Cf. Griffith, Vājasaneyi Samhitā, 172, n.

Māhaki, 'descendant of Mahaka,' is the patronymic of a teacher in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 382.

Māhā-camasya, 'descendant of Mahācamasa,' is the patronymic of a teacher to whom the Taittirīya Āraṇyaka¹ ascribes the addition of Mahas to the triad Bhūr Bhuvas Svar.²

1 i. 5, I.

² Cf. Keith, Aitareya Aranyaka, 180.

Māhā-rajana, 'dyed with saffron' (mahā-rajana), is applied to a garment (Vāsas) in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 10).

Māhā-rājya, 'the dignity of a great king' (mahā-rāja), is mentioned in the Aitareya Brāhmaṇa (viii. 6, 5; 12, 4; 15, 3).

Māhitthi, 'descendant of Mahittha,' is the patronymic of a teacher mentioned several times in the Śatapatha Brāhmaṇa.¹ He is said to be a pupil of Vāmakakṣāyaṇa in the Bṛhadāraṇyaka Upaniṣad.²

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1 vi. 2, 2, 10; viii. 6, 1, 16 et seq.; ix. 5, 1, 57; x. 6, 5, 9. 2 vi. 5, 4 Kānva.
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Māhīna occurs in one passage of the Rigveda, which celebrates Asamāti as a king. The word, used in the plural, may be a patronymic referring to the priests who praised Asamāti, or it may be an adjective of uncertain meaning.

1 x. 60, r. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Mitra denotes 'friend' in the Rigveda¹ and later.² According to the Taittirīya Saṃhitā³ a wife is a man's friend, and in the Satapatha Brāhmaṇa⁴ the value of a friend is insisted upon. Treachery to a friend is reprobated.⁵

1 Masculine: i. 58, 1; 67, 1; 75, 4; 156, 1; 170, 5; ii. 4, 1. 3, etc. The neuter does not with certainty occur in the sense of 'friend' in the Rv.

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² Masculine: Av. v. 19, 15; xi. 9, 2; Kāthaka Samhitā, xxvii. 4; Taittirīya Aranyaka, x. 80. Neuter: Taittirīya Samhitā, vi. 4, 8, 1; Taittirīya Brāhmana, i. 7, 8, 7; Aitareya Brāhmana, vi. 20, 17; viii. 27, 2; Śatapatha Brāhmana, iv. 1, 4, 8; v. 3, 5, 13; xi. 4, 3, 20, etc.

³ vi. 2, 9, 2. ⁴ i. 5, 3, 17.

⁵ Cf. Taittirīya Brāhmana, i. 7.

Mitra-bhū Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Vibhandaka Kāśyapa, in the Vamśa Brāhmana.¹

1 Indische Studien, 4, 374.

Mitra-bhūti Lauhitya ('descendant of Lohita') is mentioned in the Vamśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of Kṛṣṇadatta Lauhitya.

Muñja]

Mitra-vareas Sthairakāyaṇa ('descendant of Sthiraka') is the name of a teacher, a pupil of Supratīta Auluņdya, in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

Mitra-vinda Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Sunītha, in the Vamśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

Mitrātithi is mentioned in one hymn of the Rigveda¹ as the father of Kuruśravana and the grandfather of Upamaśravas, all being evidently kings.

1 x. 33, 7. Cf. Ludwig, Translation of the Rigveda, 3, 165; Geldner, Vedische Studien, 2, 150, 184; Keith, Journal of the Royal Asiatic Society, 1910.

922, 923; Lanman, Sanskrit Reader, 384; Brhaddevatā, vii. 35. 36, with Macdonell's notes.

Mukṣījā is found in one passage of the Rigveda, where the sense seems clearly to be 'net' for catching animals. Cf. Padi.

1 i. 125, 2; Nirukta, v. 19. Cf. Zimmer, Altindisches Leben, 244.

1. Munja denotes a grass, the Saccharum Munja, which is of luxuriant growth, attaining to a height of ten feet. It is mentioned in the Rigveda¹ along with other kinds of grasses as the lurking-place of venomous creatures. In the same text² the Munja grass is spoken of as purifying, apparently being used as the material of a filter for Soma. The grass is often mentioned in the later Samhitās³ and the Brāhmaṇas.⁴ It is in the Śatapatha Brāhmaṇa⁵ said to be 'hollow' (suṣira) and to be used for the plaited part of the throne (Āsandī).⁶

A.

¹ i. 191, 3.

² i. 161, 8 (munja-nejana, which Sāyaṇa explains as apagata-tṛṇa, 'with the grass removed').

³ Av. i. 2, 4; Taittirīya Samhitā, v. 1, 9, 5; 10, 5, etc.

⁴ Kauşîtaki Brāhmaņa, xviii. 7; Sata-

patha Brāhmaṇa, iv. 3, 3, 16; vi. 6, 1, 23; 2, 15, 16, etc. Cf. St. Petersburg Dictionary, s.v. mauñja.

⁵ vi. 3, 1, 26.

⁶ Satapatha Brāhmaņa, xii. 8, 3, 6. Cf. Zimmer, Altindisches Leben, 72.

2. Muñja Sāma-śravasa ('descendant of Sāmaśravas') is the name of a man, possibly a king, mentioned in the Jaiminīya Upaniṣad Brāhmaṇa¹ and the Ṣaḍviṃśa Brāhmaṇa.²

1 iii. 5, 2. 2 iv. 1 (Indische Studien, 1, 39).

Muṇḍibha Audanya¹ or Audanyava² is the name of a man in the Satapatha Brāhmaṇa¹ and the Taittirīya Brāhmaṇa.²

1 Satapatha Brāhmaṇa, xiii. 3, 5, 4. Apparently the word is a patronymic, son of Udanya' (so Eggeling, Sacred Books of the East, 44, 341, n. 1), or

'son of Odana' (so St. Petersburg Dictionary, s.v.).

² Taittirīya Brāhmaṇa, iii. 9, 15, 3 ('descendant of Udanyu').

Mudga, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the Vājasaneyi Saṃhitā.¹ A 'soup of rice with beans' (*mudgaudana*) is mentioned in the Śāṅkhāyana Āraṇyaka² and the Sūtras. *Cf.* perhaps Mudgala.

1 xviii. 12. 2 xii. 8 Cf. Zimmer, Altindisches Leben, 240.

Mudgala and Mudgalānī, 'Mudgala's wife,' both figure in a hopelessly obscure hymn of the Rigveda,¹ variously interpreted by Pischel² and Geldner³ and von Bradke⁴ as telling of a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. The Indian tradition is as variant as the interpretations of modern authorities. Ṣaḍguruśiṣya⁵ explains that Mudgala's oxen were stolen, that he pursued the thieves with the one old ox he had left, and that hurling his hammer (dru-ghaṇa) he caught the marauders. Yāska,⁶ on the other hand, says that Mudgala won a race with a drughaṇa and an ox instead of with two oxen. It is pretty clear that, as Roth¹ observed, the tradition is merely a guess, and a bad one, at the meaning of an obscure hymn, and this view is

¹ x. 102.

² Vedische Studien, 1, 124.

³ Ibid., 1, 138; 2, 1-22.

⁴ Zeitschrift der Deutschen Morgenländischen Gesellschaft, 46, 445 et seq.

⁵ Macdonell's edition of the Sarvānukramaņī, p. 158.

⁶ Nirukta, ix. 23. 24.

⁷ Nirukta, Erläuterungen, 129.

accepted by Oldenberg.⁸ Bloomfield⁹ has interpreted the legend as one of heavenly, not of human, events. Mudgala, probably a variant form of Mudgara,¹⁰ which in the later language means a hammer or a similar weapon, may be meant as a personification of the thunderbolt of Indra, rather than a real man.¹¹ Later¹² Mudgala is a mythical sage.

9 Ibid., 48, 547.

11 If the name means a real man, it

may be connected with Mudga, 'bean.' See Zimmer, Altindisches Leben, 240.

¹² Av. iv. 29, 6; Āśvalāyana Srauta Sūtra, xii. 12; Brhaddevatā, vi. 46; viii. 12. 90.

Cf. Ludwig, Translation of the Rigveda, 3, 166, 167; Oldenberg, Religion des Veda, 280; Keith, Journal of the Royal Asiatic Society 1911, 1005, n. 1.

Muni occurs in one hymn of the Rigveda¹ where it seems to denote an ascetic of magic powers with divine afflatus (deveṣita), the precursor of the strange ascetics of later India. This agrees with the fact that Aitaśa, the Muni, is in the Aitareya Brāhmaṇa² regarded by his son as deranged, a view not unjustified if the nonsense which passes as the Aitaśapralāpa,³ 'Chatter of Aitaśa,' was really his. The Rigveda⁴ calls Indra the 'friend of Munis,' and the Atharvaveda⁵ refers to a 'divine Muni' (deva muni), by whom a similar ascetic may be meant.

In the Upanisads⁶ the Muni is of a more restrained type: he is one who learns the nature of the Brahman, the Absolute, by study, or sacrifice, or penance, or fasting, or faith (śraddhā). It must not of course be thought that there is any absolute distinction between the older Muni and the later: in both cases the man is in a peculiar ecstatic condition, but the ideal of the Upanisads is less material than the earlier picture of the Muni, who is more of a 'medicine man' than a sage. Nor would it be wise to conclude from the comparative rareness

² vi. 33, 3.

⁸ Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 78.

¹⁰ According to Geldner, Vedische Studien, 2, 1, Indrasenā in x. 102, 2, is the name of Mudgalānī; but its sense, 'Indra's bolt,' rather indicates the mythical character of the passage.

¹ x. 136, 2. 4. 5. In verse 1 he is described as 'long-haired.'

³ See Bloomfield, Atharvaveda, 98

⁴ viii. 17, 14. Cf. vii. 56, 8; Max Müller, Sacred Books of the East, 32, 376.

⁵ vii. 74, 1. *Cf.* Whitney, Translation of the Atharvaveda, 440; Satapatha Brāhmaṇa, ix. 5, 2, 15, and **Munimarana**.

⁶ Brhadāranyaka Upanişad, iii. 4, 1; iv. 4, 25; Taittirīya Āranyaka, ii. 20.

of the mention of the Muni in the Vedic texts that he was an infrequent figure in Vedic times: he was probably not approved by the priests who followed the ritual, and whose views were essentially different from the ideals of a Muni, which were superior to earthly considerations, such as the desire for children and Dakṣiṇās.

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    7 Cf. Brhadāraņyaka Upaniṣad,
    iii. 4, 1.
    Cf. Oldenberg, Religion des Veda, 406;
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Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 480; Buddha,⁵ 36.

Muni-marana, 'Saints' Death,' is the name of the place where, according to the Pancavimsa Brahmana (xiv. 4, 7), the Vaikhanasas were slain.

Mulalin (masc.) or Mulali (fem.) is the name of some part of an edible lotus (perhaps the Nymphaea esculenta) in the Atharvaveda.¹

1 iv. 34, 5. Cf. Kausika Sūtra, lxvi. 10; Weber, Indische Studien, 18, 138; Zimmer, Altindisches Leben, 70;

Muṣīvan denotes 'robber' in one passage of the Rigveda (i. 42, 3).

Muşkara occurs in one passage of the Atharvaveda, possibly in the sense of a small animal or insect, as suggested by Roth, who, however, thought the passage corrupt. Bloomfield suggests that the reading of the Paippalāda text puṣkaram, ('blue lotus') is the correct form.

3 Hymns of the Atharvaveda, 463, 464.

Muṣṭi-han,¹ Muṣṭi-hatyā,² in the Rigveda and the Atharvaveda denote, respectively, the 'hand to hand fighter'—that is, the ordinary warrior as opposed to the charioteer, and the

vi. 14, 2.
 St. Petersburg Dictionary, s.v.

Cf. Whitney, Translation of the Atliar-vaveda, 297.

¹ Rv. v. 58, 4; vi. 26, 2; viii. 20, 20; Av. v. 22, 4.

'fight' itself. So also in the Atharvaveda³ the charioteer (rathin) is opposed to the foot-soldier (patti), and in the Rigveda⁴ the chariots are opposed to the troops (grāma) of the infantry. The parallel of the Greek and other Āryan races shows that the Kṣatriyas were the fighters from chariots, while the ordinary host fought on foot.

³ vii. 62, 1.

Cf. Zimmer, Altindisches Leben, 297.

Musala denotes a 'pestle' in the later Samhitās¹ and in the Brāhmanas.²

¹ Av. x. 9, 26; xi. 3, 3; xii. 3, 13; Taittirīya Samhitā, i. 6, 8, 3, etc.

² Śānkhāyana Āranyaka, xii. 8; Śatapatha Brāhmana, xii. 5, 2, 7; in the

Jaiminiya Brāhmaņa, i. 42. 44 (Journal of the American Oriental Society, 15, 235, 237), musalin means a 'man armed with a club.'

Muhūrta denotes a division of time, one-thirtieth of a day, or an hour of forty-eight minutes, in the Brāhmaṇas.¹ In the Rigveda² the sense of 'moment' only is found. *Cf.* Ahan.

¹ Taittirīya Brāhmaṇa, iii. 10, 1, 1 (for the names); 9, 7; 12, 9, 6; Śatapatha Brāhmaṇa, x. 4, 2, 18. 25. 27; 3, 20; xii. 3, 2, 5; x. 4, 4, 4, etc. 'moment' is also common in the Brāhmaņas.

tha Brāhmaṇa, x. 4, 2, 18. 25. 27; Cf. Zeitschrift der Deutschen Morgen20; xii. 3, 2, 5; x. 4, 4, 4, etc. ländischen Gesellschaft, 9, 139 et seq.; Indische Streifen, 1, 92 et seq.

Mūcīpa or Mūvīpa is the variant in the Śānkhāyana Śrauta Sūtra (xv. 26, 6) of the Mūtiba of the Aitareya Brāhmaṇa as the name of a barbarian tribe.

Cf. Weber, Indische Studien, 10, 67, n. 1.

Mūjavant is the name of a people who, along with the Mahāvṛṣas, the Gandhāris, and the Balhikas, are mentioned in the Atharvaveda¹ as dwelling far away, and to whom fever is to be banished. Similarly in the Yajurveda Saṃhitās² the Mūjavants are chosen as a type of distant folk, beyond

² Taittirīya Samhitā, i. 8. 6, 2; Kāthaka Samhitā, ix. 7; xxxvi. 14; Maitrāyaņī Samhitā, i. 4, 10. 20; Vājasaneyi Samhitā, iii. 61; Šatapatha Brāhmaņa, ii. 6, 2, 17.

¹ v. 22, 5. 7. 8. 14. *Cf.* Baudhāyana | Śrauta Sūtra, ii. 5.

[Mūta

which Rudra with his bow is entreated to depart. In the Rigveda³ Soma is described as Maujavata, 'coming from the Mūjavants,' or, as Yāska4 takes it, 'from Mount Mūjavant.' The Indian commentators⁵ agree with Yāska in taking Mūjavant as the name of a mountain, and though Hillebrandt⁶ is justified in saying that the identification of Mūjavant by Zimmer 7 with one of the lower hills on the south-west of Kaśmīr lacks evidence, it is not reasonable to deny that Mūjavant was a hill from which the people took their name. Yāska8 suggests that Mūjavant is equivalent to Muñjavant, which actually occurs later, in the Epic,9 as the name of a mountain in the Himalava.

7 Altindisches Leben, 29.

9 Mahābhārata, x. 785; xiv. 180. Cf. Ludwig, Translation of the Rigveda, 3, 198.

Mūta in the later Samhitās and the Brāhmanas¹ denotes a 'woven basket.' Mūtaka means a 'small basket.'2

² Śatapatha Brāhmana, ii. 6, 2, 17.

Mūtiba appears in the Aitareya Brāhmaņa¹ as the name of one of the barbarous peoples enumerated as nominally Viśvāmitra's outcast offspring. The Śānkhāyana Śrauta Sūtra2 gives the name as Mūcīpa or Mūvīpa.

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1 vii. 18, 2.
                             Cf. Muir, Sanskrit Texts, 12, 358.
2 xv. 26, 6.
                         483.
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Mūla, Mūlabarhana. See Naksatra.

Mūs,1 Mūṣikā,2 are the names of 'mouse' occurring in the Rigveda¹ and the Yajurveda Samhitās.²

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1 Rv. i. 105, 8 = x. 33, 3; Nirukta, | 2 Maitrāyanī Samhitā, iii. 14, 17;
iv. 5.
                                        Vājasaneyi Samhitā, xxiv. 36.
    Cf. Zimmer, Altindisches Leben, 85; Schrader, Prehistoric Antiquities, 248.
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³ x. 34, I.

⁴ Nirukta, ix. 8.

⁵ Mahīdhara on Vājasaneyi Samhitā, loc. cit.; Sāyaņa on Rv. i. 161, 8; Baudhāyana Śrauta Sūtra and Prayoga, cited by Hillebrandt, Vedische Mythologie, 1, 63:

⁶ Op. cit., I, 65.

⁸ Loc. cit. Cf. Siddhanta Kaumudī on Pānini, iv. 4, 110, where instead of Maujavata in Rv. x. 34, 1, Mauñjavata is read.

¹ Kāthaka Samhitā, xxxvi. 14; Taittirīya Brāhmaņa, i. 6, 10, 5; Lātyāyana Śrauta Sūtra, viii. 3, 8.

r. Mṛga has the generic sense of 'wild beast' in the Rigveda¹ and later.² Sometimes it is qualified by the epithet 'terrible' (bhīma),³ which indicates that a savage wild beast is meant. Elsewhere the buffalo is shown to be denoted by the epithet mahiṣa,⁴ 'powerful,' which later becomes the name of the buffalo. More particularly the word has the sense of an animal of the gazelle type.⁵ In some passages⁶ Roth² sees the sense of 'bird.' See also Mṛga Hastin, Puruṣa Hastin.

¹ i. 173, 2; 191, 4; viii. 1, 20; 5, 36; x. 146, 6, etc.

² Av. iv. 3, 6; x. 1, 26; xii. 1, 48 (sūhara, 'boar'); xix. 38, 2; Pañcavimśa Brāhmaņa, vi. 7, 10; xxiv. 11, 2; Aitareya Brāhmaņa, iii. 31, 2; viii. 23, 3, etc.

³ Rv. i. 154, 2; 190, 3; ii. 33, 11; 34, 1; x. 180, 2, etc.

4 Rv. viii. 69, 15; ix. 92, 6; x. 123, 4.

⁵ Rv. i. 38, 5; 105, 7; vi. 75, 11; ix. 32, 4; Av. v. 21, 4 (not a certain instance); Taittirīya Samhitā, vi. 1, 3, 7; Taittirīya Brāhmaṇa, iii. 2, 5 6; Satapatha Brāhmaṇa, xi. 8, 4, 3, etc.

6 Rv. i. 182, 7; x. 136, 6, and per-

haps i. 145, 5; vii. 87, 6.

7 St. Petersburg Dictionary, s.v., 1e. Cf. Pischel, Vedische Studien, i. 99; 2, 122.

2. Mṛga in the Aitareya Brāhmaṇa¹ denotes, according to Sāyaṇa's commentary, the constellation Mṛgaśiras. But it seems more probable² that Mṛga there really covers the whole of Orion, not merely the inconspicuous group of stars in the head of Orion that make up the Nakṣatra Mṛgaśiras, but also the star a in his shoulder, which is reckoned as Ārdrā, and γ in his left shoulder. Tilak,³ however, makes Mṛga or Mṛgaśiras into a different group, consisting of the belt of Orion, with two stars in the knees and one in the left shoulder, which he deems to resemble a deer's head with an arrow through it, an implausible and unlikely theory. Cf. Mṛgavyādha.

¹ iii. 33, 5.
² See Whitney, Journal of the American Oriental Society, 16, xcii.

³ Orion, 99 et seq.

3. Mrga Hastin, the 'animal with a hand,' is mentioned in two passages of the Rigveda, in which Roth recognizes that the elephant is meant, but concludes that the compound name

¹ i. 64, 7; iv. 16, 14.

² St. Petersburg Dictionary, s.v.; Nirukta, Erläuterungen, 79.

is a proof of the newness of the elephant to the Vedic Indians.³ Later the adjective Hastin alone became the regular name of the animal (like Mahiṣa of the 'buffalo'). The elephant is also denoted in the Rigveda by the descriptive term Mṛga Vāraṇa,⁴ the 'wild or dangerous animal,' the adjective vāraṇa similarly becoming one of the names for 'elephant' in the later language. Pischel's view⁵ that the catching of elephants by the use of tame female elephants is already alluded to in the Rigveda⁶ seems very doubtful. In the Aitareya Brāhmaṇa ⁷ elephants are described as 'black, white-toothed, adorned with gold.'

³ Pischel, Vedische Studien, 1, 99, 100, combats the view that the elephant was new to the Vedic Indian, because of the similar use of mrga mahiṣa and mrga sūkara (Av. xii. 1, 48) to denote the 'buffalo' and the 'boar' respectively. But Mahiṣa seems rather to bear out Roth's conclusion; while Sūkara appears alone in the Rigveda, and mrga sūkara, 'wild hog,' seems to be used in one passage of the Av.

(xii. 1, 48) to distinguish it from Varāha, 'boar,' in the same verse.

4 Rv. viii. 33, 8; x. 40, 8.

⁵ Vedische Studien, 2, 121-123; 317-319. Cf. Strabo, pp. 704, 705; Arrian, Indica, 13. 14 (from Megasthenes).

6 viii. 2, 6; x. 40, 8.

⁷ viii. 23, 3 (hiranyena parīvṛtān kṛṣṇāñ chukladato mṛgān). See Pischel, op. cit., 2, 122.

Cf. Zimmer, Altindisches Leben, 80.

Mṛgaya occurs in several passages of the Rigveda¹ as defeated by Indra. That he was a human foe, as Ludwig² thinks, seems unlikely: more probably he was a demon, as Mṛga unquestionably is.³

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<sup>1</sup> iv. 16, 13; viii. 3, 19; x. 49, 5.

<sup>2</sup> Translation of the Rigveda, 3, 166.

<sup>3</sup> Rv. i. 80, 7; v. 29, 4, etc.
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Mṛgayu, 'hunter,' occurs in the later Saṃhitās¹ and the Brāhmaṇas,² but not very often. The Vājasaneyi Saṃhitā³ and the Taittirīya Brāhmaṇa,⁴ however, in the list of victims at the Puruṣamedha ('human sacrifice') include a number of names which seem to be those of persons who make a livelihood by fishing or by hunting, such as the Mārgāra, 'hunter,'

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1 Av. x. 1, 26; Vājasaneyi Samhitā, xvi. 27; xxx. 7, etc. Cf. mrganyu, Rv. xiv. 9, 12, etc. 3 xxx.

2 Taittiriya Brāhmaṇa, i. 5, 1, 1;

4 iii. 4.
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the Kaivarta or Kevarta, Pauñjistha, Dāśa, Maināla, 'fisherman,' and perhaps the Bainda and the Ānda,⁵ who seem to have been some sort of fishermen.

It is not probable that even in the earliest Vedic period hunting formed the main source of livelihood for any of the Vedic tribes: pastoral pursuits and agriculture (Kṛṣi) were, no doubt, the mainstay of their existence. But it would be unreasonable to suppose that not much hunting was done, both for recreation and for purposes of food, as well as for protection of flocks from wild beasts. The Rigveda is naturally our chief source of information in regard to hunting. The arrow was sometimes employed, but, as is usual with primitive man, the normal instruments of capture were nets and pitfalls. Birds were regularly caught in nets (Pāśa, Nidhā, Jāla), the bird-catcher being called nidhā-pati, master of snares. The net was fastened on pegs (as is done with modern nets for catching birds). Another name of net is apparently Mukṣijā.

Pits were used for catching antelopes (Rsya), and so were called rsya-da, 12 'antelope-catching.' Elephants were captured as in Greek times, perhaps through the instrumentality of tame females (see Mrga Hastin). Apparently the boar was captured in the chase, dogs being used, 13 but the passage from which this view is deduced is of uncertain mythological content. There is also an obscure reference 14 to the capture of the buffalo (Gaura), but it is not clear whether the reference is to shooting with an arrow or capturing by means of ropes, perhaps a lasso, or a net. The lion was captured in pitfalls, 15 or was surrounded by the hunters and slain; 16 one very obscure passage refers to the lion being caught by ambuscade, which perhaps merely alludes to the use of the hidden pit. 17

The modes of catching fish are little known, for the only evidence available are the explanations of the various names

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<sup>5</sup> Vājasaneyi Samhitā, xxx. 16; Taittirīya Samhitā, iii. 4, 12, 1.
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6 Rv. ii. 42, 2.

⁷ Pāśin, 'hunter,' Rv. iii. 45, 1.

⁸ Rv. ix. 83, 4; x. 73, 11.

⁹ Av. x. 1, 30. ¹⁰ Rv. ix. 83, 4.

¹¹ Av. viii. 8, 5.

¹² Rv. x. 39, 8. 13 Rv. x. 86, 4.

¹⁴ Rv. x. 51, 6.

¹⁵ Rv. x. 28, 10.

¹⁶ Rv. v. 15, 3.

¹⁷ Rv. v. 74, 4. Cf. Griffith, Hymns of the Rigveda, 1, 542, n.

mentioned in the Yajurveda. Sāyana 18 says that Dhaivara is one who takes fish by netting a tank on either side; Dāśa and Śauskala do so by means of a fish-hook (badiśa); Bainda, Kaivarta, and Maināla by means of a net (jāla); Mārgāra catches fish in the water with his hands; Anda by putting in pegs at a ford (apparently by building a sort of dam); Parnaka by putting a poisoned leaf on the water. But none of these explanations can claim much authority.

12, 1. Cf. Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 18, 281.

18 On Taittiriya Brahmana, iii. 4, | Cf. Zimmer, Altindisches Leben, 243-

Mrga-vyadha, 'the hunter,' is the name of Sirius in the legend of Prajāpati's daughter in the Aitareya Brāhmaṇa.1 Prajāpati (Orion) pursues his daughter (Rohinī), and is shot by the archer Sirius. The transference of the legend of Prajapati to the sky is no doubt secondary, caused by the obvious similarity of the constellation in question to the idea of an archer.

1 iii. 33, 5. Cf. Hillebrandt, Vedische | Orion, 98 et seq.; Surya Siddhanta, Mythologie, 2, 205, n. 1, 208, n. 3; Tilak, viii. 10; ix. 12, preserves the name.

Mrga-śiras, Mrga-śīrsa. See Naksatra, 1. and 2. Mrga.

Mrgākhara in the Taittirīva Samhitā (vii. 5, 21, 1) and Brāhmana (iii. 9, 17, 3) denotes the 'lair of wild beasts.'

Mrda is found only in compounds in the Yajurveda Samhitas,1 where it seems to denote a small weight of gold. It is uncertain whether the reading should not be Prda, as in the grammatical tradition.2

1 Upacaya-mrdam hiranyam, Kathaka Samhitā, xi. I; astā-mrdam hiranyam, ibid., xiii. 10; astā - prud - dhiranyam, Taittirīva Sambitā, iii. 4, 1, 4, etc.

² See Pāṇini, iii. 1, 123, with the Värttika; von Schroeder, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 164.

Mṛttikā, 'clay,' is mentioned in the later Samhitās and the Brāhmanas.1 Cf. Mrd.

1 Vājasaneyi Samhitā, xviii. 13; | dogya Upanisad, vi. 1, 4;] Taittirīya Aitareya Brāhmaṇa, iii. 34, 2; Chān- | Āraṇyaka, x. 1, 8. 9.

Mṛtyu, 'death,' is repeatedly mentioned in the Rigveda¹ and later² as a thing of terror. There are a hundred and one forms of death, the natural one by old age³ (jarā), and a hundred others, all to be avoided.⁴ To die before old age (purā jarasaḥ)⁵ is to die before the allotted span (purā āyuṣaḥ),⁶ the normal length of life being throughout Vedic literature spoken of as a hundred years.¹ On the other hand, the evils of old age in the loss of physical strength were clearly realized:³ one of the feats of the Aśvins was to restore old Cyavāna to his former youth and powers, and another was the rejuvenation of Kali.⁰ The Atharvaveda¹⁰ is full of charms of all sorts to avert death and secure length of years (āyuṣya).

The modes of disposing of the dead were burial and cremation (see Agnidagdha). Both existed in the early Vedic period, 12 as in Greece; 12 but the former method was on the whole less favoured, and tended to be regarded with disapproval. The bones of the dead, whether burned or not, were marked by the erection of a tumulus (Śmaśāna): the Śatapatha Brāhmana 13 preserves traces of strong differences of opinion as to the mode in which these tumuli should be constructed. There is little or no trace 14 of the custom common in northern lands of sending the dead man to sea in a burning ship: the reference

1 vii. 59, 12; x. 13, 4; 18, 1. 2; x. 48, 5; 60, 5. So mṛtyu-bandhu, 'akin to death,' Rv. viii. 18, 22; x. 95, 18.

² Taittirīya Samhitā, i. 5, 9, 4, where the world is said to be 'yoked with death' (mṛtyu-saṃyuta); Taittirīya Brāhmaṇa, ii. 5, 9, 6; Aitareya Brāhmaṇa, iii. 8, 2; 14, 1. 2. 3; Śatapatha Brāhmaṇa, x. 6, 5, 1, etc. So often the 'bonds of death' (mṛtyu-ṛāta), Av. viii. 2, 2; 8, 10. 16; xvii. 1, 30; Taittirīya Brāhmaṇa, iii. 10, 8, 2; Kāṭhaka Upaniṣad, i. 18, etc.

³ Av. ii. 13, 2; 28, 2.

⁴ Av. i. 30, 3; ii. 28, 1; iii. 11, 5; viii. 2, 27; xi. 6, 16, etc.

⁵ Rv. viii. 67, 20; Av. v. 30, 17; x. 2, 30; xiii. 3, 56.

6 Satapatha Brāhmaņa, ii. 1, 4, 1.

⁷ Rv. i. 64, 14; 89, 9; ii. 33, 2, etc. Cf. Lanman, Sanskrit Reader, 384; Weber, Indische Studien, 17, 193; Festgruss an Roth, 137.

8 Rv. i. 71, 10; 179, 1.

9 x. 39, 8. Cf. Muir, Sanskrit Texts, 5, 243.

10 See Bloomfield, Atharvaveda, 62 et seq.

11 See Hopkins, Journal of the American Oriental Society, 16, clii; Winternitz, Geschichte der indischen Literatur, 1, 84, 85.

12 See Lang, Homer and his Age, 82 et seq.; cf. Burrows, Discoveries in Crete, 209-213.

13 xiii. 8, 2, I.

14 Cf. Zimmer, Altindisches Leben, 410; Weinhold, Altnordisches Leben, 483 et seq. to a ship 15 seems to point to mythical perils after death, not to the mode of burial.

The life after death was to the Vedic Indian a repetition of the life in this world. He passed into the next world sarvatanuh sāngah, 'with whole body and all his members,' 16 enjoying there the same pleasures as he had enjoyed on earth. Even in the Rigveda 17 there are hints of evil awaiting evil-doers, but it is not until the Atharvaveda 18 and the Brāhmaṇas 19 that a hell of punishment is set out, and it is in the Brāhmaṇas 20 that good and evil deeds are said to produce happiness or hell hereafter. But there is no hint of extinction 21 in the Rigveda as the fate of the wicked, as Roth 22 inclined to think. The Vedic poet not being deeply moral, his verses do not convey, as would those of a man convinced of sin, warnings of future judgment.

15 Rv. x. 63, 10; 135, 4; Av. vii. 6, 3, and *cf.* Weber, Proceedings of the Berlin Academy, 1895, 856.

16 Av. v. 6, II; xviii. 4, 64; Śatapatha Brāhmaṇa, v. 6, I, I; xi. I, 8, 6; xii. 8, 3, 3I, and cf. Taittiriya Saṃhitā, v. 3, 5, 2; 6, 3; 6, 6, 3; Taittiriya Brāhmaṇa, iii. 8, 20, 5; 10, II, I.

17 Rv. ii. 29, 6; iii. 26, 8; iv. 5, 5; 25, 6; vii. 104, 3. 11. 17; x. 152, 4.

18 ii. 14, 3; v. 19, 3; 30, 11; viii. 2, 24; xii. 4, 36; xviii. 3, 3. Cf. also v. 19; Vājasaneyi Saṃhitā, xxx. 5.

19 Satapatha Brāhmana, xi. 6, 1,

1 et seq.; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, 240 et seq.; Jaiminiya Brahmana, i. 42-44 (Journal of the American Oriental Society, 15, 236 et seq.).

²⁰ Śatapatha Brāhmaņa, vi. 2, 2, 27; x. 6, 3, 1; Kausītaki Brāhmaņa, xii. 3,

21 Cf. Macdonell, Vedic Mythology, p. 169.

²² Journal of the American Oriental Society, 3, 329-347; Weber, op. cit., 238 et seq.

Mṛd denotes 'clay' in the later Saṃhitās¹ and the Brāhmaṇas² (cf. Mṛttikā). A 'lump of clay' also occurs in the Brāhmaṇas,³ and a Mṛt-paca, 'potter,' in the Maitrāyaṇī Upaniṣad.⁴ A 'clay vessel,' Mṛtpātra,⁵ and vessels (pātra) made of clay (mṛn-maya),⁶ are mentioned, and the grave is called the 'house of clay.'7

¹ Taittiriya Samhitā, v. 7, 9, 2; Vājasaneyi Samhitā, xi. 55.

² Satapatha Brāhmaṇa, vi. 1, 1, 13;
 ², 34; 3, 3; 3, 1, 22, 32; 3, 1;
 Maitrāyanī Upaniṣad vi. 27, etc.

3 Satapatha Brāhmaṇa, vi. 4, 2, 1;

5. 2, 1; xiv. 2, 1, 8; Chāndogya Upaniṣad, vi. 1, 4.

4 ii. 6; iii. 3.

6 Kāthaka Samhitā, xxxi. 2.

Taittirīya Brāhmaņa, i. 4, 1, 3. 4, etc.
Rv. vii. 89, 1 (mṛnmaya gṛha).

Methi 7 ENEMY-LADLE-GIRDLE-CLOUD-POST

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Mrdh in the Rigveda 1 and later 2 denotes 'enemy.'

1 i. 131, 6; 138, 2; 182, 4; ii. 22, 3; | xiii. 1, 5. 27; xviii. 2, 59; Taittiriya 23, 13; 28, 7; iii. 47, 2; v. 30, 7, etc. | Samhitā, ii. 2, 7, 4; 5, 3, 1; Vājasaneyi ² Av. v. 20, 12; vi. 2, 2; viii. 5, 8; Samhita, v. 37; xi. 18. 72, etc.

Mrdhra-vāc. See Dasyu and Dāsa.

Meksana is the name in the Brahmanas1 of a wooden ladle used for stirring up the oblation (Caru).

¹ Taittirīya Brāhmaṇa, i. 3, 10, 4; iii. 7, 4, 9; Satapatha Brāhmaṇa, ii. 4, 2, 13, etc.

Mekhalā denotes 'girdle' in the later Samhitās 1 and the Brāhmanas.2 The Brahmacārin wore a girdle.3

1 Av. vi. 133, 1; Taittirīya Samhitā, i. 3, 3, 5; vi. 2, 2, 7; Kāthaka Samhitā, xxiii. 4; xxiv. 9; Maitrāyanī Samhitā, iii. 6, 7, etc.

² Satapatha Brāhmana, iii. 2, 1, 10; iv. 4, 5, 2; vi. 2, 2, 39, etc.

3 In the Grhya Sūtras the girdle of the Brahmin is of Muñja, that of the Ksatriya of a bowstring, and that of the Vaisya of wool or hemp. See Aśvalāyana Grhya Sūtra, i. 19, 12, etc.

Megha denotes 'cloud' in the Rigveda and later.2

1 i. 181, 8.

² Av. iv. 15, 7: Satapatha Brāhmana, iii. 2, 2, 5; xii. 3, 2, 6; mahā-megha, Aitareya Āraņyaka, iii. 2, 4; Śāńkhāyana Āraņyaka, vii. 3; viii. 7. The verb meghay, 'to make cloudy weather,'

is found in the Taittiriya Samhita, iv. 4. 5, 1, and meghayanti is the name of one of the seven Krttikäs, Taittirīya Brāhmana, iii. 1, 4, 1; Weber, Naxatra, 2, 301, 368.

Methi is found in the Atharvaveda1 denoting 'post.' The word is also found in the marriage ritual,2 when the sense is. according to the St. Petersburg Dictionary, a post to support the pole of a chariot. In one passage of the Rigveda it is perhaps used of posts forming a palisade.3 In the Pañcavimśa

1 viii. 5, 20.

² Av. xiv. 1, 40. Cf. Taittiriya Samhitā, vi. 2, 9, 4; Kāthaka Samhitā, xxv. 8; Aitareya Brāhmaņa, i. 29, 22; Satapatha Brāhmana, iii. 5, 3, 21.

3 viii. 53, 5 (mita-methībhih for -medhābhih, conjectured by Roth, Zeitschrift der Deutschen Morgenländischen Gesell schaft, 48, 109).

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Brāhmaṇa⁴ it appears in the form of Methī to denote the post to which the sacrificial cow is tied. The word is very variously spelt, Medhi and Methī also being found.

4 xiii. 9, 17. Cf. Jaiminīya Brāhmaṇa, i. 19, 1 (Journal of the American Oriental Society, 23, 329).

Medha is a word of uncertain sense occurring in a Vālakhilya hymn of the Rigveda. According to the St. Petersburg Dictionary, the proper name of a sacrificer may be meant.

1 viii. 50, 10 (cf. viii. 49, 10), where, as a rule, the sense of 'sacrifice' is accepted as adequate.

Medhātithi,¹ Medhyātithi² ('having a guest at the sacrifice') appear to be the names of one and the same man, a descendant of Kaṇva and a famous Vedic Rṣi, to whom the authorship of various hymns³ is attributed in the Anukramaṇī (Index). To him Indra is said in the Rigveda⁴ to have come in the form of a ram: this myth is perpetuated in the Subrahmaṇyā formula⁵ recited by the priest while the Soma is being carried within the sacrificial enclosure, when Indra is hailed as 'ram of Medhātithi.' He appears also as a rival of Vatsa, whom he accused of low birth, but who convinced him of his error by undergoing a fire ordeal (cf. Divya).⁵ In the Atharvaveda⁷ he is mentioned with many other sages, and occurs elsewhere8 also as a sage.

¹ This is the form of the later texts and of Rv. viii. 8, 20, where he occurs with Kanva.

² This is the usual form in the Rv.: i. 36, 10. 11. 17; viii. 1, 30; 2, 40; 33, 4; 49, 9; 51, 1; ix. 43, 3.

3 i. 12-23; viii. 1-3; 22. 23; ix. 41-43. In the ascriptions Medhātithi and Medhyātithi are confused.

4 viii. 2, 40. Cf. i. 51, 1, where, however, there is no mention of Medhā-ithi.

⁶ Jaiminīya Brāhmaņa, ii. 79; Ṣaḍvimsa Brāhmaņa, i. 1; Satapatha Brāhmaņa, iii. 3, 4, 18; Taittirīya Āraņyaka, i. 12, 3. Moreover, the

legend is alluded to in the Śātyāyanaka. See Sāyaṇa on Rv. i. 51, 1; viii. 2, 40, and Oertel, Journal of the American Oriental Society, 16, ccxl. On the explanation of the legend, cf. Weber, Indische Studien, 9, 38 et seq.

6 Pañcavimsa Brāhmana, xiv. 6, 6.

7 iv. 29, 6.

8 As a Grhapați at the sacrifice of the Vibhindukiyas, Jaiminiya Brāhmaņa, iii. 233 (Journal of the American Oriental Society, 18, 38); Pañcavimsa Brāhmaņa, xv. 10, 1; Kauşītaki Brāhmaņa, xxviii. 2.

Cf. Ludwig, Translation of the Rigveda, 3, 102, 105; Macdonell, Vedic Mythology, p. 146.

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Medhya is the name of a man, an ancient sacrificer, in a hymn of the Rigveda.¹ In the Śāṅkhāyana Śrauta Sūtra² he is erroneously transmuted into Pṛṣadhra Medhya Mātariśvan, the patron of Praskaṇva Kāṇva.

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1 viii, 52, 2.
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Cf. Weber, Episches im vedischen Ritual,

39; Ludwig, Translation of the Rigveda, 3, 163.

Medhyātithi. See Medhātithi.

Menakā. See 2. Menā.

1. Menā in a few passages of the Rigveda denotes 'woman.' The word is also used in the sense of the 'female' of an animal, either mare or cow.

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1 Rv. i. 62, 7; 95, 6; ii. 39, 2.
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Cf. Pischel, Indische Studien, 2, 316, 317.

- 2. Menā¹ or Menakā² is mentioned in the Rigveda³ and in the Brāhmaṇas⁴ as the daughter, or perhaps wife, of Vṛṣaṇaśva. The meaning of the legend connected with her is quite unknown. Cf. Maināka or Maināga.
- ¹ This is the ordinary form of the name.
- ² So Şadvimsa Brāhmana, i. 1, where the masculine form Mena is the epithet of Vrsanasva.
- ³ Rv. i. 51, 13, where Sāyaṇa tells the legend from the Śāṭyāyanaka. *Cf.* Oertel, *Journal of the American Oriental Society*, 16, coxl.
- 4 Şadvimsa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittirīya Āraṇyaka, i. 12, 3; Lāṭyāyana Śrauta Sūtra, i. 3, 17.

Cf. Eggeling, Sacred Books of the East, 26, 81, n.

Mesa denotes 'ram' in the Rigveda¹ and later,² while Mesī means 'sheep.' Both words are also used to denote the

² xvi. 11, 26.

² Rv. i. 121, 2.

³ x. 111, 3.

¹ i. 43, 6; 116, 16; viii. 2, 40; x. 27, 17, etc.

² Av. vi. 49, 2; Vājasaneyi Samhitā, iii. 59; xix. 90; xxiv. 30; Taittirīya Samhitā, vii. 4, 12, 1; Sadvimsa Brāhi. 6, 4, 4, etc.

maṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18, etc.

³ Rv. i. 43, 6; Vājasaneyi Samhitā, iii. 59; xxiv. 1; Taittirīya Brāhmaņa, i. 6, 4, 4, etc.

Digitized by Arya Samaj Foundation Chennai and eGangotri 180 A RIVER—A TEXT—PATRONYMIC—MOUNTAIN [Mehatnū

'wool' of the sheep, especially as employed for the Soma filter. A wild (āraṇya) ram is mentioned in the Vājasaneyi Saṃhitā. 5

4 Meşa, Rv. viii. 86, 11; Meşā. ix. 8, 5; 86, 47; 107, 11.
5 xxiv. 30.

Cf. Hopkins, Journal of the American Oriental Society, 17, 66, 67.

Mehatnū is the name of a stream in the Nadīstuti ('Praise of Rivers') in the Rigveda.¹ It must apparently have been a tributary of the Sindhu (Indus), entering that river before the Krumu (Kurum) and Gomatī (Gomal). It may conceivably have been a tributary of the Krumu.

1 x. 75, 6. Cf. Zimmer, Altindisches Leben, 14; Muir, Sanskrit Texts, 5, 344.

Maitrāyaṇīya Brāhmaṇa is the name of a text mentioned in the Śulba Sūtra of Baudhāyana.¹

¹ Baudhāyana Śrauta Sūtra, xxxii. 8. Baudhāyana, 41, who cannot trace the Cf. Caland, Über das rituelle Sūtra des citation in the Maitrāyaṇī Saṃhitā.

Maitreya is the patronymic or metronymic ¹ of Kauṣārava in the Aitareya Brāhmaṇa.² It is also applied to Glāva in the Chāndogya Upaniṣad.³

1 Patronymic from Mitrayu, according to Pāṇini, vi. 4, 174; vii. 3, 2; metronymic from Mitrā, according to the commentator on Chāndogya Upanisad, i. 12, 1.

² viii. 28, 18.

³ i. 12, 1; Gopatha Brāhmaṇa, i. 1, 31 et seq.; Bloomfield, Atharvaveda, 110.

Maitreyī is the name of one of the wives of Yājñavalkya according to the Bṛhadāraṇyaka Upaniṣad (ii. 4, 1 et seq.; iv. 5, 2 et seq.).

Maināka, 'descendant of Menakā,' is the name of a mountain among the Himālayas in the Taittirīya Āraņyaka.¹ There is a various reading Maināga.

1 i. 31, 2. Cf. Weber, Indische Studien, 1, 78; Indian Literature, 93.

Mleccha | FISHERMAN—PATRONYMICS—BARBARIAN

Maināla occurs in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ It seems clearly to mean 'fisherman' from Mīna, 'fish,' as Sāyaṇa² and Mahīdhara³ explain it.

- ¹ Vājasaneyi Samhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.
- ² On Taittiriya Brahmana, loc. cit.

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3 On Vājasaneyi Samhitā, loc. cit.

Maujavata. See Mūjavant.

Maudgalya, 'descendant of Mudgala,' is the patronymic of several persons, Nāka,¹ Śatabalākṣa,² and Lāṅgalāyana.³ A Brahmacārin of the name is mentioned in the Gopatha Brāhmana⁴ as disputing with Glāva Maitreya.

- ¹ Śatapatha Brāhmaṇa, xii. 5, 2, 1; Brhadāraṇyaka Upaniṣad, vi. 4, 4; Taittirīya Upaniṣad, i. 9, 1.
 - ² Nirukta, xi. 6.

- 3 Aitareya Brāhmaṇa, v. 3, 8.
- 4 i. 1, 31; Bloomfield, Atharvaveda, 110. Cf. also Caland, Über das rituelle Sūtra des Baudhāyana, 35.

Mauna, 'descendant of Muni,' is the patronymic of Anīcin in the Kauṣītaki Brāhmaṇa (xxiii. 5).

Mauṣikī-putra, 'son of a female descendant of Mūṣikā,' is the name of a teacher, a pupil of Hārikarṇīputra in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Brhadāranyaka Upaniṣad (vi. 4, 30).

Mleccha occurs in the Satapatha Brāhmaṇa¹ in the sense of a barbarian in speech. The Brahmin is there forbidden to use barbarian speech. The example² given of such speech is he 'lavo, explained by Sāyaṇa as he 'rayaḥ, 'ho, foes.' If this is correct—the Kāṇva recension has a different reading³—the barbarians referred to were Āryan speakers, though not speakers of Sanskrit, but of a Prākṛta form of speech.⁴ Cf. Vāc.

¹ iii. 2, I, 24.

³ See Eggeling, Sacred Books of the East, 26, 31, n. 3.

iii. 2, 1, 23.
 | East, 26, 31, n. 3.
 Weber, Indian Literature, 180; cf. Keith, Aitareya Āranyaka, 179, 180, 196.
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Y.

Yakṣa is found several times in the Rigveda¹ and the Atharvaveda² in passages in which Ludwig³ sees the meaning of a feast or holy practice in accordance with the native commentators. It is, however, very doubtful whether this sense ever occurs.⁴

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1 i. 190, 4; iv. 3, 13; v. 70, 4; vii. 56, 16; 61, 5; x. 88, 13.

2 viii. 9, 25; x. 2, 32; 7, 38; 8, 43; xi. 2, 24, etc.
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Yaksa

Yakṣu is mentioned, once in the singular and once in the plural, in the hymn of the Rigveda¹ which celebrates Sudās' battle with the ten kings. Who they were and what part they played in that conflict is quite uncertain. They seem, from the wording of the text, to have taken part in two conflicts, as Zimmer² says—one on the Paruṣṇī (Ravi), and one on the Yamunā (Jumna)—with the aid of the Ajas and Śigrus, under the leadership of Bheda. It is, however, at least possible that in the former passage Yadu should be read for Yakṣu, or, at any rate, Yakṣu be deemed a contemptuous substitute of the name of a possibly un-Āryan or unimportant tribe (as their allies, the Ajas and Śigrus, clearly were) for the name of the certainly famous Yadus, as is suggested by Hopkins.³ Cf. Turvaśa.

however, whether Hopkins thinks that the Yadus are alluded to, but it seems probable.

Yakṣma in the Rigveda¹ and the Atharvaveda² frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of Yakṣma are referred to in the Vājasaneyi Saṃhitā,³ and a-yakṣma in the Kāṭhaka Saṃhitā,⁴

³ Translation of the Rigveda, 3, 262. ⁴ Cf. St. Petersburg Dictionary, s.v., and Geldner's full discussion, Vedische Studien, 3, 126-143.

¹ vii. 18, 6. 19.

² Altindisches Leben, 126, 127.

³ Journal of the American Oriental Society, 15, 259 et seq. It is not clear,

¹ i. 122, 9; x. 85, 31; 97, 11. 12; 30, 6; viii. 7, 2; ix. 8, 3. 7. 10; xii. 2, 137, 4; 163, 1-6.
2 ii. 10, 5. 6; iii. 31, 1; v. 4, 9; CC-0. Gurukul Kangri Collection, Haridwar

Yajus] SACRIFICIAL VEDA-SACRIFICIAL UTTERANCE 183

denotes 'free from disease.' In the Yajurveda Samhitās⁵ an account is given of the origin of Yakṣma, which is distinguished as of three kinds—Rāja-yakṣma, 'royal Yakṣma,' Pāpa-yakṣma, 'evil Yakṣma,' and Jāyenya, most probably 'syphilis.' The second of the series is elsewhere unknown, and can hardly be defined, for it merely means 'serious or deadly disease.' Cf. also Ajñātayakṣma.

⁵ Taittirīya Samhitā, ii. 3, 5, 2; 5, 6, 5; Kāṭhaka Samhitā, xi. 3; Maitrāyanī Samhitā, ii. 2, 7; Śatapatha Brāhmana, iv. 1, 3, 9.

Cf. Zimmer, Altindisches Leben, 375 et seq.; Grohmann, Indische Studien, 9, 400; Bloomfield, Atharvaveda, 60; Jolly, Medicin, 89.

Yajata occurs in a hymn of the Rigveda, where he is apparently a Rsi or a sacrificer.

1 v. 44, 10. 11. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Yajur-veda, the 'Veda of the sacrificial utterance' (Yajus), is mentioned frequently in the Brāhmaṇas¹ and Upaniṣads.²

1 Taittiriya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9. ² Aitareya Āraṇyaka, iii. 2, 3. 5; Sāṅkhāyana Āraṇyaka, viii. 3. 8; Bṛhadāraṇyaka Upaniṣad, i. 5, 5; ii. 4. 10; iv. 1, 2; 5, 11; Chāndogya Upanişad, i. 3, 7; iii. 2, 1. 2; 15, 7; vii. 1, 2. 4; 2. 1; 7, 1; Aśvalāyana Srauta Sūtra, x. 7, 2; Sāṅkhāyana Srauta Sūtra, xvi. 2, 6, etc.

Yajus is repeatedly distinguished from the Rc and the Sāman in Vedic literature. The Yajus is the utterance accompanying the sacrifice, and may have the form of verse or prose, the term covering both.

1 Rv. x. 90, 9; Av. v. 26, 1; ix. 6, 2; Taittirīya Samhitā, v. 5, 3, 1; 9, 4; Vājasaneyi Samhitā, i. 30; iv. 1; xix. 28; Aitareya Brāhmaṇa, i. 29, 21; viii. 13, 2; Satapatha Brāhmaṇa, i. 2, 1, 7; vi. 5, 1, 2; 3, 4, etc. In the Brhadāraṇyaka Upaniṣad, vi. 4, 33; there is a reference to the śuklāni Yajūnṣi, 'white or pure Yajus,' as promulgated by Vājasaneya Vājūavalkya, whence the Vājasaneya Vājūahitā is popularly known as the 'White

Yajurveda.' The theory that this is due to the fact that in the Vājasaneyi the Mantra parts of the text are not accompanied by Brāhmaṇa passages is, though accepted by Weber, Indian Literature, 103, 104; Eggeling, Sacres Books of the East, 12, xxvii, and others, now to be abandoned. In the Taittiriya Āraṇyaka, v. 10, the expression śukrayajūṇṣi seems to refer to books iv. and v. of that text. Cf. also Winternitz, Geschichte der indischen Literatur, 1, 149, n.

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Yajña-gāthā denotes a verse (Gāthā) containing a maxim as to the sacrifice of any kind or sort, or, as it is expressed in the Mahābhārata, a 'verse sung regarding the sacrifice' ($g\bar{a}th\bar{a}yaj\bar{n}a-g\bar{v}t\bar{a}$).

1 Aitareya Brāhmaņa, iii. 43, 5; | Śānkhāyana Śrauta Sūtra, xvi. 8, 26;
 Āśvalāyana Śrauta Sūtra, ii. 12, 6; | 9, 6, etc.
 2 xii. 791. 2316.

Yajña-vacas Rājastambāyana, 'descendant of Rājastamba,' is the name of a teacher, a pupil of Tura Kāvaṣeya, according to the Śatapatha Brāhmaṇa.¹ He is also mentioned in the Maitrāyaṇī Saṃhitā.²

1 x. 4, 2, 1; 6, 5, 9; Brhadāraņyaka Upanişad, vi. 5, 4 Kānva.
 2 iii. 10, 3; iv. 8, 2.

Yajña-sena is the name of a teacher with the patronymic Caitra or Caitriyāyaṇa mentioned in the Yajurveda Samhitās.¹

¹ Taittirīya Samhitā, v. 3, 8, 1 (Caitriyāyana); Kāthaka Samhitā, xxi. 4 (Caitra).

Yajñesu is the name of a man in the Taittirīya Brāhmana.¹ He was made to prosper by his priest Mātsya, who knew the exact moment of sacrificing.

1 i. 5, 2, 1. Cf. Weber, Naxatra, 2, 306.

Yajñopavīta denotes the 'wearing of the Brahminical thread over the left shoulder at the sacrifice,' and is mentioned as early as the Taittirīya Brāhmaṇa.¹ Tilak,² however, urges that it was not originally a thread that was worn, but a garment of cloth (Vāsas) or of deerskin (Ajina). This seems quite probable.

¹ iii. 10, 9, 12. *Cf.* Taittirīya Samhitā, ii. 5, 11, 1; Satapatha Brāhmaņa, ii. 4, 2, 1; 6, 1, 12; and **Prācīnāvīta**.

² Orion, 145 et seq., quoting Taittirīya Āraņyaka, ii. 1, and the view of the Mīmāmsists, Jaiminīyanyāyamālāvistara, iii. 4, 1. This view is not prejudiced by the quite implausible conjectures as to Orion's belt with which it is combined. Cf. Eggeling, Sacred Books o the East, 12, 361, 424.

Yati is the name of an ancient clan which is connected with the Bhṛgus in two passages of the Rigveda, where the Yatis certainly seem to be real persons. In another hymn, however, they already appear as almost mythical. In the Yajurveda Saṃhitās, and elsewhere, the Yatis are a race whom Indra, in an evil moment, gave over to the hyænas (Sālāvṛka): exactly what is referred to is uncertain. Yati is mentioned with Bhṛgu in a verse of the Sāmaveda.

Cf. Macdonell, Vedic Mythology, p. 146.

Yadu is the name of a tribe and of the king of the tribe. They are mentioned repeatedly in the Rigveda, normally in conjunction with Turvaśa. They seem to have taken part in the great battle against Sudās: the Yadu and the Turvaśa kings seem to have escaped with their lives, while the Anu and the Druhyu kings perished. This is at least the most natural explanation of several passages, though these passages possibly refer to a successful raid across the Sarayu, and a defeat of two princes, Arna and Citraratha. That Turvaśa was the Yadu king, as Hopkins holds, is most improbable.

1 i. 36, 18; 54, 6; 174, 9; iv. 30, 17; v. 31, 8; vi 45, 1; viii. 4, 7; 7, 18; 9, 14; 10, 5; 45, 27; ix. 61, 2; x. 49, 8; plural, i. 108, 8. See Turvasa, and Hopkins, Journal of the American Oriental Society, 15, 258 et seq.

² Whether Yadu should be read in Rv. vii. 18, 6, or not, the Yadus seem to be meant. Cf. Yakşu.

³ Rv. i. 174, 9; iv. 30, 17; v. 31, 8; vi. 20, 12.

Cf. Zimmer, Altindisches Leben, 122, 124; Ludwig, Translation of the Rigveda, 3, 205; 5, 142; Weber, Episches im vedischen Ritual, 37.

Yantr in the Rigveda¹ and in the Sūtras² denotes a 'driver' of horses or 'charioteer.'

¹ viii. 3, 9; 6, 18; Weber, Indische Studien, 3, 465, n.

² x. 72, 7.

³ Taittirīya Samhitā, ii. 4, 9, 2; vi. 2, 7, 5; Kāṭhaka Samhitā, viii. 5; xi. 10; xxv. 6; xxxvi. 7; Pancavimśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣitaki Upaniṣad, i. 3, etc.; Muir, Sanskrit Texts, 1², 437 et seq.

⁴ ii. 304. In the parallel passage, Av. ii. 5, 3, the reading Yatīr is found, possibly an error for Yatīn, or merely a blunder. Cf. Muir, op. cit., 5, 49, n. 92; Whitney, Translation of the Atharvaveda, 44; Āśvalāyana Śrauta Sūtra, vi. 3, 1.

⁴ Rv. iv. 30, 18.

⁵ Loc. cit.

¹ i. 162, 19; ^xC²²0. Gurukul Kangn Collection, Haridwar

Yama denotes 'twins,' the birth of which is frequently alluded to in Vedic literature.¹ Twins of different sex seem to be indicated by the expression yaman mithunau.² There are traces of the belief—widely spread among negro and other races—that twins are uncanny and of evil omen,³ but there are also vestiges of the opposite opinion, that twins are lucky.⁴

1 Rv. i. 66, 4; 164, 15; ii: 39, 2;
iii. 39, 3; v. 57, 4; vi. 59, 2; x. 13, 2;
117, 9; Pañcaviṃśa Brāhmaṇa, xvi. 4,
10, etc.

² Kāṭhaka Saṃhitā, xiii. 4; Nirukta, xii. 10.

³ Av. iii, 28; Aitareya Brāhmaņa, vii, 9, 8; Kātyāyana Śrauta Sūtra, xxv. 4, 35; Śāṅkhāyana Śrauta Sūtra, iii. 4, 14, etc. Cf. Yamasū; Yuktāśva.

4 Taittirīya Saṃhitā, vii. 1, 1, 3; Pañcaviṃśa Brāhmaṇa, xxiv. 12, 3; Śatapatha Brāhmaṇa, v. 3, 1, 8, and cf. Rv. iii. 39, 3.

Cf. Weber, Indische Studien, 17, 298-

300; Naxatra, 2, 314, n.

Yama-nakṣatra. See Nakṣatra.

Yama-sū, a 'bearer of twins,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

Vājasaneyi Samhitā, xxx. 15; Taittirīya Brāhmaņa, iii. 4, 11, 1.

Yamunā, 'twin,' the name of a river, so called as running parallel with the Ganges, is mentioned thrice in the Rigveda,¹ and not rarely later. According to the Rigveda,² the Tṛtsus and Sudās won a great victory against their foes on the Yamunā; there is no reason³ whatever to accept Hopkins'⁴ view that the Yamunā here was another name of the Paruṣṇī (Ravi). In the Atharvaveda⁵ the salve (Ānjana) of the Yamunā (Yāmuna) is mentioned along with that of Trikakud (Traikakuda) as of value. In the Aitareya⁶ and the Śatapatha⁻ Brāhmaṇas the Bharatas are famed as victorious on the Yamunā. Other Brāhmaṇas⁶

¹ v. 52, 17; vii. 18, 19; x. 75, 5.

² vii. 18, 19. See Bharata and Kuru.

³ The Trtsus' territory lay between the Yamunā and the Sarasvatī on the east and the west respectively.

⁴ India, Old and New, 52.

⁵ iv. 9, 10.

⁶ viii. 23.

⁷ xiii. 5, 4, 11.

⁸ Pañcavimsa Brāhmaṇa, ix. 4, 11 (cf. Pārāvata); xxv. 10, 24; 13, 4; Sāṅkhāyana Śrauta Sūtra, xiii. 29, 25. 33; Kātyāyana Śrauta Sūtra, xxiv. 6, 10. 39; Lāṭyāyana Śrauta Sūtra, x. 19, 9. 10; Āśvalāyana Śrauta Sūtra, xii. 6, 28, etc.

Yavasa] AN ANCIENT SACRIFICER-GRAIN-GRASS

also mention this river. In the Mantrapātha⁹ the Sālvas are spoken of as dwelling on its banks.

9 ii. 11, 12. | Max Müller, Sacred Books of the East, Cf. Zimmer, Altindisches Leben, 5; | 32, 323.

Yayāti is mentioned twice in the Rigveda,¹ once as an ancient sacrificer, and once as Nahuṣya, 'descendant of Nahuṣa,' apparently a king. There is no trace whatever of his connexion with Pūru, as in the Epic,² the tradition of which must be deemed to be inaccurate.

1 i. 31, 17; x. 63, 1.
2 Cf. Ludwig, Translation of the Rigveda, 3, 147; Muir, Sanskrit Texts 12, 232.

r. Yava in the Rigveda¹ appears to be a generic term for any sort of 'grain,' and not merely 'barley.' The latter sense is probably found in the Atharvaveda,² and is regular later. The barley harvest came after spring,³ in the summer.⁴ That barley was cultivated in the period of the Rigveda⁵ is not certain, but on the whole very probable.⁶

1 i. 23, 15; 66, 3; 117, 21; 135, 8; 176, 2; ii. 5, 6; 14, 11; v. 85, 3; vii. 3, 4; viii. 2, 3; 22, 6; 63, 9; 78, 10, etc.

² ii. 8, 3; vi. 30, 1; 50, 1. 2; 91, 1; 141, 2; 142, 1. 2; viii. 7, 20; ix. 1, 22; 6, 14; xii. 1, 42; Taittirīya Samhitā, vi. 2, 10, 3; 4, 10, 5; vii. 2, 10, 2; Kāṭhaka Samhitā, xxv. 10; xxvi. 5; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyi Saṃhitā, v. 26; xviii. 12; xxiii. 30; Taittirīya Brāhmaṇa, i. 8, 4, 1; Śatapatha Brāhmaṇa, i. 1, 4, 20: ii. 5, 2, 1; iii. 6, 1, 9. 10; iv. 2, 1, 11; xii. 7, 2, 9; Chāndogya Upaniṣad,

iii. 14, 3, etc.; Kauşītaki Brāhmaņa, iv. 12.

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3 Kauşītaki Brāhmaņa, iv. 13.

1 Taittirīya Samhitā, vii. 2, 10, 2.

5 Hopkins, Journal of the American Oriental Society, 17, 86, n.

⁶ Sowing (vap) grain is referred to in Rv. i. 117, 21; ripening of grain in 135, 8; ploughing (hrs) in i. 176, 2. Grain rejoicing in rain is alluded to in ii. 5, 6. See Kṛṣi.

Cf. Schrader, Prehistoric Antiquities, 282; Kuhn, Indische Studien, 1, 355, 356; Zimmer, Altindisches Leben, 238, 239.

2. Yava. See Māsa.

Yavasa in the Rigveda¹ and later² denotes the 'grass' on which animals feed, and which is burned by the forest fire.³

1 i. 38, 5; 91, 13; iii. 45, 3; iv. 41, 10; 42, 5; vii. 18, 10; 87, 2; 93, 2; 102, 1, etc.

3 Cf. Agni, yavasād, in Rv. i. 94, 11. Cf. Zimmer, Altindisches Leben, 47; Max Müller, Sacred Books of the East,

² Vājasaneyi Sandinā Quijuku Kangri Collection, Haridwar

Yavāgū means 'barley-gruel,'1 but is also used of weak decoctions of other kinds of grain.2

1 Taittirīya Samhitā, vi. 2, 5, 2; Kāthaka Samhitā, xi. 2; Taittirīya Āraņyaka, ii. 8, 8; Kausītaki Brāhmana, iv. 13, etc.

2 Of Jartila and Gavidhuka, Taittirīva Samhitā, v. 4, 3, 2.

Yavāśir is used in the Rigveda¹ as an epithet of Soma, meaning 'mixed with grain.'

1 i. 187, 9; ii. 22, 1; iii. 42, 7; | Mythologie, 1, 227; Zimmer, Altindisches viii. 94, 4. Cf. Hillebrandt, Vedische Leben, 279.

Yavāşa. See Yevāşa.

Yavya in the Satapatha Brāhmana (i. 7, 2, 46) denotes 'month' (lit., 'containing a first half,' see 2. Yava).

Yavyāvatī is the name of a river in the Rigveda and in the Pañcavimsa Brāhmaṇa.2 Hillebrandt3 thinks that the river is one in Iran, the Djob (Zhobe), near the Iryāb (Haliāb), but there is no reason to accept this identification.

1 vi. 27, 6.

2 xxv. 7, 2.

3 Vedische Mythologie, 3, 268, n. 1. Cf. Zimmer, Altindisches Leben, 18,

19: Ludwig, Translation of the Rigveda, 3, 204; Kaegi, Rigveda, n. 338; Oldenberg, Rgveda-Noten, 1, 168, n. 1.

Yasasvin Jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Kṛṣṇarāta Triveda Lauhitya in the Vamsa (list of teachers) in the Jaiminīya Upanişad Brāhmana (iii. 42, 1).

Yasti, 'staff,' is mentioned in the latest parts of the Brāhmanas.1

1 Satapatha Brāhmana, ii. 6, 2, 17 | Upanisad, vi. 4, 7; Kausītaki Upanisap of venu, 'bamboo'); Brhadaranyaka | iv. 19, etc. CC-0. Gurukul Kangri Collection, Haridwar

Yaska is the name of a man. The Yaskas, descendants of Girikṣit (*Gairikṣitāḥ*) are mentioned in the Kāṭhaka Saṃhitā.¹ Cf. Yāska.

1 xiii, 12. Cf. Weber, Indische Studien, 3, 475 et seq.; 8, 245 et seq.; Indian Literature, 41, n. 30.

Yājña-tura, 'descendant of Yajñatura,' is the patronymic of 2. Rṣabha in the Śatapatha Brāhmaṇa.¹

1 xii. 8, 3, 7; xiii. 5, 4, 15; Śānkhāyana Śrauta Sūtra, xvi. 9, 8. 10.

Yājña-valkya, 'descendant of Yajñavalkya,' is repeatedly mentioned in the Śatapatha Brāhmaṇa¹ as an authority on questions of ritual. He is, however, also given as an authority on questions of philosophy in the Bṛhadāraṇyaka Upaniṣad,² but Oldenberg³ is, no doubt, right in thinking that no possible importance can be attached to the mention of Yājñavalkya in the latter capacity. He is said to have been a pupil of Uddālaka Āruṇi,⁴ whom he opposed successfully in a dispute.⁵ His two wives, Maitreyī and Kātyāyanī, are mentioned in the Bṛhadāraṇyaka Upaniṣad,⁶ which concludes⁻ with a passage ascribing to Yājñavalkya Vājasaneya the 'white Yajus' (śuklāni yajūṇṣi). It is remarkable that Yājñavalkya is never mentioned in any other Vedic text outside the Śatapatha Brāhmaṇa except the Śāṅkhāyana Āraṇyaka,⁵ where, however, both references are merely transcripts from the Śatapatha.⁶ It has

1 i. 1, 1, 9; 3, 1, 21. 26; 9, 3, 16; ii. 3, 1, 21; 4, 3, 2; 5, 1, 2 (where he is said to be in contradiction with the Rigveda); iii. 1, 1, 4; 2, 21; 3, 10; 8, 2, 24 (cursed by a Caraka teacher); iv. 2, 1, 7; 6, 1, 10; 8, 7, etc. There are no references to Yājnavalkya in books v-ix, which, on the contrary, owe their doctrine to Tura Kāvaṣeya and Śāṇdilya; but the fame of Yājnavalkya revives in books x-xiv—ē.g., xi. 3, 1, 2; 4, 2, 17; 3, 20; 6, 2, 1; 3, 1; xii. 4, 1, 10, etc.

² iii. 1, 2 et seq.; 2, 10 et seq.; 3, 1; 4, 1; 5, 1; 6, 1; 7, 1, etc.

3 Buddha, 5 34, n. 1.

4 vi. 4, 33 (Mādhyamdina = vi. 5, 4 Kānva).

5 iii. 7, I.

6 ii. 4, 1 ; iv. 5, 1 et seq.

vi. 4, 33 (Mādhyamdina = vi. 5,
 4 Kānva).

8 ix. 7; xiii. I.

⁹ Weber, Indian Literature, 132, n. *; Keith, Journal of the Royal Asiatic Society, 1908, 374. been supposed by Oldenberg 10 and others that Yājñavalkya belonged to Videha, but despite the legend of Janaka's patronage of him, his association with Uddālaka, the Kuru-Pañcāla, renders this doubtful.

10 Buddha,5 34, n. I. et seq.; Indische Studien, 1, 173; 13, 265- Literatur und Cultur, 188.

269; Eggeling, Sacred Books of the East, Cf. Weber, Indian Literature, 120 12, xxx et seq.; von Schroeder, Indians

Yājyā (scil. rc, 'verse') denotes the words uttered at the moment of offering the sacrifice, 'consecrating sacrificial formula,' in the later Samhitas1 and the Brahmanas.2

1 Taittirīya Samhitā, i. 5, 2, 1; 6, 10, 5; Vājasaneyi Samhitā, xix. 20; xx, 12, etc.

² Aitareya Brāhmana, i. 4, 8; 11, 10;

ii. 13, 2; 26, 3. 5. 6; 40, 8; iii. 32, 1; Śatapatha Brāhmana, i. 4, 2, 19; iii. 4, 4, 2; vii. 2, 7, II, etc.

Yātu-dhāna in the Rigveda¹ and later² denotes a 'sorcerer,' 'wizard,' or 'magician.' The sense of the Rigveda³ is clearly unfavourable to sorcery. The feminine, Yātudhānī, is also found in the Rigveda and later.4

1 i. 35, 10; x. 87, 2. 3. 7. 10; 120, 4. ² Av. i. 7, 1; iv. 3, 4; vi. 13, 3; 32, 2; vii. 70, 2; xix. 46, 2; Kāthaka Samhitā, xxxvii. 14; Vājasaneyi Samhitā, xiii. 7; Satapatha Brāhmana. vii. 4, 1, 29, etc.

3 vii. 104, 15.

4 Rv. i. 191, 8; x. 118, 8; Av. i. 28. 24; ii. 14, 3; iv. 9, 9; 18, 17; xix. 37,

Cf. Bloomfield, Atharvaveda, 26, 65 et seq.

Yātu-vid, denoting in the plural 'those who know sorcery,' designates the Atharvaveda in the Satapatha Brāhmana.1

1 x. 5, 2, 20. Cf. Bloomfield, Hymns of the Atharvaveda, xxii.; Atharvaveda, 1. 8, 9, 23.

Yadva, 'descendant of Yadu,' is used of the Yadu prince in one passage of the Rigveda, while the largesse of the Yadvas2 is alluded to elsewhere. In another passage a beast (paśu) of the Yadus or Yādvas is mentioned.3 Cf. Yadu.

1 vii. 19, 8.

2 Rv. viii. 6, 46. Cf. Ludwig, Translation of the Rigveda, 5, 142.

Cf. Weber, Indian Literature, 3; Episches im vedischen Ritual, 37.

Yu] VEHICLE-NIGHT WATCH-MARCH-A TEACHER 191

Yāna denotes 'vehicle' in the Rigveda¹ and later.²

1 iv. 43, 6. 2 Śatapatha Brāhmaṇa, v. 5, 3, 7; Saḍviṃśa Brāhmaṇa, vi. 3, 10; Chāndogya Upaniṣad, viii. 12, 3, etc.

Yāma, used in the plural, denotes in one passage of the Atharvaveda,¹ according to Roth,² the planets among which the sun (bhaga) wanders. But both Bloomfield³ and Whitney⁴ accept the sense—the regular one in the later language—of 'night watches.'

3 Hymns of the Atharvaveda, 30.

Yāman denotes in the Rigveda¹ a 'march' or 'expedition' in war.

1 iv. 24, 2; vii. 66, 5; 85, 1; ix. 64, 10; x. 78, 6; 80, 5.

Yāyāvara¹ denotes a person of no fixed abode in the Yajurveda Saṃhitās.²

¹ Literally, 'wandering about,' from | ² Taittirīya Samhitā, v. 2, 1, 7; the intensive of yā, 'to/go.' | Kāṭhaka Samhitā, xix. 12.

Yāva. See Māsa.

Yāska ('descendant of Yaska') is mentioned in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad¹ as a contemporary of Āsurāyaṇa and a teacher of Bhāradvāja. Whether Yāska, author of the Nirukta,² was the same person, it is, of course, impossible to say.

1 ii. 5, 21; iv. 5, 27 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kānva). Cf. Weber, Indian Literature, 128.

² Rgveda Prātiśākhya, xvii. 25;

Weber, op. cit., 25, 26, etc.; Indische Studien, 1, 17, 103; 3, 396; 8, 243, etc.; Indian Literature, 41, n. 30.

Yu, appearing in the dual in the Satapatha Brāhmaṇa (iii. 7, 4, 10), seems to mean 'yoke animals.'

¹ vi. 21, 2.

² St. Petersburg Dictionary, s.v. 1d.

³ Translation of the Atharvaveda, 396.

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Yukta in the Śatapatha Brāhmaņa (vi. 7, 4, 8; xii. 4, 1, 2) denotes a 'yoke' of oxen. Cf. 1. Yuga.

Yuktāśva is the name of a man who is mentioned in the Pañcaviṃśa Brāhmaṇa¹ as the seer of a Sāman, or chant. He is said to have exposed a pair of twins,² but Hopkins³ thinks that the reference is only to an exchange of children.

1 xi. 8, 8.
2 Cf. Weber, Naxatra, 2, 314, n., whose view is that of Sāyaṇa on the

passage. Cf. Yama.

3 Transactions of the Connecticut Academy of Arts and Sciences, 15, 61, 62.

Cf. Hillebrandt, Vedische Mythologie, 2, 160.

1. Yuga in the Rigveda¹ and later² denotes 'yoke.' Cf. Ratha.

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<sup>1</sup> i. 115, 2; 184, 3; ii. 39, 4; iii. 53, 17; viii. 80, 7; x. 60, 8; 101, 3, etc. <sup>2</sup> Av. iv. 1, 40; Śatapatha Brāh-
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maņa, iii. 5, 1, 24. 34; Taittirīya Brāhmaņa, i. 5, 1, 3, etc.

2. Yuga in the Rigveda¹ frequently denotes a 'generation'; but the expression daśame yuge applied to Dīrghatamas in one passage² must mean 'tenth decade' of life.

There is no reference in the older Vedic texts to the five-year cycle (see Saṃvatsara). The quotation from the Pañcaviṃśa Brāhmaṇa³ given in the St. Petersburg Dictionary, and by Zimmer⁴ and others, is merely a citation from a modern text in the commentary on that work.

Nor do the older Vedic texts know of any series of Yugas or ages such as are usual later. In the Atharvaveda⁵ there are mentioned in order a hundred years, an ayuta (10,000?), and then two, three, or four Yugas: the inference from this seems to be that a Yuga means more than an ayuta, but is not very

1 Yuge-yuge, 'in every age,' i. 139, 8; iii. 26, 3; vi. 8, 5; 15, 8; 36, 5; ix. 94, 12; uttarā yugāni, 'future ages,' iii. 33, 8; x. 10, 10; pūrvāṇi yugāni, vii. 70, 4; uttare yuge, x. 72, 1, etc. In i. 92, 11; 103, 4; 115, 2; 124, 2; 144, 4, etc., the phrase 'generations of men' (manuṣyā, mānuṣā, manuṣaḥ, janānām) are referred to. See Muir, Sanskrit Texts, 12, 45, 46.

² i. 158, 6. Wilson, Translation, 2, 104, n., suggests that yuga here means a lustrum of five years; but the tenth decade is far more likely, as Dīrghatamas is said to be 'aged' (yujurvān).

³ xvii. 13, 17.

⁴ Altindisches Leben, 368.

⁵ viii. 2, 21.

certain. Zimmer⁶ adduces a passage from the Rigveda,⁷ but the reference there, whatever it may be,⁸ is certainly not to the four ages (cf. also Triyuga).⁹ The Taittirīya Brāhmaṇa ¹⁰ recognizes long periods of time—e.g., one of 100,000 years.

To the four ages, Kali, Dvāpara, Tretā, and Kṛta, there is no certain reference in Vedic literature, though the names occur as the designations of throws at dice (see Akṣa). In the Aitareya Brāhmaṇa¹¹ the names occur, but it is not clear that the ages are really meant. Haug¹² thought that the dice were meant: this view is at least as probable as the alternative explanation, which is accepted by Weber, ¹³ Roth, ¹⁴ Wilson, ¹⁵ Max Müller, ¹⁶ and Muir. ¹⁷ Roth, indeed, believes that the verse is an interpolation; but in any case it must be remembered that the passage is from a late book of the Aitareya Brāhmaṇa. Four ages—Puṣya, Dvāpara, Khārvā, and Kṛta—are mentioned in the late Ṣaḍviṃśa Brāhmaṇa, ¹⁸ and the Dvāpara in the Gopatha Brāhmaṇa. ¹⁹

6 Op. cit., 371.

7. viii. 101, 4=Av. x. 8, 3.

8 Cf. Aitareya Aranyaka, ii. 1, 1, with Keith's note; Griffith, Hymns of the Rigveda, 2, 253.

⁹ In Rv. x. 72, 2, devānām pūrvye yuge, 'in the earlier age of the gods,'

occurs.

10 iii. 12, 9, 2. Cf. Muir, 12, 42,

n. 66.

11 vii. 15, 4 (in the description of the merits of exertion): 'A man while lying is the Kali; moving himself, he is the Dvāpara; rising, he is the Tretā; walking, he becomes the Kṛta' (Kaliḥ śayāno bhavati saṃjihānas tu Dvāparaḥ uttiṣṭhaṃs Tretā bhavati, Kṛtaṃ saṃpadyate caran ||).

12 Aitareya Brāhmaņa, 2, 464, criticized by Weber, Indische Studien, 9, 319.

13 Indische Studien, 1, 286; 9, 315

et seq.

14 Indische Studien, 1, 460.

15 Journal of the Royal Asiatic Society, 1851, 99.

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16 Ancient Sanskrit Literature, 412.

17 Sanskrit Texts, 12, 48, n. 86.

18 v. 6.

10 i. 1, 28; Weber, Indian Literature, 151, n. 166; Windisch, Buddha und

Māra, 151.

Cf. Zimmer, Altindisches Leben, 367-371; Weber, Indische Streifen, I, QI. A quite different theory of the Yugas is given by Shamasastry, Gavām Ayana, 141 et seq., but his whole theory is quite impossible. Weber once (Indian Literature, 113, n. 127) found the mention of the quinquennial Yuga in Rv. iii. 55. 18, but that passage refers to the five or six seasons (see Griffith, Hymns of the Rigveda, 1, 382, n.), while i. 25, 8, merely alludes to the intercalary month. Weber also (op. cit., 70, 247) considers that the Yugas are derived from the phases of the moon, but this idea was long since disposed of by Roth, Die Lehre von den vier Weltaltern (Tübingen, 1860).

Yuddha in the Rigveda¹ and later² denotes 'battle.' The more usual word earlier³ is Yudh.

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1 x. 54, 2.
2 Taittirīya Brāhmaņa, i. 5, 9, 1;
Aitareya Brāhmaņa, iii. 39, 1. 2;
vi. 36, 2; Śatapatha Brāhmaņa, xiii. 1,
5, 6; Kauṣītaki Upaniṣad, iii. 1, etc.
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³ Rv. i. 53, 7; 59, 1; v. 25, 6; vi. 46, 11, etc.; Av. i. 24, 1; iv. 24, 7; vi. 66, 1; 103, 3, etc.; Satapatha Brāhmaṇa, v. 2, 4, 16, etc.

Yudhām-śrauṣṭi Augra-sainya ('descendant of Ugrasena') is the name, in the Aitareya Brāhmaṇa,¹ of a king who was anointed by Parvata and Nārada.

1 viii. 21, 7. Cf. Weber, Episches im vedischen Ritual, 8. The Paurānic form is Yuddha-muşti.

Yudhyāmadhi is apparently the name of a king who was defeated by Sudās. The mention of him occurring only in the verses added at the end of the hymn celebrating the victory of Sudās over the ten kings¹ can claim little authenticity as a notice of Sudās.

1 Rv. vii. 18, 24. Cf. Ludwig, Translation of the Rigveda, 3, 173.

Yuvati is the ordinary expression for a 'young woman' or 'maiden' in the Rigveda¹ and later.²

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1 i. 118, 5; ii. 35, 4; iii. 54, 14; iv. 18, 8; v. 2, 1. 2; ix. 86, 16; x. 30, 5.
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² Av. xiv. 2, 61; Taittirīya Brāhmaņa, iii. 1, 1, 9; 2, 4; Šatapatha Brāhmaņa, xiii. 1, 9, 6; 4, 3, 8, etc.

 $Y\bar{u}tha$ is the word for 'herd' of cows in the Rigveda¹ and later.²

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1 i. 10, 2; 81, 7; iii. 55, 17; iv. 2, | Cf. yūthya, 'of the herd,' viii. 56, 4; 18; 38, 5; v. 41, 19; ix. 71, 9, etc. | ix. 15, 4; x. 23, 4.

2 Av. v. 20, 3; Taittirīya Saṃhitā, v. 7, 2, 1, etc.
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Yūpa in the Rigveda¹ and later² means a 'post,' usually that to which the sacrificial victim was tied. It also designates the post to which the door of the house was attached (Durya).³

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1 v. 2, 7 (of Sunahsepa).
2 Av. ix. 6, 22; xii. 1, 38; xiii. 1, 47;
Taittirīya Samhitā, vi. 3, 4, 1; vii. 2,
1, 3; Vājasaneyi Samhitā, xix. 17;
disches Leben, 153.
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Pañcavimsa Brāhmaṇa, ix. 10, 2, etc.

3 Rv. i. 51, 14. Cf. Zimmer, Altindisches Leben, 153.

Yojana] BROTH-INSECT-THONGS-YOKE-STAGE

Yūṣan, occurring in the description of the horse-sacrifice in the Rigveda¹ and the Yajurveda Saṃhitās,² denotes the 'broth' which was made from the flesh of the sacrificial animal, and was no doubt used as food. Vessels employed for holding it, Pātra and Āsecana, are mentioned. Another form of the word, found in the Taittirīya Saṃhitā,³ is Yūs, which corresponds to the Latin jus.

1 i. 162, 13,
2 Taittirīya Samhitā, vi. 3, 11, 1. 4;
Vājasaneyi Samhitā, xxv. 9

3 vi. 3, 11, 1. 4.

Cf. Zimmer, Altindisches Leben, 271;
Schrader, Prehistoric Antiquities, 316.

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Yevāṣa is the name of a destructive insect in the Atharvaveda.¹ The form Yavāṣa is found in the Kāṭhaka Saṃhitā.² Cf. Vṛṣa.

1 v. 23, 7. 8.

² xxx. I (Indische Studien, 3, 462). The same form occurs in the Ganas, humudādi and prekṣādi (Pāṇini, iv. 2, 80). Cf. Maitrāyaṇī Saṃhitā, iv. 8, 1, where Yavāṣa should be read; Kapisthala Samhitā, xlvi. 4.

Cf. Zimmer, Altindisches Leben, 98; St. Petersburg Dictionary, s.v.

Yoktra in the Rigveda¹ and later² denotes the 'thongs' used for yoking the chariot or cart.

iii. 33, 13; v. 33, 2.
 Av. iii. 30, 6; vii. 78, 1; Taittirīya
 Samhitā, i. 6, 4, 3, Taittirīya Brāh-

maṇa, iii. 3, 3, 3; Śatapatha Brāhmaṇa, i. 3, 1, 13; vi. 4, 3, 7, etc.

Yoga denotes the yoke of oxen or horses drawing a car in the Atharvaveda¹ and the Bṛhadāraṇyaka Upaniṣad.²

1 vi. 91, 1 (yokes of six or eight); 2 iv. 3, 11 (ratha-yogāḥ, 'chariot Kāṭhaka Saṃhitā, xv. 2, etc. Cf. Sīra. teams').

Yojana occurs frequently in the Rigveda¹ and later² as a measure of distance,³ but there is no reference defining its real

¹ i. 123, 8; ii. 16, 3; x. 78, 7; 86, 20, etc.

² Av. iv. 26, 1; Maitrāyanī Samhitā, ii. 9, 9; iii. 8, 4; Taittirīya Brāhmana, ii. 4, 2, 7, etc. Cf. Zimmer, Altindisches Leben, 363, who finds in Rv. i. 123, 8,

yojana as a division of time equivalent to the Muhūrta. But this is most improbable,

That is, the distance driven in one 'harnessing' (without unyoking), a 'sage.'

Digitized by Arya Samaj Foundation Chennai and eGangotri

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length. Later it is reckoned at four Krośas, or about nine miles.4

4 Sometimes calculated at 8 krośas, or 18 miles. The estimate of 2½ miles is also found.

Yodha in the Rigveda¹ means 'fighter,' 'warrior,' 'soldier.'

Yoṣan, Yoṣaṇā, Yoṣā, Yoṣit, all denote 'young woman,' maiden,' as an object of affection, and as meet for wedlock.¹ So these terms are often opposed in the Brāhmaṇas to Vṛṣan, 'male,' in the general sense of 'female,'² but they also occur in the sense of 'wife,'³ or 'daughter,'⁴ or merely 'girl.'⁵ See Strī.

1 Yoşan, Rv. iv. 5, 5; Yoşanā, iii. 52, 3; 56, 5; 62, 8; vii. 95, 3, etc.; Yoşā, i. 48, 5; 92, 11; iii. 33, 10; 38, 8, etc.; Av. xii. 3, 29; xiv. 1, 56, etc.; Yoşit, Rv. ix. 28, 4; Av. vi. 101, 1, etc. Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 418.

- ² Śatapatha Brāhmaṇa, i. 2, 5, 15 (yoṣā), and often in the Brāhmaṇas.
 - 3 Av. xii. 3, 29 (yoṣā).
- 4 So yoṣā in Rv. i. 117, 20. Cf. Zimmer, Altindisches Leben, 310.
 - ⁵ Satapatha Brāhmaṇa, i. 8, 1, 7.

Yaugam-dhari, 'descendant of Yugamdhara,' is the name of a king of the Sālvas in the Mantrapāṭha (ii. 11, 12).

Yauvana, 'youth,' is found in the Atharvaveda (xviii. 4, 50), where it is opposed to 'old age.'

R.

Raksitr, 'protector,' 'guardian,' occurs in the Rigveda¹ and later,² usually in a metaphorical sense.

¹ i. 89, 1. 5; ii. 39, 6; guardian of Soma, vi. 7, 7; of the dogs of Yama, Satapatha Brāhmaṇa, xiii. 4, 2, 5, etc. x. 14, 11, etc.

Raghat occurs once in the plural in the Atharvaveda, where the Paippalada recension reads vaghatah. Roth once con-

1 viii. 7, 24.

² St. Petersburg Dictionary, s.v., 1a.

jectured raghavah, 'swift,' as the correct reading. Bloomfield,³ who in his translation explains the word as 'falcons,' in his notes inclines to think Roth's conjecture likely. Ludwig⁴ suggests 'bees' as the meaning. Possibly some kind of bird may be intended.⁵

3 Hymns of the Atharvaveda, 580.

⁴ Translation of the Rigveda, 3, 504.

⁵ Böhtlingk, Dictionary, s.v. Cf.

Whitney, Translation of the Atharvaveda, 501.

Rajata as an adjective with Hiranya¹ designates 'silver,' and ornaments (Rukma),² dishes (Pātra),³ and coins (Niṣka)⁴ 'made of silver' are mentioned. The word is also used alone as a substantive to denote 'silver.' ⁵

- ¹ Taittirīya Sambitā, i. 5, 1, 2; Kāṭhaka Sambitā, x. 4; Satapatha Brāhmaṇa, xii. 4, 4, 7; xiii. 4, 2, 10; xiv. 1, 3, 4, etc.
 - 2 Satapatha Brāhmaņa, xii. 8, 3, 11.
- ³ Taittirīya Brāhmaņa, ii. 2, 9, 7; iii. 9, 6, 5.
 - 4 Pañcavimsa Brāhmaṇa, xvii. 1, 14.
 - ⁵ Av. v. 28, 1; xiii. 4, 51; Aitareya

Brāhmaṇa, vii. 12, 2; Chāndogya Upaniṣad, iv. 17, 7; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3; Ṣaḍviṃśa Brāhmaṇa, vi. 6.

Cf. Schrader, Prehistoric Antiquities, 180; Zimmer, Altindisches Leben, 56; Macdonell, Sanskrit Literature, 151, 152; Vincent Smith, Indian Antiquary, 34, 230.

Rajana Koņeya, or Kauņeya, is the name of a teacher mentioned in the Yajurveda Saṃhitās.¹ It is said in the Kāṭhaka Saṃhitā² that Kratujit Jānaki successfully sacrificed for him when he desired to obtain eyesight. He is also mentioned in the Pañcaviṃśa Brāhmaṇa,³ where the name of his son, Ugradeva Rājani, also occurs.⁴

¹ Taittirīya Samhitā, ii. 3, 8, 1; Kāṭhaka Samhitā, xxvii. 2 (Indische Studien, 3, 474).

2 xi. I (Indische Studien, 3, 474).

3 xiii. 4, 11. Cf. Hopkins, Transac-

tions of the Connecticut Academy of Arts and Sciences, 15, 58, n. 2.

4 He was a leper, and the Rajani is used against leprosy, Bloomfield, Hymns of the Atharvaveda, 266.

Rajanī is found in one passage of the Atharvaveda, where it denotes some sort of plant, probably so called because of its

¹ i. 23, 1. Cf. Roth in Whitney's Bloomfield, Hymus of the Atharvaveda, Translation of the Atharvaveda, 24; 267. CC-0. Gurukul Kangri Collection, Haridwar

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power of 'colouring' (from ranj, 'to colour'). The species cannot be identified owing to the untrustworthiness of the later authorities who attempt its identification.

7

Rajayitrī, a 'female dyer,' is included in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda.1

1 Vājasaneyi Samhitā, xxx. 12; Taittirīya Brāhmaņa, iii. 4, 7, 1.

I. Rajas denotes the region of the atmosphere between heaven and earth in the Rigveda¹ and later.² The atmosphere, like the sky (Div), is divided into three regions,3 but more normally into two, the 'earthly' (pārthiva)4 and the 'heavenly' (divva or divah).5 In some passages the word refers in the plural to the dusty fields on earth.

1 i. 56, 5; 62, 5; 84, 1; 124, 5; 168, 6; 187, 4; ii. 40, 3; vi. 62, 9, etc.

2 Av. iv. 25, 2; vii. 25, 1; 41, 1; x. 3, 9; xiii. 2, 8. 43; Taittiriya Samhitā, iii. 5, 4, 2; Vājasaneyi Samhitā, xiii. 44, etc.

3 Rv. iv. 53, 5; v. 69, 1; ix. 74, 6; x. 45, 3; 123, 8; Av. xiii. 1, 11, etc. In Rv. i. 164, 6, six 'regions' are mentioned.

4 Rv. i. 81, 5; 90, 7; 154, 1; vi. 49, 3;

viii. 88, 5; ix. 72, 8, etc.

⁵ Rv. iv. 53, 3; i. 110, 6. Cf. Macdonell, Vedic Mythology, p. 10; St. Petersburg Dictionary, s.v.

6 Rv. i. 166, 3; iii. 62, 16; x. 75, 7.

2. Rajas in one passage of the Yajurveda Samhitas1 clearly means 'silver,' like Rajata. It is also taken in this sense in one passage of the Rigveda² by Zimmer,³ but this interpretation is doubtful.

1 Rajah-śaya, Vājasaneyi Samhitā, | i. 23, 2); Maitrāyanī Samhitā, i. 2, 7; v. 8; rajāsaya, Taittirīya Samhitā, i. 2, Kathaka Samhita, ii. 8. 11, 2 (Sāyaṇa on Aitareya Brāhmaṇa, 2 x. 105, 7.

3 Altindisches Leben, 55, 56.

Rajasa occurs once in the Atharvaveda,1 apparently as the name of a kind of 'fish.' Roth,2 however, understood it as an adjective meaning 'impure.'

621; Whitney, Translation of the Atharvaveda, 624.

¹ x. 2, 25.

² St. Petersburg Dictionary, s.v. Cf. Bloomfield, Hymns of the Atharvaveda,

Ratnin] ROPE—A TREE—ROPE-MAKER—BATTLE—JEWEL 199

Raji occurs in the Rigveda¹ seemingly as the name of a king, or perhaps demon, slain by Indra for Pithīnas.

1 vi. 26, 6. Cf. Ludwig, Translation of the Rigveda, 3, 156; St. Petersburg a conjecture in Av. xx. 128, 13.

Rajjavya in the Śatapatha Brāhmaṇa (vi. 7, 1, 28) denotes a 'cord' or 'rope.'

Rajju in the Rigveda¹ and later² denotes 'rope.' In the Atharvaveda³ the serpent is called the 'toothed rope' (rajju datvatī).

1 i. 162, 8 (śīrṣaṇyā raśanā rajjuḥ, referring to the horse presumably means the head harness).

² Av. iii. 11, 8; vi. 121, 2; Taittirīya Samhitā, ii. 5, 1, 7; Śatapatha Brāhmaṇa, i. 3, I, I4; x. 2, 3, 8; xi. 3, I, I, etc.

3 iv. 3, 2; xix. 47, 7. 8; Bloomfield, Hymns of the Atharvaveda, 368.

Rajju-dāla is the name of a tree (Cordia myxa or latifolia) in the Śatapatha Brāhmaṇa.¹

1 xiii. 4, 4, 6. Cf. Eggeling, Sacred Books of the East, 44, 373, n. 2.

Rajju-sarja, 'rope-maker,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

1 Vājasaneyi Samhitā, xxx. 7; Taittirīya Brāhmaņa, iii. 4, 3, 1.

Rana denotes properly the 'joy' of battle, then 'battle,' 'combat' itself in the Rigveda¹ and later.²

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<sup>1</sup> i. 61, 1. 9; 74, 3; 119, 3; vi. 16, 15, etc. <sup>2</sup> Av. v. 2, 4, etc.
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Ratna in the Rigveda¹ and later² denotes a precious object, not specifically a 'jewel,' as in post-Vedic literature.

1 i. 20, 7; 35, 8; 41, 6; 125, 1; 2 Av. v. 1, 7; vii. 14, 4; Satapatha 140, 11; 141, 10; ii. 38, 1, etc. Brāhmaṇa, v. 3, 1, 1.

Ratni, 'ell,' occurring in the Ṣadviṃśa Brāhmaṇa (iv. 4) is a corruption of Aratni.

Ratnin, 'receiving gifts,' is the term applied to those people of the royal entourage in whose houses the Ratna-havis, a

special rite, was performed in the course of the Rajasuya or 'royal consecration.' The list given in the Taittiriya Samhita1 and the Taittirīya Brāhmana2 consists of the Brahman (i.e., the Purohita), the Rajanya, the Mahisi (the first wife of the king), the Vāvāta (the favourite wife of the king), the Parivrktī (the discarded wife), the Senānī, 'commander of the army'; the Sūta, 'charioteer'; the Grāmanī, 'village headman': the Ksattr, 'chamberlain'; the Samgrahītr, 'charioteer' or 'treasurer'; the Bhagadugha, 'collector of taxes' or 'divider of food'; and the Akṣāvāpa, 'superintender of dicing' or 'thrower of dice.' In the Satapatha Brāhmana3 the order is Senānī; Purohita; Mahisī; Sūta; Grāmanī; Kṣattr; Samgrahitr; Bhāgadugha; Aksāvāpa; Go-nikartana, 'slaver of cows' or 'huntsman'; and Pālāgala, 'courier'; the 'discarded wife' being mentioned as forbidden to stay at home4 on the day of the ceremony of offering a pap for Nirrti in her house. In the Maitrayani Samhita⁵ the list is Brahman (i.e., Purohita); Rājan; Mahisī; Parivrktī; Senānī; Samgrahītr; Kṣattr; Sūta; Vaiśyagrāmanī; Bhāgadugha; Taksa-Rathakārau, 'carpenter and chariot-maker'; Akṣāvāpa; and Go-vikarta. Kāthaka Samhitā6 substitutes Go-vyacha for Govikarta, and omits Taksa-Rathakārau.

It will be seen that the list is essentially that of the royal household, and of the king's servants in the administration of the country, though the exact sense of Samgrahītr, Bhāgadugha, Sūta, Grāmanī, Kṣattr, is open to reasonable doubt, mainly as to whether public officers or private servants are meant, for the names are of uncertain significance. A briefer list of eight Vīras, 'heroes,' as among the friends of the king,

man who dices for the king—i.e., a professional dicer who plays with the king or watches his play—or a public officer who superintends the gambling halls of the state and collects the revenue, as was regularly done later on. Early English history shows similar evolution of household officers into ministers of state.

¹ i. 8, 9, 1 et seq.

² i. 7, 3, 1 et seq.
³ v. 3, 1, 1 et seq.

⁴ According to Kātyāyana Śrauta Sūtra, xv. 3, 35, she goes to a Brahmin's house, where she shares his inviolability and exemption from jurisdiction.

⁵ ii. 6, 5; iv. 3, 8.

⁶ xv. 4.

⁷ Similarly Akṣāvāpa is either the

is given in the Pañcavimsa Brāhmaṇa: brother, son, Purohita, Mahiṣī, Sūta, Grāmaṇī, Kṣattṛ, and Saṃgrahītṛ.

8 xix. I, 4.

Cf. Weber, Indische Studien, 17, 200; 58-65; Ho Über den Rājasūya, 4; Hopkins, Journal of the American Oriental Society, 13, 128; 15, 30, n. 2.

Eggeling, Sacred Books of the East, 41, 58-65; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 30, n. 2.

Ratha in the Rigveda¹ and later² denotes 'chariot' as opposed to Anas, 'cart,' though the distinction is not absolute. Of differences in the structure of the two we have no information, except that the Kha, or nave hole, in the wheel of the chariot was greater than in that of the cart.³

The chariot has, as a rule, two wheels (Cakra), to which reference is frequently made.⁴ The wheel consisted of a rim (Pavi), a felly (Pradhi), spokes (Ara),⁵ and a nave (Nabhya). The rim and the felly together constitute the Nemi. The hole in the nave is called Kha: into it the end of the axle was inserted; but there is some uncertainty whether Āni denotes the extremity of the axle that was inserted in the nave, or the lynch-pin used to keep that extremity in the wheel. Sometimes a solid wheel was used.⁶

The axle (Akṣa) was, in some cases, made of Aratu wood; round its ends the wheels revolved. To the axle was attached the body of the chariot (Kośa). This part is also denoted by the word Vandhura, which more precisely means the 'seat' of the chariot. The epithet tri-vandhura is used of the chariot of the Aśvins, seemingly to correspond with another of its epithets, tri-cakra: perhaps, as Weber⁸ thinks, a chariot with three seats and three wheels was a real form of vehicle; but Zimmer⁹ considers that the vehicle was purely mythical. Garta also denotes the seat of the warrior.

1 i. 20, 3; iii. 15, 5; iv. 4, 10; 16, 20; 36, 2; 43, 25, etc.

² Av. v. 14, 5; x. 1, 8: Aitareya Brāhmaņa, vii. 12, 3, etc.

³ viii. 91, 7, with Sāyaṇa's note; Vedische Studien, 2, 333.

⁴ Cf. Chāndogya Ūpaniṣad, iv. 16, 5; Jaiminiya Upaniṣad Brāhmaṇa, iii. 16, 7; Kauṣītaki Upaniṣad, i. 4.

⁵ Cf. Rv. i. 32, 15; 141, 9; v. 13, 6;

58, 5; viii. 20, 14; 77, 3; x. 78, 4; Kāthaka Samhitā, x. 4, etc.

6 Cf. Pradhi.

7 Rv. viii. 46, 27; Zimmer, Altin-

disches Leben, 247, n.

8 Proceedings of the Berlin Academy, 1898, 564; Virchow, Zeitschrift für Ethnologie, 5, 200. Cf. note 21.

9 Op. cit., viii.

At right angles to the axle was the pole of the chariot (Īṣā, Prauga). Normally there was, it seems, one pole, on either side of which the horses were harnessed, a yoke (Yuga) being laid across their necks; the pole was passed through the hole in the yoke (called Kha 10 or Tardman 11), the yoke and the pole then being tied together. 12

The horses were tied by the neck $(gr\bar{v}a\bar{v})$, where the yoke was placed, and also at the shoulder, presumably by traces fastened to a bar of wood at right angles to the pole, or fastened to the ends of the pole, if that is to be regarded, as it probably should, as of triangular shape, wide at the foot and coming to a point at the tip.¹³ The traces seem to be denoted by Raśmi and Raśanā. These words also denote the 'reins,' which were fastened to the bit (perhaps \hat{sipra}) in the horse's mouth. The driver controlled the horses by reins, and urged them on with a whip (Kaśa).¹⁴ The girths of the horse were called Kakṣyā.¹⁵

The normal number of horses seems to have been two, but three or four 16 were often used. It is uncertain whether, in these cases, the extra horse was attached in front or at the side; possibly both modes were in use. Even five steeds could be employed. 17 Horses were normally used for chariots, but the ass (gardabha) 18 or mule (aśvatarī) 19 are also mentioned. The ox was employed for drawing carts, and in fact derived its

10 This seems to be the sense of Rv. viii. 91, 7; but it has also been taken as the opening in the yoke through which the ox's head passed (the Homeric $\xi \epsilon i \gamma \lambda \eta$). See Cowell's note on Wilson's translation; Griffith, Hymns of the Rigueda, 2, 237, n.

11 Av. xiv. 1, 40.

12 Rv. iii. 6, 6; v. 56, 4; x. 60, 8.

13 Zimmer, op. cit., 249, thinks that $v\bar{u}n\bar{i}$ in Rv. i. 119, 5, denotes the two bars of wood to which the traces were fastened. This is also the view of Roth, St. Petersburg Dictionary, s.v., Böhtlingk's Lexicon, and Grassmann. The word may mean 'two voices' (Griffith, Hymns of the Rigveda, 1,162).

14 Rv. v. 83, 3; vi. 75, 6.

15 Rv. x. 10, 13; kakşya-prā, 'filling

out the girths ' (i.e., 'well fed'), is an epithet of Indra's horses, i. 10, 3.

16 Three horses are mentioned in Rv. x. 33, 5, and Prașți în Rv. i. 39, 6; viii. 7, 28, etc., may have the sense of 'third horse.' See also Śatapatha Brāhmaṇa, v. I. 4, II; 2, 4, 9, etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12. For four horses, ef. Rv. ii. 18, I; Śatapatha Brāhmaṇa, v. 4, 3. 17; I, 4, II; Eggeling, Sacred Books of the East, 41, 21, n. I.

17 Rathah pañcavāhī, Kāthaka Samhitā, xv. 2; Maitrāyanī Samhitā, ii. 6, 3. In the parallel passage the Taittiriya Samhitā, i. 8, 7, 2, has prasţivāhī.

18 Aitareya Brāhmaṇa, iv. 9, 4.

¹⁹ Chāndogya Upanişad, iv. 2, 1; v. 13, 2; Aitareya Brāhmaṇa, iv. 9, 1.

Rathakara] CHARIOTEER AND CAR-FIGHTER

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name, Anadvāh, from this use. Sometimes a poor man had to be content with a single steed, which then ran between two shafts.²⁰

In the chariot the driver stood on the right, while the warrior was on the left, as indicated by his name, Savyeṣṭha or Savyaṣṭhā.²¹ He could also sit when he wanted, for the chariot had seats, and an archer would naturally prefer to sit while shooting his arrows.

The dimensions of the chariot are given in the Śulba Sūtra ²² of Āpastamba at 188 Aṅgulis (finger-breadths) for the pole, 104 for the axle, and 86 for the yoke. The material used in its construction was wood, except for the rim of the wheel.²³

Many other parts of the chariot are mentioned, their names being often obscure in meaning: see Anka, Nyanka, Uddhi, Pakṣas, Pātalya, Bhurij, Rathopastha, Rathavāhana.

²⁰ Rv. x. 101, 11; 131, 3, and vi. 15, 19; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12; xxi. 13, 8, etc.

21 This is the case in Av. viii. 8, 23, with Savyasthā, and in the Taittirīya Samhitā, i. 7, 9, 1, savyestha-sārathi occurs as a compound where the sense is certainly 'the warrior and the charioteer.' See also Satapatha Brāhmana, v. 3, 1, 8, and Eggeling, Sacred Books of the East, 41, 62, n. 1. The Greek notices speak of two warriors and a charioteer. Cf. the Aśvins' car with its three seats. See von Schroeder, Indiens Literatur und Cultur, 435.

22 vi. 5 (Bürk, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 344, 345).

Satapatha Brāhmaṇa, v. 4, 3, 16. The chariot used at the bridal procession was made of Salmali wood, Rv. x. 85, 20.

For the chariot in the Epic, see Hopkins, Journal of the American Oriental Society, 13, 235-262; and cf. Schrader, Prehistoric Antiquities, 338, 339; Zimmer, Altindisches Leben, 245-252; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 38, n. 1.

Ratha-kāra, 'chariot-maker,' is mentioned in the Atharvaveda¹ as one of those who are to be subject to the king, seeming to stand generally as an example of the industrial population. He is also referred to in the Yajurveda Saṃhitās² and in the Brāhmaṇas:³ in all these passages, as well as probably in the Atharvaveda also, the Rathakāra already forms a caste. The

¹ iii. 5, 6.

² Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5; Vājasaneyi

³ Taittirīya Brāhmaņa, i. 1, 4, 8; iii. 4, 2, 1; Šatapatha Brāhmaņa, xiii. 4,

^{2, 17.}

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later system⁴ regards the Rathakāra as the offspring of a Māhiṣya (the son of a Kṣatriya husband and a Vaiśya wife) and a Karaṇī (the daughter of a Vaiśya husband and a Śūdra wife), but it is unreasonable to suppose that such an origin is historically accurate. The Rathakāras must rather be deemed to have been a functional caste. Hillebrandt⁵ suggests that the Anu tribe formed the basis of the Rathakāra caste, referring to their worship of the Rbhus, who are, of course, the chariot-makers par excellence. But there is little ground for this view.

4 Yājňavalkya, i. 95. On the special position, in the later ritual, of the Rathakāra as a caste below the Vaisya, but superior to the Śūdra, cf. Weber, Indische Studien, 10, 12, 13, and cf.

Varna; see also Fick, Die sociale Gliederung, 209, 210.

⁵ Vedische Mythologie, 3, 152, 153. Cf. Weber, Indische Studien, 17, 196

Ratha-gṛtsa in the Vājasaneyi Saṃhitā (xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a 'skilled charioteer.'

¹ Cf. Taittirīya Samhitā, iv. 4, 3, 1; °krtsna, Maitrāyanī Samhitā, ii. 8, 10; °krtsa, Kāthaka Samhitā, xvii. 9.

Ratha-cakra, 'chariot wheel,' is often mentioned in the Brāhmaṇas.¹ See Ratha and Cakra.

1 Aitareya Brāhmaṇa, iii. 43, 4; | patha Brāhmaṇa, ii. 3, 3, 12; v. 1, 5, 2;
 Taittirīya Brāhmaṇa, i. 1, 6, 8; Śata- | xi. 8, 1, 11, etc.

Ratha-carṣaṇa occurs once in the Rigveda,¹ where the sense is doubtful. Roth² thought that some part of the chariot was meant, but the sense is perhaps only the 'pathway of the chariot.'3

1 viii. 5, 19.

² St. Petersburg Dictionary, s.v.

3 Cf. also the citation and explana-

tion in Durga's commentary on the Nirukta, v. 12.

Ratha-jūti in the Atharvaveda (xix. 44, 3) is either an adjective meaning 'driving swiftly in a chariot,' or a proper name, as Roth in the St. Petersburg Dictionary suggests.

1 'Of chariot-swiftness' according vaveda, 967. Cf. his note on the to Whitney, Translation of the Athar passage.

Rathavahana | NAVE-KING-A SNAKE-CHARIOT-STAND 205

Ratha-nābhi, the 'nave of the chariot-wheel,' is mentioned in the Vājasaneyi Saṃhitā¹ and in the Upaniṣads.²

- 1 xxxiv. 5.
- ² Bṛhadāraṇyaka Upaniṣad, ii. 5 5; Aitareya Āraṇyaka, iii. 2, 4; Kausītaki

Upanișad, iii. 8; Chândogya Upanișad, vii. 15, 1, etc.

Ratha-prota Dārbhya ('descendant of Darbha') is mentioned in the Maitrāyaṇī Saṃhitā (ii. 1, 3) perhaps as a king, but possibly as a priest.

Ratha-prostha occurs as the name of a princely family in the Rigveda (x. 60, 5). See Subandhu.

Ratha-mukha in the later Samhitās¹ denotes the fore-part of a chariot. Cf. Rathaśīrṣa.

1 Av. viii. 8, 23; Taittiriya Samhitā, iii. 4, 8, 2; v. 4, 9, 3, etc.

Ratharvī is the name of a snake in the Atharvaveda (x. 4, 5).

Ratha-vāhana is the name in the Rigveda¹ and later² for a movable stand to hold the chariot. According to Roth,³ it corresponds to the Greek $\beta\omega\mu\delta$, on which the chariot rested when out of use. The word Rathavāhana-vāha is employed in the sense of the two horses that draw the stand.⁴ Weber⁵ thinks it was used to convey the war chariot to the scene of action.

1 vi. 75, 8.

³ Festgruss an Böhtlingk, 95 et seq.; Whitney, Translation of the Atharvaveda, 116.

* Taittirīva Samhitā, i. 8, 20, 1;

Taittirīya Brāhmaņa, i. 8, 4, 3; Kāṭhaka Saṃhitā, xv. 9; Maitrāyaṇī Saṃhitā, ii. 2, 1.

5 Über den Vājapeya, 27, n. 2, followed by Geldner, Vedische Studien, 2, 275. Weber, however, admits that the Rathavāhana may at times have served as a mere stand, like the Homeric $\beta\omega\mu\delta$ s, while Geldner expresses the opinion that it never has that sense. The use of the term Rathavāhanavāha shows that the stand was movable.

² Av. iii. 17, 3 = Taittirīya Samhitā, iv. 2, 5, 5 = Kāṭhaka Samhitā, xvi. 11 = Maitrāyaṇī Samhitā, ii. 7, 12 = Vāsiṣṭha Dharma Sūtra, ii. 34, 35. See also Kāṭhaka Samhitā, xxi. 10; Taittirīya Brāhmaṇa, i. 7, 9, 6; Śatapatha Brāhmaṇa, v. 4, 3, 23 et seq.

Rathavīti Dārbhya ('descendant of Darbha') is mentioned once in the Rigveda¹ as residing in places abounding in kine (gomatīr anu) far away among the hills, possibly the Himālayas, and as the patron of the singer of the hymn. Later the tradition² makes him the king, whose daughter Śyāsvāśva won for his wife by his father's and the Maruts' aid.

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1 v. 61, 17. 19.
2 See Sieg, Die Sagenstoffe des Rgveda,
50 et seq., 62, n. 2, and the criticism
32, 359, 362.
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in Oldenberg, Rgveda-Noten, 1, 353, 354; Max Müller, Sacred Books of the East, 32, 359, 362.

Ratha-sīrṣa, the 'head of the chariot'—that is, its fore-part—is mentioned in the Śatapatha Brāhmaṇa (ix. 4. 1, 13).

Ratha-sanga in the Rigveda (ix. 53, 2) denotes the hostile encounter of chariots.

Rathākṣa in the Yajurveda Saṃhitās¹ denotes the 'axle of the chariot.' Its length is given by the scholiast on the Kātyā-yana Śrauta Sūtra² as 104 Aṅgulas ('finger-breadths'), which agrees with the statement in the Āpastamba Śulba Sūtra.³ See Ratha.

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<sup>1</sup> Taittirīya Samhitā, vi. 6, 4, 1;
Kāthaka Samhitā, xxix. 8.

<sup>2</sup> vii. 8, 6.

<sup>3</sup> vi. 5 (Bürk, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 344, 345).
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Rathāhnya in the Śatapatha Brāhmana (xii. 2, 3, 12) denotes a 'day's journey by chariot.'

Rathin and Rathi in the Rigveda¹ and later² denote 'one who goes in a chariot,' an expression which includes both the driver and the warrior who accompanied him.

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1 Rathin, i. 122, 8; v. 83, 3; vi. 47, 31; viii. 4, 9; x. 40, 5; 51, 6; Rathī, i. 25, 3; ii. 39, 2; iii. 3, 6; v. 87, 8; vii. 39, 1, etc.
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² Rathin, Av. iv. 34, 4; vii. 62, 1;

73, I; xi. 10, 24; Taittirīya Samhitā, v. 2, 2, 3; Vājasaneyi Samhitā, xvi. 26; Satapatha Brāhmaṇa, viii. 7, 3, 7, etc.; Rathī, Taittirīya Samhitā, iv. 7, 15, 3, Cf. Zimmer, Altindisches Leben, 296.

Rambhini] CAR-FIGHTER-SHAFT-STAFF-SPEAR

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Rathītara ('good charioteer') is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra¹ and the Bṛhaddevatā.²

¹ xxii, 11. ² i. 26; iii. 40; vii, 145 (ed. Macdonell).

Rathe-ṣṭhā, 'standing on the chariot,' denotes in the Rigveda¹ the warrior who fights from the chariot, 'car-fighter.'

¹ i. 173, 4. 5; ii. 17, 3; vi. 21, 1; ix. 97, 49; Vājasaneyi Samhitā, xxii. 32 ²², 5; 29, 1; viii. 4, 13; 33, 14; Cf. Zimmer, Altindisches Leben, 296.

Rathopastha, 'lap of the chariot,' in the Atharvaveda¹ and the Brāhmaṇas² seems to denote the 'bottom' or lower part on which the driver and the fighter stand.

1 viii. 8, 23.

2 Aitareya Brāhmaṇa, viii. 10, 2;

Satapatha Brāhmaṇa, ii. 3, 3, 12, etc.

Cf. Hopkins, Journal of the American Oriental Society, 13, 238, n.

Randhra seems, in the phrase Ukṣṇo Randhra occurring in one passage of the Rigveda (viii. 7, 26), to be the name of a place, but the sense is very doubtful. In the Pañcaviṃśa Brāhmaṇa (xiii. 9, 13) Ukṣṇo randhra is the name of a man.

Rabhi, occurring once in the Rigveda (viii. 5, 29), designates some part of the chariot. The term perhaps means 'supporting shaft.'

Rambha seems to mean a 'staff' or 'support' in one passage of the Rigveda (viii. 45, 20). In another place (ii. 15, 9) a man is described as Rambhin, apparently as carrying a staff to support himself in old age; Sāyaṇa explains this word as 'door-keeper' (like one of the senses of dandin, 'staff-bearer,' in later Sanskrit).

Rambhinī occurs in one passage of the Rigveda¹ as being on the shoulders of the Maruts. A 'spear' seems to be meant, perhaps conceived as clinging (rambh=rabh, 'clasp') to the shoulders of a man.

¹ i. 168, 3. Cf. i. 167, 3, and see Max Müller, Sacred Books of the East, 32, 283.

Rayi is the common word for 'wealth' in the Rigveda¹ and later.² Special mention is often made of wealth in 'heroes' $(v\bar{v}ra)$ —i.e., in 'good sons,' in horses,⁴ in cattle,⁵ etc.

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<sup>1</sup> i. 73, I; 159, 4; ii. 21, 6; iii. I. 19; iv. 2, 7; 34, 10; 36, 9; vi. 6, 7; 31, I, etc.

<sup>2</sup> Av. iii. 14, I; vi. 33, 3; vii. 80, 2;
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Taittiriya Samhitā, vii. 1, 72; Vāja-

saneyi Samhitā, ix. 22; xiv. 22; xxvii. 6, etc.

Raśanā means generally 'cord' or 'rope.' In the Rigveda the word ofter refers to various fastenings of a horse. In one passage¹ the expression śīrṣanyā raśanā, 'head rope,' perhaps means not so much 'reins' as 'headstall.' In others² the sense of 'traces' seems certain, though sometimes³ 'reins' or 'traces' may equally well be intended. Elsewhere the more general sense of 'rope' for stening is meant.⁴

xxviii. 33; Taittirīya Samhitā, vi. 6, 4, 3; Satapatha Brāhmaṇa, iii. 6, 3, 10, etc. *Cf.* the use of Raśanā as equivalent to 'finger' in Rv. x. 4, 6.

Cf. Zimmer, Altindisches Leben, 249.

1. Raśmi is not rarely found in the sense of 'rope' generally; but more usually it denotes either the 'reins' or the 'traces' of a chariot, either sense being equally good in most passages.

¹ Rv. i. 28, 4; iv. 22, 8; viii. 25, 18, etc.; Aitareya Brāhmaṇa, iv. 19, 3, etc.

² Rv. viii. 7, 8; x. 130, 7, etc.; Taittirīya Saṃhitā, i. 6, 4, 3; Vājasaneyi Saṃhitā, xxiii. 14; Taittirīya

Brāhmana, i. 2, 4, 2, etc. In Aitareya Brāhmana, ii. 37, 1, the two inner (antaran) reins or traces of the chariot are mentioned.

Cf. Zimmer, Altindisches Leben, 249.

2. Raśmi in the Rigveda¹ and later² regularly denotes a 'ray' of the sun.

Brāhmaṇa, iii. 1, 1, 1; Śatapatha Brāhmaṇa, ix. 2, 3, 14, etc.

³ Rv. ii. 11, 13; 30, 11; iv. 51, 10, etc.

⁴ Rv. v. 41, 5; viii. 6, 9, etc. ⁵ Rv. v. 4, 11, etc.

¹ i. 162, 8. Cf. Rajju.

² Rv. i. 163, 2. 5; x. 79, 7.

³ Rv. iv. 1, 9; ix. 87, 1; x. 18, 14. Cf. Taittirīya Samhitā, i. 6, 4, 3.

⁴ Rv. ii. 28, 5; Av. viii. 78, 1; x. 9, 2; Vājasaneyi Samhitā, xxi. 46; xxii. 2;

¹ i. 35, 7; iv. 52, 7; vii. 36, 1; 77, 3, etc.

² Av. ii. 32, 1; xii. 1, 15; Taittiriya

Rasā is found in three passages of the Rigveda,¹ clearly as the name of a real stream in the extreme north-west of the Vedic territory. Elsewhere² it is the name of a mythic stream at the ends of the earth, which as well as the atmosphere it encompasses. It is reasonable to assume that, as in the case of the Sarasvatī, the literal is the older sense, and to see in the river a genuine stream, perhaps originally the Araxes or Jaxartes, because the Vendidad mentions the Raihā, the Avestan form of Rasā. But the word seems originally to allude merely to the 'sap' or 'flavour' of the waters,³ and so could be applied to every river, like Sarasvatī.

1 i. 112, 12; v. 53, 9; x. 75, 6. In v. 53, 9, the phrase rasānitabhā is found. Ludwig, Translation of the Rigveda, 3, 202, is inclined to regard anitabhā as an epithet of Rasā, perhaps for anitabhā, 'of unmeasured splendour,' but this is hardly probable. It seems better to take Anitabhā as the name of an otherwise unknown river. Cf. Max Müller, India, 166, 173, n.

² Rv. v. 41, 15; ix. 41, 6; x. 108, 1. 2 (cf. Jaiminīya Brāhmaņa, ii. 348; Journal of the American Oriental Society, 19, 100 et seq.); 121, 4.

3 Rv. iv. 43, 6; viii. 72, 13.

Cf. Zimmer, Altindisches Leben, 15, 16; Max Müller, Sacred Books of the East, 32, 323; Brunnhofer, Iran und Turan, 86; Weber, Proceedings of the Berlin Academy, 1898, 567-569.

Rasāśir as an epithet of Soma in the Rigveda¹ means 'mixed with juice'—i.e., with milk.

1 iii. 48, 1, where Sāyaṇa explains rasa as 'milk.' Cf. Hillebrandt, Vedische Mythologie, 1, 211, n. 5.

Raha-sū, 'bearing in secret,' is a term applied in one passage of the Rigveda (ii. 29, 1) to an unmarried mother. Cf. Pati and Dharma.

Rahasyu Deva-malimluc is the name, in the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), of a mythical person who at Munimaraṇa slew the saintly Vaikhānases.

Rahū-gaṇa is the name of a family mentioned in the plural in one passage of the Rigveda. According to Ludwig, they were connected with the Gotamas, as is shown by the name Gotama Rāhūgaṇa.

1 i. 78, 5.
2 Translation of the Rigveda, 3, 110.

| Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 236, n. 1.

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Rākā in the Rigveda 1 and later 2 denotes the full moon day as a personification. Cf. Candramās.

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    ii. 32, 4; v. 42, 12.
    <sup>2</sup> Taittirīya Samhitā, i. 8, 8, 1; iii. 4,
    9, 1. 6; Kāṭhaka Samhitā, xii. 8;

Aitareya Brāhmaṇa, iii. 37, 2. 6; 47, 4,
etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 1,
etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 1,
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Rāja-kartṛ;¹ or Rāja-kṛt,² 'king-maker,' is the term applied in the Atharvaveda and the Brāhmaṇas to those who, 'not themselves kings,'³ aid in the consecration of the king. In the Śatapatha² the persons meant and specified are the Sūta, 'charioteer,' and the Grāmaṇī, 'village chief,' probably a representative chief from the village nearest to the place of consecration, as Eggeling⁴ suggests. In the Aitareya Brāhmaṇa,¹ according to the commentator's explanation, the father, brother, etc., are meant; in the Atharvaveda,² also, the meaning of the expression is not stated in the text.

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    Aitareya Brāhmaṇa, viii. 17, 5.
    Av. iii. 5, 7; Satapatha Brāhmaṇa,
    iii. 4, 1, 7; xiii. 2, 2, 18.
    Loc. cit.
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4 Sacred Books of the East, 41, 60, n. Cf. Weber, Indische Studien, 17, 199 et seq.

Rāja-kula, a 'kingly family,' is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 28, 4), where, it is to be noted, such a family is ranked after, not before, a Brāhmaṇa Kula, a 'Brahmin family.'

r. Rājan, 'king,' is a term repeatedly occurring in the Rigveda¹ and the later literature.² It is quite clear that the normal, though not universal form of government, in early India was that by kings, as might be expected in view of the fact that the Āryan Indians were invaders in a hostile territory: a situation which, as in the case of the Āryan invaders of Greece and of the German invaders of England, resulted almost necessarily in strengthening the monarchic element of the constitution.³ The mere patriarchal organization of society is not sufficient, as Zimmer⁴ assumes, to explain the Vedic kingship.

¹ iii. 43, 5; v. 54, 7, etc. 3 Cf. Stubbs, Constitutional History of England, 59 et seq. 4 Altindisches Leben, 162.

Rajan 1 TENURE OF MONARCHY-KING IN WAR

Tenure of Monarchy.—Zimmer⁵ is of opinion that while the Vedic monarchy was sometimes hereditary, as is indeed shown by several cases where the descent can be traced. vet in others the monarchy was elective, though it is not clear whether the selection by the people was between the members of the royal family only or extended to members of all the noble clans. must, however, be admitted that the evidence for the elective monarchy is not strong. As Geldner argues, all the passages cited 8 can be regarded not as choice by the cantons (Vis), but as acceptance by the subjects (vis): this seems the more probable sense. Of course this is no proof that the monarchy was not sometimes elective: the practice of selecting one member of the family to the exclusion of another less well qualified is exemplified by the legend in Yaska9 of the Kuru brothers, Devāpi and Santanu, the value of which, as evidence of contemporary views, is not seriously affected by the legend itself being of dubious character and validity.

Royal power was clearly insecure: there are several references to kings being expelled from their realms, and their efforts to recover their sovereignty, 10 and the Atharvaveda contains spells in the interest of royalty. 11

The King in War.—Naturally the Vedic texts, after the Rigveda, contain few notices of the warlike adventures that no doubt formed a very considerable proportion of the royal functions. But the Taittirīya Brāhmaṇa 12 contains the statement that the Kuru-Pañcāla kings, who, like the Brahmins of

⁵ Op. cit., 162 et seq. So Weber, Indische Studien, 17, 188; Bloomfield, Hymns of the Atharvaveda, 336.

⁶ E.g., Vadhryaśva, Divodāsa, Pijavana, Sudās; or Purukutsa, Trasadasyu, Mitrātithi, Kuruśravana, Upamaśravas, etc.; Lanman, Sanskrit Reader, 386. So a 'kingdom of ten generations' (Daśapuruṣamrājya) is mentioned in the Satapatha Brāhmaṇa, xii. 9, 3, 3; and cf. v. 4, 2, 8; Aitareya Brāhmaṇa, viii. 12, 17.

7 Vedische Studien, 2, 303.

9 Nirukta, ii. 10.

10 The technical term is apa-ruddha, Cf. Av. iii. 3, 4; Kāthaka Samhitā, xxviii. 1; Taittirīya Samhitā, ii. 3, 1; Maitrāyanī Samhitā, ii. 2, 1; Pañcavimsa Brāhmana, xii. 12, 6; Satapatha Brāhmana, xii. 9, 3, 3, etc.; Kausika Sūtra, xvi. 30; Caland, Altindisches Zauberritual, 37 et seq.

11 Especially iii. 3. Cf. Bloomfield, Hymns of the Atharvaveda, 111 et seq.

12 i. 8, 4, I.

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⁸ Rv. x. 124, 8; 173; Av. i. 9; iii. 4; iv. 22.

those tribes, stand as representatives of good form, used to make their raids in the dewy season. The word Udāja, too, with its variant Nirāja, records that kings took a share of the booty of war. The Rigveda has many references to Vedic wars: it is clear that the Kṣatriyas were at least as intent on fulfilling their duty of war as the Brahmins on sacrificing and their other functions. Moreover, beside offensive war, defence was a chief duty of the king: he is emphatically the 'protector of the tribe' (gopā janasya), or, as is said in the Rājasūya ('royal consecration'), 'protector of the Brahmin.' His Purohita was expected to use his spells and charms to secure the success of his king's arms. The king no doubt fought in person: so Pratardana met death in war according to the Kauṣītaki Upaniṣad; fond in the Rājasūya the king is invoked as 'sacker of cities' (purāṃ bhettā).

The King in Peace.—In return for his warlike services the king received the obedience sometimes forced for the people, and in particular their contributions for the maintenance of royalty. The king is regularly regarded as 'devouring

13 E.g., the Dāśarājña, Rv. vii. 18. 33. 83, and cf. Rv. iii. 33. 53.

14 Rv. iii. 43, 5. References to attacks on aborigines are common in the Rigveda-e.g., ii. 12, 11; iv. 26, 3; vi. 26, 5; 33, 4, etc. For later references to war, cf. Kāthaka Samhitā, ix. 17; x. 3; xxviii. 2; Taittirīya Samhitā, vi. 4, 8, 3; Kausītaki Brāhmana, v. 5; Satapatha Brāhmana, ii. 6, 4, 2 et seq.; and Hopkins, Journal of the American Oriental Society, 13, 187, 215. In the Rājasūya the protection of the Brahmin is compensated with the 'eating' of the Vis, the latter interesting the king more than the older duty of protection. See Aitareya Brāhmana, viii. 12. 17.

15 iii. I.

16 See, e.g., Janaka's offer of the Videhas as slaves to Yājñavalkya, Brhadāranyaka Upaniṣad, iv. 4, 30, and see ibid., ii. 1, 20; Maitrāyanī Samhitā, i. 6, 10, etc.; Rv. i. 67, r. iv. 50, 8.

¹⁷ Rv. ix. 7, 5. *Cf.* vii. 6, 5, etc.; Taittirīya Brāhmana, ii. 7, 18, 2.

18 See Bali, and cf. Rv. i. 65, 4; Av. iv. 22, 7; Aitareya Brāhmaņa, vii. 29; viii. 12. 17; Kausītaki Brāhmana, iv. 12; Satapatha Brāhmana, i. 8, 2, 17; iv. 2, 1, 3. 17; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 2, 9, 6. 8, etc.; Weber, Indische Studien, 18, 93, n.; Ludwig, Translation of the Rigveda, 3, 246; Pischel and Geldner, Vedische Studien, I, xvi; Winternitz, Geschichte der indischen Litteratur, 1, 173, 174; Keith, Aitareya Aranyaka, 161. It is to this form of taxation that the share of village (grame), horses (aśvesu), and kine (gosu) of Av. iv. 22, 2, is to be referred. It is significant that the village and cattle are put on the same footing, as tending to refute the argument that the king was supreme landowner. See n. 31 below. For the rate of taxation, which later was one-sixth. cf. Hopkins, Journal of the American Oriental Society, 13, 85, 86; India, Old and New, 238 et seq.; 333; Mrs. Rhys. Davids, Journal of the Royal Asiatic Society, 1901, 860.

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FUDICIAL FUNCTIONS OF THE KING Rājan 1

213 the people,' but this phrase must not be explained as meaning that

he necessarily oppressed them. It obviously has its origin in a custom by which the king and his retinue were fed by the people's contributions, a plan with many parallels. It is also probable that the king could assign the royal right of maintenance to a Ksatriva, thus developing a nobility supported by the people. Taxation would not normally fall on Ksatriva or Brahmin: the texts contain emphatic assertions of the exemption of the goods of the latter from the royal bounty.19 In the people, however, lay the strength of the king.²⁰ See also Bali.

In return the king performed the duties of judge. Himself immune from punishment (a-dandya), he wields the rod of punishment (Danda).21 It is probable that criminal justice remained largely in his actual administration, for the Sūtras 22 preserve clear traces of the personal exercise of royal criminal jurisdiction. Possibly the jurisdiction could be exercised by a royal officer, or even by a delegate, for a Rajanya is mentioned as an overseer (adhyaksa) of the punishment of a Śūdra in the Kāthaka Samhitā.23 In civil justice it may be that the king played a much less prominent part, save as a court of final appeal, but evidence is lacking on this head. The Madhyamasi of the Rigveda was probably not a royal, but a private judge or arbitrator. A wide criminal jurisdiction is, however, to some extent supported 24 by the frequent mention of Varuna's spies, for Varuna is the divine counterpart of the human king.25 Possibly such spies could be used in war also.26

There is no reference in early Vedic literature to the exercise of legislative activity by the king, though later it is an essential

¹⁹ Satapatha Brāhmana, xiii. 6, 2, 18; 7, 1, 13. See also Brāhmana (above, 2, 83) for the claim of the Brahmins to serve only king Soma, not the temporal

²⁰ Cf., e.g., Maitrāyaņī Samhitā, ii. 1, 8; iii. 11, 8; iv. 4, 3; Satapatha Brāhmaņa, v. 4, 4, 11; Taittirīya Brāhmaņa, ii. 6, 5.

²¹ Satapatha Brāhmaņa, v. 4, 4, 7.

²² E.g., Gautama Dharma Sūtra, xii. 43 et seq.

²³ xxvii. 4. Cf. Kşatriya, n. 18.

²⁴ Cf. Rv. i. 25, 13; iv. 4, 3; vi. 67, 5; vii. 61, 3; 87, 3; x. 10, 8 (= Av. xviii. 1, 9); Av. iv. 16, 4.

²⁵ See Foy, Die königliche Gewalt, 80 et seq.

²⁶ Cf. Rv. viii. 47, 11; Foy, op. cit., 84. The reference is not certain.

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part of his duties.²⁷ Nor can we say exactly what executive functions devolved on the king.

In all his acts the king was regularly advised by his Purohita; he also had the advantage of the advice of the royal ministers and attendants (see Ratnin). The local administration was entrusted to the Grāmaṇī, or village chief, who may have been selected or appointed by the king. The outward signs of the king's rank were his palace ²⁸ and his brilliant dress.²⁹

The King as Landowner.-The position of the king with regard to the land is somewhat obscure. The Greek notices,30 in which, unhappily, it would be dangerous to put much trust, since they were collected by observers who were probably little used to accurate investigations of such matters, and whose statements were based on inadequate information, vary in their statements. In part they speak of rent being paid, and declare that only the king and no private person could own land, while in part they refer to the taxation of land. Hopkins 31 is strongly of opinion that the payments made were paid for protection -i.e., in modern terminology as a tax, but that the king was recognized as the owner of all the land, while yet the individual or the joint family also owned the land. As against Baden-Powell,32 who asserted that the idea of the king as a landowner was later, he urges for the Vedic period that the king, as we have seen, is described as devouring the people, and that, according to the Aitareya Brāhmana,33 the Vaisya can be devoured at will and maltreated (but, unlike the Sudra, not killed); and for the period of the legal Sūtras and Śāstras he cites Brhaspati and Nārada as clearly recognizing the king's overlordship, besides a passage of the Mānava Dharma Śāstra³⁴ which describes the king as 'lord of all,' a phrase which

27 See Foy, op. cit., chap. iii.

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\sigma^{28} \ Cf. \ Varuna's palace, Rv. ii. 41, 5; \\
vii. 88, 5. The throne, Asandī, is used to form the name of Janamejaya's royal city, Asandīvant. Cf. also Satapatha Brāhmaņa, v. 4, 4, 1 et seq.; Aitareya Brāhmaņa, viii. 12, 3-5.
\]

29 See, e.g., Rv. i. 85, 8; viii. 5, 38; x. 78, 1, etc. So the king is the great lord of riches (dhana-patir dhanānām), Av. iv. 22, 3, and in the Aitareya

Brāhmaņa, vii. 31, he is likened to the Nyagrodha tree.

30 See Diodorus, ii. 40; Arrian, Indica, 11; Strabo, p. 703, and Hopkins, Journal of the American Oriental Society, 13, 87 et seq.

31 India, Old and New, 221 et seq.

32 Village Communities in India, 145: Indian Village Community, 207 et seq.

33 vii. 29, 3.

34 viii. 39.

Bühler 35 was inclined to interpret as a proof of landowning. The evidence is, however, inadequate to prove what is sought. It is not denied that gradually the king came to be vaguely conceived—as the English king still is—as lord of all the land in a proprietorial sense, but it is far more probable that such an idea was only a gradual development than that it was primitive. The power of devouring the people is a political power, not a right of ownership; precisely the same feature can be traced in South Africa,36 where the chief can deprive a man arbitrarily of his land, though the land is really owned by the native. The matter is ultimately to some extent one of terminology, but the parallel cases are in favour of distinguishing between the political rights of the crown, which can be transferred by way of a grant, and the rights of ownership. Hopkins 37 thinks that the gifts of land to priests, which seems to be the first sign of land transactions in the Brahmanas, was an actual gift of land; it may have been so in many cases, but it may easily also have been the grant of a superiority: the Epic grants are hardly decisive one way or the other.

For the relations of the king with the assembly, see Sabhā; for his consecration, see Rājasūya. A-rāja-tā, 'lack of a king,'

means 'anarchy.'38

35 In his note on Manu, loc. cit., Sacred

Books of the East, 25, 259.

36 See Keith, Journal of the African Society, 6, 202 et seq. The evidence, so far as it goes, of other Aryan peoples does not support the theory of original kingly ownership. Such ownership did not exist, as far as can be seen, in Anglo-Saxon times (English Historical Review, viii. 1-7), nor in Homeric Greece (Lang, Homer and His Age, 236 ct seq.), nor at Rome.

37 Loc. cit.

38 Taittirīya Brāhmaņa, i. 5, 9, 1; Aitareya Brāhmaņa, i. 14, 6; Lévi,

La Doctrine du Sacrifice, 74.

Cf. Zimmer, Altindisches Leben, 162 et seq.; Hopkins, Journal of the American Oriental Society, 13, 84 et seq.; Foy, Die königliche Gewalt nach den Dharmasütren (Leipzig, 1895); Rhys Davids, Buddhist India, 46 et seq.; Journal of the Royal Asiatic Society, 1901, 860, 861.

2. Rājan in several passages¹ means no more than a 'noble of the ruling house,' or perhaps even merely a 'noble,' there being

1 Cf. Rv. i. 40, 8; 108, 7; x. 42, 10;
97, 6; Taittirīya Samhitā, iv. 6, 8, 3;
v. 7, 6, 4; Kāṭhaka Samhitā, xl. 13;
Vājasaneyi Samhitā, xviii. 48; xxvi. 2;
Av. xix. 62, 1, and possibly ii. 6, 4, etc.;
Ludwig, Translation of the Rigveda, 3.

236, 237. Possibly rājnāh in Jaiminiya Upaniṣad Brāhmaṇa, i. 4, 5, may be taken in this sense. The king there is said to be a non-Āryan, but the reading is corrupt, and Oertel's conjecture is not probable. Cf. Rājya, n. 2.

no decisive passage. Zimmer² sees traces in one passage of the Rigveda³ that in times of peace there was no king in some states, the members of the royal family holding equal rights. He compares this with the state of affairs in early Germany.⁴ But the passage merely shows that the nobles could be called Rājan, and is not decisive for the sense ascribed to it by Zimmer. Of course this state of affairs is perfectly possible, and is exemplified later in Buddhist times.⁵

2 Altindisches Leben, 176, 177.

3 x. 97, 6. He also compares Av. i. 9; iii. 4; iv. 22, where the king is referred to as superior to the other royal personages.

4 The case of the Cherusci and 19.

Arminius' attempt to make himself king, which his relatives, the royal family, foiled (see Tacitus, *Annals*, ii. 88).

5 Cf. Rhys Davids, Buddhist India,

Rājani, 'descendant of Rajana,' is the patronymic of Ugradeva in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 17; xxiii. 16, 11) and the Taittirīya Āraṇyaka (v. 4, 12).

Rājanya is the regular term in Vedic literature ¹ for a man of the royal family, probably including also those who were not actually members of that family, but were nobles, though it may have been originally restricted to members of the royal family. This, however, does not appear clearly from any passage; the term may originally have applied to all the nobles irrespective of kingly power. In the Satapatha Brāhmaṇa ² the Rājanya is different from the Rājaputra, who is literally a son of the king. The functions and place of the Rājanya are described under Kṣatriya, which expression later normally takes the place of Rājaṇya as a designation for the ruling class. His high place is shown by the fact that in the Taittirīya Saṃhitā ³ he is ranked with the learned Brahmin and the

where, on the whole, the later use of Kṣatriya prevails, the Rājanya is often mentioned. See Eggeling's index, Sacred Books of the East, 44, 561.

¹ Only once in the Rv. in the late Puruṣa-sūkta, x. 90, 12; but often in the Av.: v. 17, 9; 18, 2; vi. 38, 4; x. 10, 18; xii. 4, 32 et seq.; xv. 8, 1; xix. 32, 8; Taittirīya Samhitā, ii. 4, 13, 1; 5, 4, 4; 10, 1; v. 1, 10, 3, etc. Even in the Satapatha Brāhmaṇa,

² Cf. xiii. 4, 2, 17, with xiii. 1, 6, 2,

Rajapati 1 PRINCELING-ROYAL SAGE-SOMA

Grāmaņī (who was a Vaiśya) as having reached the height of prosperity (gata-śrī).

Cf. Muir, Sanskrit Texts, 12, 258 et seq.; Zimmer, Altindisches Leben, 191. It is quite likely that the noble families not related to the royal family

were families of minor princes whose rule was merged in that of the king on the formation of a powerful tribe, as was the case in Germany.

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Rājanya-bandhu denotes a Rājanya, but usually with a depreciating sense. Thus in the Satapatha Brāhmaṇa¹ Janaka is called by the Brahmins, whom he defeated in disputation, 'a fellow of a Rājanya'; the same description is applied to Pravāhaṇa Jaivali in the Bṛhadāraṇyaka Upaniṣad² for a similar reason. On the other hand, in one passage³ where reference is made to men eating apart from women, princes are said to do so most of all: the term Rājanyabandhu cannot here be deemed to be contemptuous, unless, indeed, it is the expression of Brahmin contempt for princes, such as clearly appears in the treatment of Nagnajit in another passage.⁴ Again, in a passage⁵ in which the four castes are mentioned, the Vaiśya precedes the Rājanyabandhu, a curious inversion of the order of the second and third castes.⁶

Rājanya-rṣi, 'royal sage,' is a term applied to Sindhukṣit in the Pañcaviṃśa Brāhmaṇa.¹ The story about him is, however, purely mythical.

1 xii. 12, 6. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 235, n. 3, and see Varna (p. 261).

Rāja-pati, 'lord of kings,' is found in the Śatapatha Brāhmaṇa (xi. 4, 3, 9) as an epithet of Soma. It is not used elsewhere as a title of imperial temporal supremacy: see Rājya.

¹ xi. 6, 2, 5.

² vi. 1, 5.

³ Śatapatha Brāhmaṇa, x. 5, 2. 10, where *cf.* Eggeling's note, Sacred Books of the East, 43, 370, n. 1. A similar case is apparently i. 2, 4, 2,

where any special contempt cannot be meant.

⁴ viii. 1, 4, 10. Cf. Muir, Sanskrit Texts, 12, 515.

⁵ i. I. 4, 12.

⁶ Eggeling, op. cit., 12, 28.

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Rāja-pitṛ is one of the titles given to the king in the rite of the Rājasūya ('royal consecration') according to the Aitareya Brāhmana (viii. 12, 5; 17, 5). It probably designates the king as 'father of a king,' and indicates the hereditary character of the monarchy. Possibly the later plan¹ of associating the king's son in the monarchy prevailed in earlier times also.

1 Hopkins, Journal of the American Oriental Society, 13, 139. The sense of 'having a king as father' is also possible.

Rāja-putra, 'king's son,' 'prince,' seems to be capable of being interpreted literally in every passage of the older literature in which it is found, though it may also be capable of a wider interpretation. Later the Rājaputra degenerates into a mere 'landowner.'

¹ Rv. x. 40, 3; Aitareya Brāhmaņa, vii. 17, 6 (of Viśvāmitra, but probably in a mythical sense); Pañcaviṃśa Brāhmaņa, xix. 1, 4; Kāṭhaka Saṃhitā, xiv. 8; Taittirīya Brāhmaņa, iii. 8, 5, 1; Śatapatha Brāhmaņa, xiii. 4, 2, 5; 5, 2, 5, etc.

² Kāthaka Samhitā, xxviii. 1, may

be cited as identifying the Rājanya and the Rājanutra.

³ Jolly, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 514, who points out that in the Rājataranginī, vii. 360, traces of the older position of the Rājaputra are seen.

Rāja-puruṣa denotes a 'royal servant' in the Nirukta (ii. 3). Cf. Pūruṣa.

Rāja-bhrātṛ, the 'brother of the king,' is mentioned as one of the eight Vīras, or supporters of the monarchy, in the Pañcaviṃśa Brāhmaṇa.¹ He is also alluded to elsewhere.²

² Aitareya Brāhmaņa, i. 13, 18, etc.

Rāja-mātra is found in the Kauṣītaki Brāhmaṇa (xxvii. 6) and the Śāṅkhāyana Śrauta Sūtra (xvii. 5, 3. 4; 15, 3), where it seems to include 'the whole class of persons (who could be called) Rājan'—i.e., the Rājaputras and the Rājanyas.

¹ xix. 1, 4. Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 30, n. 2.

Rāja-yakṣma, 'royal sickness,' is mentioned in the Rigveda¹ and several times later on.² Zimmer³ identifies it with consumption: this identification seems certain, being supported by the later view of the disease.⁴ Bloomfield⁵ suggests 'king's evil,' or syphilis, as the sense, but this is not probable.

1 i. 161, 1.

² Av. xi. 3, 39; xii. 5; Taittirīya Samhitā, ii. 3, 5, 2; Kāthaka Samhitā, xi. 3; xxvii. 3; Maitrāyanī Samhitā, ii. 2, 7.

3 Altindisches Leben, 375 et seq.

4 Cf. Wise, System of Hindu Medicine,

321 et seq.; Jolly, Medicin, 88, 89, n. 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king. Cf. Rājāsva.

5 Hymns of the Atharvaveda, 697. But

contrast ibid., 415.

Rāja-sūya is the name in the Atharvaveda¹ and the later literature² of the ceremony of the 'royal consecration.' The rite is described at great length in the Sūtras,³ but its main features are clearly outlined in the Brāhmaṇas,⁴ while the verses used in the ceremony are preserved in the Samhitās of the Yajurveda.⁵ Besides much mere priestly elaboration, the ritual contains traces of popular ceremonial. For example, the king is clothed in the ceremonial garments of his rank, and provided with bow and arrow as emblems of sovereignty. He is formally anointed; he performs a mimic cow raid against a relative of his; or engages in a sham fight with a Rājanya. A game of dice is played in which he is made to be the victim; he symbolically ascends the quarters of the sky as an indication of his universal rule; and steps on a tiger skin, thus gaining the strength and the pre-eminence of the tiger.

1 iv. 8, 1; xi. 7, 7.

² Taittirīya Samhitā, v. 6, 2, 1; Aitareya Brāhmaņa, vii. 15, 8; Satapatha Brāhmaņa, v. 1, 1, 12, etc.

3 See Weber, Über die Königsweihe, den Rājasūya; Hillebrandt, Rituallitteratur, 144-147; Oldenberg, Religion des Veda, 472, 491. The relation of the Sunahsepa episode formed part of the ritual. That this points to human sacrifice having once formed part of the ritual of the Rājasūya as supposed by Hillebrandt, loe. cit.; Weber, 47; and Oldenberg, 366, n. 1, seems very doubtful.

Cf. Keith, Journal of the Royal Asiatic Society, 1907, 844, 845.

4 Especially Satapatha Brāhmaṇa. v. 2. 3. 1 et seq. See also Maitrāyaṇī Saṃhitā, iv. 3. 1 et seq.; Taittirīya Saṃhitā, i. 8, 1. 1 et seq.

See Taittiriya Samhitā, i. S; Kāthaka Samhitā, xv; Maitrāyanī Samhitā, ii. 6; Vājasaneyi Samhitā, x.

6 Satapatha Brāhmaņa, v. 4, 3, 1 et seq. 7 Cf. Taittirīya Samhitā, i. 8, 15 with commentary; Eggeling, Sacred Books of the East, 41, 100, n. 1.

8 See 2. Aksa (p. 3).

A list of the consecrated kings is given in the Aitareya Brāhmaṇa, where the royal inauguration is called the 'great unction' (mahābhiṣeka) connected with Indra. It corresponds generally with a list of Aśvamedhins, 'performers of the horse sacrifice,' given in the Śatapatha Brāhmaṇa 10 and the Śankhāvana Śrauta Sūtra. 11

⁹ viii. 21-23. Cf. Weber, Episches in vedischen Ritual, 8.

¹⁰ xiii. 5, 4.

¹⁰ xiii. 5, 4.

¹¹ xvi. 9.

Cf. Eggeling, Sacred Books of the East, 41, xxiv, xxv.

Rāja-stambāyana, 'descendant of Rājastamba,' is the patronymic of Yajñavacas in the Śatapatha Brāhmaṇa.¹

1 x. 4, 2, 1 (oxytone), 6, 5, 9 (proparoxytone). No stress need be laid mana.

Rājādhirāja, 'king of kings,' later a title of paramount sovereignty, is only found in Vedic literature in the late Taittirīya Āraṇyaka (i. 31, 6) as a divine epithet.

Rājāśva ('king's horse') in the Atharvaveda (vi. 102, 2) seems merely to denote a powerful horse.

Rājñī, 'queen,' is found in the Yajurveda Samhitās¹ and in the Brāhmaṇas.²

¹ Taittirīya Samhitā, iv. 3, 6, 2; 4, 2, 1; Maitrāyanī Samhitā, ii. 8, 3. 9; Kāṭhaka Samhitā, xvii. 3, 8; Vājasaneyi Samhitā, xiv. 13; xv. 10.

² Taittirīya Brāhmaṇa, ii. 2, 6, 2; iii. 11, 3, 1; Aitareya Brāhmaṇa, v. 23, 2, etc.

Rājya in the Atharvaveda¹ and later² regularly denotes 'sovereign power,' from which, as the Śatapatha Brāhmaṇa³ notes, the Brahmin is excluded.

In addition to Rājya, the texts give other expressions of sovereign power. Thus the Satapatha Brāhmaṇa⁴ contends

¹ iii. 4, 2; iv. 8, 1; xi. 6, 15; xii. 3, 31; xviii. 4, 31.

² Taittirīya Samhitā, ii. 1, 3, 4; 6, 6, 5; vii. 5, 8, 3, etc.; Aitareya Brāhmaņa, vii. 23, etc.; Jaiminīya

Upanişad Brāhmaṇa, i. 4, 5, as emended by Roth, Journal of the American Oriental Society, 16, ccxliii.

³ v. 1, 1, 12. ⁴ v. 1, 1, 3.

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that the Rājasūya sacrifice is that of a king, the Vājapeya that of a Samrāj or emperor, the status of the latter (Sāmrājya) being superior to that of the former (Rājya). The sitting on a throne (Asandi) is given in the same text5 as one of the characteristics of the Samrāj. Elsewhere Svārājya, 'uncontrolled dominion,' is opposed to Rājya. In the ritual of the Rājasūya the Aitareya Brāhmana7 gives a whole series of terms: Rājya, Sāmrājya, Bhaujya, Svārājya, Vairājya, Pāramesthya, and Māhārājya, while Ādhipatya, 'supreme power,' is found elsewhere.8 But there is no reason to believe that these terms refer to essentially different forms of authority. A king might be called a Mahārāja or a Samrāj, without really being an overlord of kings; he would be so termed if he were an important sovereign, or by his own entourage out of compliment, as was Janaka of Videha. That a really great monarchy of the Aśoka or Gupta type ever existed in the Vedic period seems highly improbable.10

9 Satapatha Brāhmaņa, xi. 3, 1, 2. 6; 2, 2, 3, etc.

Rātrī is the most usual word in the Rigveda¹ and later² for 'night.' Cf. Māsa.

1 i. 35, 1; 94, 7; 113, 1, etc.

2 Av. i. 16, 1; v. 5, 1, etc.

Rāthītara, 'descendant of Rathītara,' is the patronymic of Satyavacas in the Taittirīya Upaniṣad (i. 9, 1), and occurs several times as the name of a teacher in the Baudhāyana Śrauta Sūtra (vii. 4, etc.).

Rāthītarī-putra, 'son of a female descendant of Rathītara,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad, the pupil of Bhālukī-putra, according to the Kāṇva recension (vi. 5, 1), of the Krauñcikī-putras according to the Mādhyaṃdina (vi. 4, 32).

⁵ xii. 8, 3, 4.

⁶ Kāthaka Samhitā, xiv. 5; Maitrāyaṇī Samhitā, i. 11, 5. *Cf.* Taittirīya Brāhmaṇa, i. 3, 2, 2.

⁷ viii. 12, 4. 5. Cf. Śankhāyana Srauta Sūtra, xvii. 16, 3.

⁸ Pañcavimśa Brāhmana, xv. 3, 35; Chāndogya Upanisad, v. 2, 6.

¹⁰ Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 30.

Rādha Gautama ('descendant of Gotama') is the name of two teachers in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 373, 384.

Rādheya, 'descendant of Rādhā,' is the metronymic of a teacher in the Śānkhāyana Āranyaka (vii. 6).

Cf. Keith, Journal of the Royal Asiatic Society, 1908, 372.

- 1. Rāma is the name of a man in the Rigveda. Ludwig² thinks that he bore the patronymic Māyava, but this is doubtful.
 - ¹ x. 93, 14. ² Translation of the Rigveda, 3, 166. ³ Rv. x. 93, 15.
- 2. Rāma Aupa-tasvini ('descendant of Upatasvina') is the name of a teacher in the Śatapatha Brāhmaṇa (iv. 6, 1, 7).
- 3. Rāma Krātu-jāteya ('descendant of Kratu-jāta') Vaiyā-ghra-padya ('descendant of Vyāghrapad') is the name of a teacher, a pupil of Śaṅga Śātyāyani Ātreya, who is mentioned in two Vaṃśas (lists of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1; iv. 16, 1).
- 4. Rāma Mārga-veya is the name of a man of the priestly family of the Śyāparņas in the Aitareya Brāhmaṇa.¹

1 vii. 27, 3. Cf. Eggeling, Sacred Books of the East, 43, 345, n.; Muir Sanskrit Texts, 12, 438.

Rāmakāyana. See Basta.

Rāmā in a few passages 1 seems to have the sense of a 'hetaera.'

¹ Taittirīya Samhitā, v. 6, 8, 3; | Samhitā, xxii. 7. Cf. Weber, Indische Taittirīya Āraṇyaka, v. 8, 13; Kāṭhaka | Studien, 10, 74, 84.

Rāyo-vāja is the name of a seer of Sāmans or chants in the Pañcaviṃśa Brāhmaṇa (viii. 1, 4; xiii. 4, 17; cf. xxiv. 1, 7).

Rāhūgaņa] KINGDOM-ASS-GIRDLE-ECLIPSE-NAME

Rāṣṭra in the Rigveda¹ and later² denotes 'kingdom' or 'royal territory.'

1 iv. 42, 1; vii. 34, 11; 84, 2; | Taittirīya Samhitā, i. 6, 10, 3; iii. 5, x. 109, 3; 124, 4, etc. ² Av. x. 3, 12; xii. 1, 8; xiii. 1, 35; 7, 3; v. 7, 4, 4; Taittirīya Brāhmaņa, Vājasaneyi Samhitā, ix. 23; xx. 8; | iii. 3, 7; 7, 4; 8, 6; iv. 6, 3. i. 2, 1, 13, etc.; Maitrāyanī Samhitā,

Rāṣṭra-gopa, 'protector of the realm,' is the epithet applied, in the Aitareya Brāhmaṇa (viii. 25), to the Purohita, whose special charge it was to preserve the king and realm from harm by his spells and rites.

Rāsabha in the Rigveda and later denotes an 'ass.'

1 i. 34, 9; 116, 2; 162, 21; iii. 53, 5; viii. 85, 7.

² Taittirīya Brāhmaņa, v. 1, 5, 7; Kausītaki Brāhmaņa, xviii. 1; Śatapatha Brāhmaņa, vi. 1, 1 11; 3, 1, 23; 2, 3; 4, 4, 3, etc.

Cf. Zimmer, Altindisches Leben, 233; Geldner, Rigveda, Glossar, 149, who suggests 'mule' as a possible sense in Rv. iii. 53, 5.

Rāsnā in the Yajurveda Samhitās¹ and the Śatapatha Brāhmana denotes 'girdle' or 'band,' like Rasanā and Rasmi.

1 Vājasaneyi Samhitā, i. 30; xi. 59; | xxxviii. 1; Taittirīya Samhitā, i. 1, 2, 2; iv. 1, 5, 4; Kāthaka Samhitā, i. 2; xvi. 5; xix. 6, etc.

² vi. 2, 2, 25; 5, 2, 11. 13. rāsnāva, 'girdled,' iv. 1, 5, 19.

Rāhu, the demon that eclipses the sun, seems to be referred to in one passage of the Atharvaveda.1 The reading here is somewhat uncertain, but Rāhu is probably meant.

1 xix. 9, 10. Cf. Kauśika Sūtra, 100; Indische Studien, 1, 87; Whitney, Translation of the Atharvaveda, 914.

Rāhū-gaṇa, 'descendant of Rahū-gaṇa,' is the patronymic of Gotama in the Śatapatha Brāhmaṇa.1

1 i. 4, 1, 10. 18; xi. 4, 3, 20. Cf. | Vedische Studien, 3, 151, 152; Weber, also Sayana on Rv. i. 81, 3; Geldner, | Indische Studien, 2, 8.

Riktha is found in the Rigveda 1 and later 2 denoting 'inheritance.'1

1 iii. 31, 2, on which cf. Nirukta, iii. 5; Geldner, Rigveda, Kommentar, 49, 50; Oldenberg, Rgveda-Noten, 1, 239 et seq.

² Aitareya Brāhmana, vii. 18, 9 (of Sunahsepa's double inheritance, which, according to that text, is the learning of the Gāthins and the sovereignty of the Jahnus; but see Weber, Episches im vedischen Ritual, 16, who thinks the real succession was to the two houses, the Āṅgirasa and the Kusika).

Ripu is a common word for 'foe,' 'enemy,' in the Rigveda.¹ It occurs in the Atharvaveda² also.

1 i. 36, 16; 147, 3; 148, 5; ii. 23, 16; 27, 16; 34, 9, etc. 2 xix. 49, 9.

Rukma in the Rigveda¹ denotes an ornament, probably of gold, usually worn on the breast. Being in several passages used of the sun, it probably had the form of a disk. In the Brāhmaṇas² it designates a gold plate. See also Rajata.

1 i. 166, 10; iv. 10, 5; v. 53, 4; 56, 1, etc. So rukma-vakşas, 'wearing golden ornaments on the breast,' ii. 34, 2. 8; v. 55, 1; 57, 5, etc.; rukmin, i. 66, 6; ix. 15, 5. Cf. Taittirīya Samhitā, ii. 3, 2, 3; v. 1, 10, 3; Vājasaneyi Samhitā, xiii. 40, etc.

² Śatapatha Brāhmana, iii. 5, 1, 20;
 v. 2, 1, 21; 4, 1, 13; Taittirīya Brāh-

maņa, i. 8, 2, 3; 9, 1, etc. So rukmin in Šatapatha Brāhmaņa, xiii. 5, 4, 2; Aitareya Brāhmaņa, viii. 21, 3.

Cf. Zimmer, Altindisches Leben, 260, 263; Geldner, Rigveda, Glossar, 160, who suggests as a possible sense 'gold coin'; Max Müller, Sacred Books of the East, 32, 112, 299.

Rukma-pāśa¹ denotes the 'cord' on which 'the gold plate' is hung.

1 Śatapatha Brāhmaṇa, vi. 7, 1, 7. 27; 3, 8; vii. 2, 1, 15, etc.

Rudra-bhūti Drāhyāyaṇa is the name of a teacher, a pupil of Trāta in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

Ruma is mentioned in one hymn of the Rigveda (viii. 4, 2) with Ruśama, Śyāvaka, and Kṛpa as a favourite of Indra.

Ruru is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ A kind of deer is meant. The Rigveda² mentions 'deer-headed' (ruru-śīrṣan) arrows, meaning such as have points made of deer's horn.

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<sup>1</sup> Taittirīya Samhitā, v. 5, 19, 1;
Vājasaneyi Samhitā, xxiv. 27. 39;
Maitrāyanī Samhitā, iii. 14, 9.
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² vi. 75, 15. Cf. Zimmer, Altindisches Leben, 83.

Ruśama is mentioned three times in the Rigveda¹ as a protégé of Indra. The Ruśamas occur in another passage of the Rigveda² with their generous king Rṇaṃcaya; they are also referred to, with their king Kaurama, in a passage of the Atharvaveda.³

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<sup>1</sup> viii. 3, 13; 4, 2; 51, 9.
<sup>2</sup> v. 30, 12-15.
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3 XX. 127, I.

Cf. Zimmer, Altindisches Leben, 129; Ludwig, Translation of the Rigveda, 3, 154; Oldenberg, Buddha, 409; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 214; Bloomfield, Hymns of the Atharvaveda, 690.

Ruśamā is mentioned in the Pañcaviṃśa Brāhmaṇa (xxv. 13, 3), where she is said to have run round Kurukṣetra, and so to have defeated Indra, who understood her challenge to refer to the earth proper. The story indicates the connexion of the Ruśamas with the Kurus.

Ruṣatī in one passage of the Rigveda¹ denotes, according to Ludwig,² a maiden who was married to Śyāva. On the other hand, Roth³ treats the word as ruśatī, 'white,' and ruśatīm seems clearly to be the reading of the text. It is doubtful what the meaning is, and whether Śyāva is a proper name at all.⁴

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1 i. 117, 8.
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4 Cf. Oldenberg, Rgveda - Noten, 1, 110, who suggests that Kşona may be a man's name.

Reknas in the Rigveda¹ denotes 'inherited property,' and then 'property' in general.

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<sup>1</sup> i. 31, 14; 121, 5; 158, 1; 162, 2; vi. 20, 7; vii. 4, 7; 40, 2, etc. VOL. II.
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² Translation of the Rigveda, 3, 150.

³ St. Petersburg Dictionary, s.v.

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NAMES-SINGER-A RIVER-WHIRLWIND [Renu

Renu is the name of a son of Viśvāmitra in the Aitareya Brāhmana (vii. 17, 7) and the Śānkhāyana Śrauta Sūtra (xv. 26, 1).



- 1. Rebha in the Rigveda¹ denotes a 'singer' of praise, a 'panegyrist.'
- 1 i. 127, 10; vi. 3, 6; 11, 3; vii. 63, 3; viii. 97, 11; ix. 7, 6, etc. Cf. Av. xx. 127, 4.
- 2. Rebha occurs in the Rigveda¹ as the name of a protégé of the Aśvins, who saved him from the waters and from imprisonment.¹

1 i. 112, 5; 116, 24; 117, 4; 118, 6; 119, 6; x. 39, 9.

Revā, a name of the Narmadā (Nerbudda) river, otherwise occurring only in post-Vedic literature, is seen by Weber¹ in the word Revottaras, which is found in the Satapatha Brāhmaṇa,² and is certainly a man's name.

1 Indian Literature, 123 ('a native of the country south of the Reva'). Cf. Indian Antiquary, 30, 273, n. 17.

2 xii. 8, 1, 17; 9, 3, 1.

Revatī. See Naksatra.

Revottaras is the name of Pāṭava Cākra Sthapati,¹ who was expelled, with Duṣṭarītu Pauṃsāyana, by the Sṛṅjayas, and who was in part instrumental in the restoration of his master to power, despite the opposition of Balhika Prātipīya, the Kuru king.

1 Satapatha Brahmana, xii. 9, 3, 1 et seq. . Cf. xii. 8, 1, 17.

Reșman in the Atharvaveda (vi. 102, 2; xv. 2, 1), the Maitrāyaņī Samhitā (iii. 15, 2), and the Vājasaneyi Samhitā (xxv. 2) denotes a 'whirlwind.'

Raikva is the name of a man who is mentioned several times in the Chāndogya Upaniṣad (iv. 1, 3. 5. 8; 2, 2. 4).

Raikva-parņa, masc. plur., is the name of a locality in the Mahāvṛṣa country according to the Chāndogya Upaniṣad.¹

1 iv. 2, 5. Cf. Zimmer, Altindisches Leben, 130.

Raibhī, fem. plur., occurs in the Rigveda¹ and the Taittirīya Saṃhitā,² together with Gāthā and Nārāśaṃsī, as a form of literature. Later on³ the Raibhī verses are identified with certain verses of the Atharvaveda,⁴ but that this identification holds⁵ in the Rigveda and the Taittirīya Saṃhitā seems very doubtful.⁶

- 1 x. 85, 6.
- ² vii. 5, 11, 2; Kāṭhaka, Aśvamedha, v. 2.
- ³ Aitareya Brāhmana, vi. 32, 1; Kauşītaki Brāhmana, xxx. 5, etc.
- 4 xx. 127, 4-6 = Khila, v. 9.
- ⁵ Bloomfield, Hymns of the Atharva-veda, 689.
- 6 Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 238.

Raibhya, 'descendant of Rebha,' is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyamdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26), where he is said to be a pupil of Pautimāṣyāyaṇa and Kauṇḍin-yāyana.

Roga in the Atharvaveda¹ and later² denotes 'disease' generally.

1 i. 2, 4; ii. 3, 3; iii. 28, 5; vi. 44, 1; 120, 3; of the head (sirşanya), ix. 8, 1, 21 et seq.

² Chāndogya Upaniṣad, vii. 26, 2.

Ropaṇākā is the name of a bird mentioned in the Rigveda¹ and the Atharvaveda.² The 'thrush' seems to be meant; but Keśava, the commentator on the Kauśika Sūtra, is inclined to understand the word to mean a sort of wood.

- ¹ i. 50, 12.
- 2 i. 22, 4. Cf. Taittirīya Brāhmaņa,

śuka, perhaps a kind of parrot.

- 4 xxvi. 20.
- Cf. Zimmer, Altindisches Leben, 92; Bloomfield, Hymns of the Atharvaveda, 266; Caland, Altindisches Zauberritual, 76, n. 13; Whitney, Translation of the Atharvaveda, 23.

228 COW-MARE-HORSE-A TREE-A LOCALITY [Romaśa

Romaśā is mentioned in the Bṛhaddevatā¹ as the wife of king Bhāvayavya, and is credited with the authorship of a Rigvedic verse.² But in reality the word romaśā in that verse, which is the source of the legend, is merely an adjective meaning 'hairy.'

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1 iii. 156 et seq., with Macdonell's 2 i. 126, 7.
notes. 2 f. Oldenberg, Rgveda-Noten, 1, 128.
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1. Rohinī in the Rigveda¹ and later² denotes a 'red cow.'

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1 viii. 93, 13; 101, 13 (reading rohinyāḥ with Roth, St. Petersburg Dictionary, s.v.).

2 Av. xiii. 1, 22; Taittirīya Saṃhitā, vi. 1, 6, 2; Satapatha Brāhmaṇa, ii. 1, 2, 6; iv. 5, 8, 2, etc.
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2. Rohiņī. See Nakṣatra.

Rohit in some passages of the Rigveda¹ denotes, according to the St. Petersburg Dictionary, a 'red mare,' while later² it denotes a 'red doe.'

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1 i. 14, 12; 100, 16; v. 56, 5; vii. 42, 2.

2 Taittirīya Samhitā, vi. 1, 6, 5; Maitrāyanī Samhitā, iii. 14, 11. 18; Vājasaneyi Samhitā, xxiv. 30. 37; Av.
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iv. 4, 7; Aitareya Brāhmaṇa, ii. 33, 1 (cf. Bloomfield, Journal of the American Oriental Society, 15, 178, n.).

Cf. Zimmer, Altindisches Leben, 82.

I. Rohita denotes a 'red horse' in the Rigveda and later.2

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1 i. 94, 10; 134, 9; ii. 10, 2; iii. 6, 6, etc.

2 Taittirīya Saṃhitā, i. 6, 4, 3;

Pañcaviṃśa Brāhmaṇa, xiv. 3, 12, etc. So Robita in Av. xiii. 1, 1 et seq., represents the sun as a 'red horse.'
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2. Rohita is a son of Hariścandra in the famous tale of Śunaḥśepa in the Aitareya Brāhmaṇa (vii. 14) and the Śāṅkhā-yana Śrauta Sūtra (xv. 18, 8).

Rohitaka occurs in the Maitrāyaṇī Saṃhitā (iii. 9, 3) with a variant Rohītaka, as the name of the tree Andersonia Rohitaka.

¹ So Apastamba Śrauta Sūtra, i. 5, 8.

Rohitaka-kūla is in the Pañcaviṃśa Brāhmaṇa¹ the name of a locality after which a Sāman or chant was called.

1 xiv. 3, 12. Cf. xv. 11, 6; Lātyāyana Śrauta Sütra, vi. 11, 4.

CC-0. Gurukul Kangri Collection, Haridwar

Rohītaka. See Rohitaka.

I. Rauhiṇa is mentioned in the Rigveda¹ and the Atharvaveda² as a demon foe of Indra's. Hillebrandt³ is inclined to see in the word the name of a planet (cf. Rohiṇī), but without any clear reason.

1 i. 103, 2; ii. 12, 12. 2 xx. 128, 13. 3 Vedische Mythologie, 3, 207.

2. Rauhiņa ('born under the Nakṣatra Rohiṇī') Vāsiṣṭha ('descendant of Vasiṣṭha'), is the name of a man in the Taittirīya Āraṇyaka (i. 12, 5).

Rauhiṇāyana ('descendant of Rauhiṇa') is the patronymic of Priyavrata in the Śatapatha Brāhmaṇa (x. 3, 5, 14). It is also in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26) the name of a teacher, a pupil of Śaunaka and others.

L.

Lakṣa in the Rigveda¹ denotes the 'prize' at dicing.

1 ii. 12, 4. Cf. Lüders, Das Würfelspiel im alten Indien, 4, n. 1; Zimmer, Altindisches Leben, 287.

Lakṣaṇa¹ or Lakṣman² denotes the 'mark' made on cattle by branding to distinguish ownership. According to the Maitrā-yaṇī Saṃhitā,³ it was to be made under the Nakṣatra Revatī, clearly because of the property indicated in the name ('wealthy') of that Nakṣatra. See Aṣṭakarṇī.

Gobhila Grhya Sūtra, iii. 6, 5.
 Cf. Śānkhāyana Grhya Sūtra, iii. 10;
 Weber, Indische Studien, 5, 35; 13,
 466.

2 Av. vi. 141, 2; Maitrāyaņī Sambitā, iv. 2, 9.
3 Loc. cit.

Lakşmanya in one verse of the Rigveda 1 seems to be a patronymic of Dhvanya, 'son of Laksmana.'

1 v. 33, 10. Cf. Ludwig, Translation of the Rigveda, 3, 155.

See Laksana. Laksman.

Laba, 'quail' (Perdix chinensis) is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.1

1 Maitrāyanī Samhitā, iii. 14, 5; | Vājasaneyi Samhitā, xxiv. 24. Cf. Nirukta, vii. 2, where Rv. x. 119 is called the Labasukta; the Anukramani Zimmer, Altindisches Leben, 90.

(Index), too, gives Aindra Laba as the author of that hymn. Cf. Brhaddevatā, viii. 40, with Macdonell's note. Cf.

Lambana is the reading in the Kanva recension (v. 10, 1) of the Brhadaranyaka Upanisad for Adambara, 'drum,' in the Mādhyamdina recension (v. 12, 1).

Lavana, 'salt,' is never mentioned in the Rigveda, only once in the Atharvaveda,1 and not after that until the latest part of the Brāhmaṇas,2 where it is regarded as of extremely high value.3 This silence in the early period is somewhat surprising if the regions then occupied by the Indians were the Panjab and the Indus valley, where salt abounds; it would at first sight seem less curious if the home of the early Vedic Indian is taken to be Kurukşetra.4 It is, however, quite conceivable that a necessary commodity might happen to be passed over without literary mention in a region where it is very common, but to be referred to in a locality where it is not found, and consequently becomes highly prized.

1 vii. 76, 1.

² Chāndogya Upanisad, iv. 17, 7= Jaiminiya Upanisad, iii. 17, 3. Cf. also Chāndogya Upaniṣad, vi. 13, 1; Brhadāranyaka Upanisad, ii. 4, 12; Satapatha Brāhmana, v. 2, 1, 16; and see Strabo, xv. 1, 30.

3 It seems to be placed above gold in value in Chandogya Upanisad, iv. 17, 7.

4 Cf. Map 19 in the Atlas of the Imperial Gazetteer of India, vol. 26, and see Hopkins, Journal of the American Oriental Society, 19, 21 et seq.; India, Old and New, 30 et seq.

Cf. Zimmer, Altindisches Leben, 54, 55; Schrader, Prehistoric Antiquities, 318; Geiger, Ostiranische Kultur, 419; Macdonell, Sanskrit Literature, 150.

Lavana in the Nirukta (ii. 2) denotes the 'mowing' or 'reaping' of corn.

Lākṣā occurs once in the Atharvaveda¹ as the name of a plant.

1 v. 5, 7. Cf. Whitney, Translation of the Atharvaveda, 229; Bloomfield, Hymns of the Atharvaveda, 387, 421.

Lāngala is the regular word for 'plough' in the Rigveda¹ and later.² It is described in a series of passages³ as 'lance-pointed' (pavīravat or pavīravam), 'well-lying' (suśīmam),⁴ and 'having a well-smoothed handle' (see Tsaru). See also Sīra.

1 iv. 57, 4.

2 Av. ii. 8, 4; Taittirīya Samhitā, vi. 6, 7, 4; Nirukta, vi. 26, etc.; lāngaleṣā, Apastamba Śrauta Sūtra, xxii. 4, 7.

3 Av. iii. 17, 3 = Taittirīya Samhitā, iv. 2, 5, 6 = Kāṭhaka Samhitā, xvi. 11 = Maitrāyaṇi Samhitā, ii. 7, 12 =

Vājasaneyi Samhitā, xii. 71 = Vāsistha Dharma Sūtra, ii. 34. 35.

4 The texts have suścvam; Roth conjectures susīmam. See Whitney, Translation of the Atharvaveda, 116.

Cf. Zimmer, Altindisches Leben, 236.

Lāṅgalāyana, 'descendant of Lāṅgala,' is the patronymic of Brahman Maudgalya ('descendant of Mudgala') in the Aitareya Brāhmaṇa (v. 3, 8).

Lāja, masc. plur., in the later Samhitās¹ and the Brāhmanas² denotes 'fried or parched grain.'

1 Maitrāyaņī Samhitā, iii. 11, 2, etc.; Vājasaneyi Samhitā, xix. 13. 81; xxi. 42, etc.

² Śatapatha Brāhmaṇa, xii. 8, 2, 7.

10; 9, 1, 2; xiii. 2, 1, 5; Taittirīya. Brāhmaņa, ii. 6, 4.

Cf. Zimmer, Altindisches Leben, 269.

Lāji in the Vājasaneyi Samhitā (xxiii. 8) and the Taittirīya Brāhmaņa (iii. 9, 4, 8) is a word of uncertain meaning: according to Sāyaṇa, it is a vocative of Lājin, 'having parched grain'; according to Mahīdhara, it denotes a 'quantity of parched grain.'

Lātavya, 'descendant of Latu,' is the patronymic of Kūśāmba Svāyava in the Pañcaviṃśa Brāhmaṇā.¹

 1 viii. 6, 8. \it{Cf} . Ṣaḍviṃśa Brāhmaṇa, iv. 7; Gopatha Brāhmaṇa, i. 1, 25 (a Gotra is there mentioned).

Lāmakāyana, 'descendant of Lamaka,' is often mentioned as an authority in the Lātyāyana Śrauta Sūtra,¹ the Nidāna Sūtra,² and the Drāhyāyaṇa Śrauta Sūtra;³ also with the name Saṃvargajit in the Vaṃśa Brāhmaṇa.⁴

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1 iv. 9, 22; vi. 9, 18, etc.; Weber, Indische Studien, 1, 49.
2 iii. 12. 13; vii. 4, 8, etc.; Weber, op. cit., 1, 45.
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- 3 Weber, op. cit., 4, 384.
- 4 Indische Studien, 4, 373.

Lāhyāyana, 'descendant of Lahya,' is the patronymic of Bhujyu in the Brhadāranyaka Upanişad (iv. ., 1. 2).

Libujā in the Rigveda¹ and later² denotes a creeping plant that climbs trees.

1 x. 10, 13.

² vi. 8, 1; Pañcavimsa Brāhmana,xii. 13, 11; Nirukta, vi. 28; xi. 34. Cf. Zimmer, Altindisches Leben, 70.

Luśa is represented in a series of passages in the Brāhmaṇas¹ as a rival of Kutsa for the favour of Indra. To Luśa Dhānāka the authorship of certain hymns² is ascribed by the Anukramaṇī (Index) of the Rigveda.

¹ Pañcaviméa Brāhmaṇa, ix. 2, 22; Jaiminīya Brāhmaṇa, i. 128; Śāṭyāyanaka in Oertel, Journal of the American Oriental Society, 18, 31 et seq. ² x. 35. 36. Cf. Brhaddevatā, ii. 129; iii. 55, with Macdonell's notes.

Cf. Hillebrandt, Vedische Mythologie, 3, 291, n. 3; Lévi, La Doctrine du Sacrifice, 37, 38.

Luśākapi Khārgali ('descendant of Khṛgala') is mentioned in the Pañcaviṃśa Brāhmaṇa¹ as having cursed Kuṣītaka and the Kauṣītakins. He was a contemporary of Keśin Dālbhya according to the Kāṭhaka Saṃhitā.²

¹ xvii. 4, 3. Cf. Weber, Indische Studien, 10, 145, n. 3.

² xxx. 2 (Indische Studien, 3, 471); Kapisthala Samhita, xlvi. 5.

Loka denotes 'world' in the Rigveda¹ and later.² Mention is often made of the three worlds,³ and ayam lokah, 'this world,' is constantly opposed to asau lokah, 'yonder world'—i.e., 'heaven.' Loka itself sometimes means 'heaven,' while in other passages several different sorts of world are mentioned.⁷

- ¹ Roth, St. Petersburg Dictionary, s.v. 2, quotes no example of this meaning for the Rigveda, where he sees the word used only in the sense of 'place,' 'room,' 'free or open space.' But Rv. x. 14, 9, is a fairly certain example of the wider sense.
- ² Av. viii. 9, 1. 15; iv. 38, 5; xi. 5, 7; 8, 10, etc.; in ix. 5, 14, the worlds of heaven (divya) and of earth (pārthiva) are distinguished; Vājasa eyi Samhitā, xxxii. 11 et seq., etc.
- ³ Av. x. 6, 31; xii. 3, 20; Aitareya Brāhmaņa, i. 5, 8; Satapatha Brāhmaņa, xiii. 1, 7, 3, etc.

- ⁴ Av. v. 30, 17; viii. 8, 8; xii. 5, 38; xix. 54, 5; Vājasaneyi Samhitā, xix. 46, etc.
- ⁵ Av. xii. 5, 38. 57; Taittirīya Samhitā, i. 5, 9, 4; Aitareya Brāhmaņa, v. 28, 2; viii. 2, 3, etc.
- 6 Śatapatha Brāhmana, ii. 6, 1, 7; x. 5, 4, 16; xi. 2, 7, 19; and so probably Aitareya Brāhmana, vii. 13, 12.
- 7 Kāṭhaka Saṃhitā, xxvi. 4; Kauṣī-taki Brāhmaṇa, xx. 1; Brhadāranyaka Upaniṣad, iii. 6, 1; iv. 3, 36 et seq.; vi. 1, 18, etc.

Lodha occurs in a very obscure verse of the Rigveda, where Roth conjectures that some sort of 'red' animal is meant, and Oldenberg shows some reason for thinking that a 'red goat' is intended.

¹ iii. 53, 23.

² St. Petersburg Dictionary, s.v.

3 Rgveda-Noten, 1, 255.

Cf. the obscure adhī-lodha-karṇa in the Taittirīya Samhitā, v. 6, 16, 1, perhaps meaning 'having quite red ears.' Yāska, Nirukta, iv. 12, equates

the word with lubdha, 'confused,' but this does not suit the context. So also Zimmer, Altindisches Leben, 84; Geldner, Vedische Studien, 2, 160; Rgveda, Glossar, 151, who sees in the word the designation of a noble steed.

Lopā is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Taittirīya Samhitā,¹ where Sāyana explains it as a kind of bird, perhaps the carrion crow (śmaśāna-śakuni).

1 v. 5, 18, 1. Cf. Zimmer, Altindisches Leben, 93.

Lopā-mudrā appears in one hymn of the Rigveda,1 where she is seemingly the wife of Agastya, whose embraces she solicits.2

1 i. 179, 4.

2 The story is differently told in the Brhaddevatā, iv. 57 et seq., with Macdonell's notes. See also Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 68 ; Göttingische Gelehrte Anzeigen, 1909, 76 et seq.; Sieg, Die Sagenstoffe des Rgveda, 120 et seq.; Winternitz, Vienna Oriental Journal, 20, 2 et seq. : von Schroeder, Mysterium und Mimus, 156 et seq.; Keith, Journal of the Royal A siatic Society, 1909, 204; 1911, 997, n. 3.

Lopāśa is the name of an animal, probably the 'jackal' or 'fox,' which is mentioned in the Rigveda 1 and is included in the list of victims at the Asvamedha ('horse sacrifice') in the Yajurveda Samhitās.2

Maitrāyanī Samhitā, iii. 14, 17; Vāja-1 x. 28, 4. ² Taittirīya Samhitā, v. 5, 21, 1; saneyi Samhitā, xxiv. 36. Cf. Zimmer, Altindisches Leben, 84.

Loha, primarily an adjective meaning 'red,' is used as a neuter substantive to designate a metal, probably 'copper,' but possibly 'bronze.' It is mentioned in the Vajasaneyi Samhita1 and the Taittīriva Samhitā2 as distinguished from Śyāma. also occurs several times in the Brāhmanas.3 See Ayas.

1 xviii. 13.

2 iv. 7, 5, I.

3 Satapatha Brāhmaņa, xiii. 2, 2, 18; Chandogya Upanisad, iv. 17, 7; vi. 1, 5; Jaiminiya Upanişad Brāhmaņa, iv. 1, 4, where Oertel takes 'copper' to be meant in contrast with Ayas, which he renders 'brass.' The sense of 'iron' is nowhere needed.

Cf. Vincent Smith, Indian Antiquary, 34, 230; and on the early history of metals; Mosso, Mediterranean Civilization, 57-62.

Loha-mani in the Chandogya Upanisad (vi. 2, 5) denotes a 'copper amulet,' as Böhtlingk1 renders it, rather than a 'lump of gold,' as translated by Max Müller following the scholiast.

1 Cf. Little, Grammatical Index, 134.

Lohāyasa, 'red metal,' is mentioned in the Satapatha Brāhmana,1 where it is distinguished from Ayas and gold. In the Jaiminīya Upaniṣad Brāhmaṇa2 the contrast is with Kārsnā-

1 v. 4, I, I. 2.

2 iii. 17. 3.

yasa, 'iron,' and in the Taittirīya Brāhmaṇa³ with Kṛṣṇāyasa, 'iron.' 'Copper' seems to be meant.

3 iii. 62, 6, 5.

Cf. Eggeling, Sacred Books of the | East, 41, 90, n.; Schrader, Prehistoric Antiquities, 189.

Lohita, often occurring as an adjective meaning 'red,' is used as a neuter substantive in the Atharvaveda (xi. 3, 7) to denote a metal, presumably 'copper.' As a proper name it is found in Āpastamba Śrauta Sūtra, xxiv. 9, 7.

Lohitāyasa, 'red metal,' 'copper,' is the variant of Loha in the Maitrāyaṇī (ii. 11, 5; iv. 4, 4) and Kāṭhaka (xviii. 10) Saṃhitās.

Lohitāhi, 'red snake,' is the name of a variety of serpent mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹

¹ Taittirīya Samhitā, v. 5, 14, 1; | saneyi Samhitā, xxiv. 31. Cf. Zimmer, Maitrāyanī Samhitā, iii. 14, 12; Vāja- | Altindisches Leben, 95.

Lauhitya, 'descendant of Lohita,' is the patronymic of a large number of teachers in the Jaiminīya Upaniṣad Brāhmaṇa, which clearly must have been the special object of study of the Lauhitya family. See Kṛṣṇadatta, Kṛṣṇarāta, Jayaka, Triveda Kṛṣṇarāta, Dakṣa Jayanta, Palligupta, Mitrabhūti, Yaśasvin Jayanta, Vipaścit Dṛḍhajayanta, Vaipaścita Dārḍhajayanti, Vaipaścita Dārḍhajayanti Dṛḍhajayanta, Śyāmajayanta, Śyāmasujayanta, Satyaśravas. A Lauhitya or Lauhikya is also mentioned as a teacher in the Śāṅkhāyana Āraṇyaka.¹ The form of name (Jayanta) affected by the family, and the silence of the older texts, proves that they were modern.

vii. 22; Keith, Śānkhāyana Āranyaka, 50, n. 1.

V.

I. Vamsa, denoting the 'rafters' or 'beams' of the house as made of bamboo cane, is found in this sense from the Rigveda¹ onwards.² Cf. Tiraścīnavamśa, Prācīnavamśa, and see Grha.

1 i. 10. I.

² Av. iii. 12, 6; ix. 3, 4; Maitrāyaṇī Saṃhitā, iv. 8, 10; Taittirīya Brāhmaṇa, i. 2, 3, 1; Śatapatha Brāhmaṇa, ix. 1, 2, 25; śālū-vaṃśa, Aitareya Āraṇ-

yaka, iii. 2, 1; Śānkhāyana Āraṇyaka, viii. 1, where perhaps the main beam of the house is meant. Cf. Zimmer, Altindisches Leben, 71, 153; Bloomfield, Hymns of the Atharvaveda, 346.

2. Vaṃśa (lit. 'bamboo') in the sense of 'spiritual genealogy,'¹ 'list of teachers,' is found in the Śatapatha Brāhmaṇa,² the Vaṃśa Brāhmaṇa,³ and the Śāṅkhāyana Āraṇyaka.⁴

¹ From the analogy of the successive joints of the bamboo. *Cf.* 'family-tree.'

² x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 14. ³ Indische Studien, 4, 374. ⁴ xv. 1.

Vamsa-nartin is mentioned as one of the victims at the Purusamedha ('human sacrifice') in the Yajurveda. A 'poledancer' or 'acrobat' seems to be meant.

¹ Vājasaneyi Sambitā, xxx. 21; Taittirīya Brāhmaņa, iii. 4, 17, 1. Cf. Zimmer, Altindisches Leben, 290.

Vamsaga is in the Rigveda¹ a common name of the 'bull' that leads the herds.

1 i. 7, 8; 55, 1; 58, 4; v. 36, 1, etc.; Av. xviii. 3, 36.

Vaka Dālbhya ('descendant of Dalbha') is the name of a teacher in the Chāndogya Upaniṣad.¹ According to the Kāṭhaka Saṃhitā,² he was engaged in a ritual dispute with Dhṛtarāṣṭra.

1 i. 2, 13; 12, 1. 2 xxx. 2 (Indische Studien, 3, 471).

Vakala denotes in the Brāhmaṇas¹ the 'inner bark' of a tree, 'bast.'

1 Taittirīya Brāhmaņa, iii. 7, 4, 2; Kausītaki Brāhmaņa, x, 2.

Vanij]

Vakṣaṇā, fem. plur., denotes in one passage of the Rigveda¹ the bed of a stream.

1 iii. 33, 12. Cf. Pischel, Vedische Studien, 1, 175-181.

Vaghā is the name of a noxious animal in the Atharvaveda.¹

1 vi. 50, 3; ix. 2, 22. Cf. Zimmer, Altindisches Leben, 98.

Vanga, the designation of Bengal proper, is not found in the earlier Vedic literature unless it is to be recognized in the curious word Vangāvagadhāh, which occurs in the Aitareya Āraṇyaka,¹ and which suggests amendment to Vanga-Magadhāh, 'the Vangas and the Magadhas,' two neighbouring peoples. The name is certainly found in the Baudhāyana Dharma Sūtra.²

¹ ii. 1, 1. Cf. Keith, Aitareya Āraņ-yaka, 200; Magadha - Vanga - Matsyāh occurs in the Atharvaveda Parisistas (i. 7, 7), but that is very late.

² i. 1, 14. Cf. Oldenberg, Buddha, 394, n.; Caland, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 56, 553.

Vangrda is the name of a demon or a human foe in the Rigveda.¹

1 i. 53, 8. Cf. Ludwig, Translation of the Rigveda, 3, 149.

Vajra in the Aitareya Brāhmaṇa¹ denotes, according to Geldner,² the 'handle,' while Kūṭa means the 'head' of the hammer.

1 vi. 24, I.

2 Vedische Studien, 1, 138.

Vadavā is a common name for a 'mare' in the later Samhitās and the Brāhmaņas.¹

1 Taittirīya Samhitā, vii. 1, 1, 2; Taittirīya Brāhmaṇa, i. 8, 6, 3; iii. 8, 22, 3; Satapatha Brāhmaṇa, vi. 5, 2, hitā, ii. 1, 8, 3.

Vaņij denotes 'merchant' in the Rigveda¹ and later.² See Paņi and Kraya; cf. also Vāṇija.

1 i. 112, 11; v. 45, 6. 2 Av. iii. 15, 1, etc. Cf. Zimmer, Altindisches Leben, 257. Vaṇijyā in the Brāhmaṇas¹ denotes the business of a merchant (Vaṇij) 'trade.'

- 1 Satapatha Brāhmaņa, i. 6, 4, 21; Pañcavimsa Brāhmaņa, xvii. 1, 2.
- 1. Vatsa is often found in the Rigveda¹ and later² in the sense of 'calf.' Reference is made to the use of a calf to induce the cow to give milk,³ and to the separation of the cows from the calves at certain times.⁴
- iii. 33, 3; iv. 18, 10, etc.
 Av. iv. 18, 2; xii. 4, 7 (wolves kill them); Taittirīya Samhitā, vi. 4, 11, 4 (the cow caresses the calf on birth), etc.
- ³ Taittirīya Samhitā, ii. 3, 6, 2; Jaiminīya Upaniṣad Brāhmaṇa, ii. 13, 2. ⁴ Rv. v. 30, 10; viii. 88, 1. See Geldner, Vedische Studien, 3, 114.
- 2. Vatsa occurs several times in the Rigveda¹ as the name of a singer, a son or descendant of Kanva. In the Pañcavimśa Brāhmaṇa² he is said to have passed successfully through a fire ordeal to which he resorted for the purpose of proving to his rival, Medhātithi, the purity of his descent. He is also mentioned in the Śānkhāyana Śrauta Sūtra³ as the recipient of bounty from Tirindara Pāraśavya.

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1 viii. 6, 1; 8, 8; 9, 1; 11, 7.
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Cf. Ludwig, Translation of the Rigveda, 3, 105; Weber, Episches im vedischen Ritual, 36-38.

Vatsatara, Vatsatarī, denotes a 'young calf' in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittirīya Saṃhitā, i. 8, 17, 1; | Kāthaka Saṃhitā, xxiv. 2; Aitareya 18, 1; Vājasaneyi Saṃhitā, xxiv. 5; | Brāhmaṇa, i. 27, 2, etc.

Vatsa-napāt Bābhrava ('descendant of Babhru') is the name of a teacher, a pupil of Pathin Saubhara, in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

1 ii. 5, 22; iv. 5, 28 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kāņva).

Vatsa-prī Bhālandana ('descendant of Bhalandana') is the name of a sage who 'saw' the Vātsapra Sāman (chant). He

² xiv. 6, 6.

³ xvi. 11, 20. He also occurs in Apastamba Śrauta Sūtra, xxiv. 5, 11.

is mentioned in the later Samhitās¹ and the Pañcavimśa Brāhmaṇa.²

¹ Taittirīya Samhitā, v. 2, 1, 6; Kāṭhaka Samhitā, xix. 12 (Indische Studien, 3, 470); Maitrāyanī Samhitā, iii. 2, 2. ² xii. 11, 25. Cf. Śatapatha Brāhmaṇa, vi. 7, 4, 1.

Vadhaka is the name of some sort of 'reed' in the Atharvaveda¹ and the Śatapatha Brāhmaṇa.²

> ¹ viii. 8, 3. ² v. 4, 5, 14.

Cf. Zimmer, Altindisches Leben, 72; St. Petersburg Dictionary, s.v.

Vadhar means a 'weapon' generally; it is used not merely of a divine, but also of a human weapon in the Rigveda.

i. 32, 9, etc.
Rv. iv. 22, 9; viii. 22, 8; 24, 27.

'to marry.'

5

Cf. Schrader, Prehistoric Antiquities, 221.

r. Vadhū is a frequent word for 'woman' in the Rigveda¹ and later.² It denotes, according to Delbrück,³ the woman as either married or as seeking a husband, or as a bride in the wedding ceremony. The word appears to be derived from a form of the root vah, 'to carry,' as is vahatu, 'the bridal procession,' thus meaning 'she who is to be or has been conducted home.' Zimmer,⁴ however, objects to this explanation, regarding vadhū as a derivative from a different root meaning

¹ v. 37, 3; 47, 6; vii. 69, 3; viii. 26, 13; x. 27, 12; 85, 30; 107, 9.

² Av. i. 14, 2; iv. 20, 3; x. 1, 1; xiv. 2, 9, 41, etc.

³ Die indogermanischen Verwandtschaftsnamen, 414, 439.

4 Altindisches Leben, 108.

2. Vadhū is in one passage of the Rigveda¹ taken by Roth² to denote a 'female animal,' while Zimmer³ urges that it means a 'female slave.' As far as the use of Vadhū goes, either meaning is abnormal, for if Vadhū never elsewhere

1 viii, 19, 36. Cf. also v. 47, 6, as taken by Pischel, Vedische Studien, 2, 319.

2 St. Petersburg Dictionary, s.v. 3.

3 Altindisches Leben, 108, 109.

means a female animal (from vah, to 'draw' a cart), neither does it denote a slave: as the passage refers to a gift of fifty Vadhūs by Trasadasyu Paurukutsya to the singer, the latter must have been a polygamist of an advanced type to require fifty wives. The same doubt arises in the case of vadhūmant, which is used in the Rigveda and Atharvaveda as an epithet of the chariot (Ratha),4 of horses (Aśva),5 and of buffaloes (Uṣṭra).6 Zimmer sees in all cases a reference to slaves in the chariots or with the horses: this interpretation has the support of the Bṛhaddevatā.7 Roth's version of the references to horses or buffaloes as 'suitable for draught' is not very happy; if vadhū is really a female animal vadhūmant means rather 'together with mares,' or 'together with female buffaloes,' which makes reasonable sense.8

- 4 i. 126, 3; vii. 18, 22.
- 8 viii. 68, 17. Cf. vi. 27, 8.
- 6 Av. xx. 127, 2.
- ⁷ iii. 147 et seq., with Macdonell's notes.
- 8 Cf. Bloomfield, Hymns of the Atharvaveda, 197; Pischel, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 35, 712 et seq.; Böhtlingk, Dictionary, s.v.

Vadhrimatī, 'having an impotent man as a husband,' seems in the Rigveda¹ to be the name of a woman who owed the restoration of her husband's virility to the Aśvins, and obtained a son, Hiranyahasta. The word is, however, possibly only descriptive.

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1 i. 116, 13; 117, 24; vi. 62, 7; x. 39, 7; 65, 12.
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1. Vadhry-aśva, 'having castrated horses,' is the name in the Rigveda¹ of a prince, the father of Divodāsa, and an energetic supporter of the fire cult, as was his son after him. He is mentioned in a long list of names in the Atharvaveda.²

1 vi. 61, 1; x. 69, 1 et seq. Sumitra, in the latter hymn, can hardly be a name of his.

2 iv. 29, 4. Cf. Apastamba Śrauta Sūtra, xxiv. 6, 6.

Cf. Hillebrandt, Vedische Mythologie, 1, 97.

2. Vadhry-aśva Ānūpa ('descendant of Anūpa') is the name of the seer of a Sāman, or chant, in the Pañcaviṃśa Brāhmaṇa (xiii. 3, 17).

Vana in the Rigveda1 and later2 denotes the 'forest,' not necessarily of trees only, but, like Aranya, the wild uninhabited land.3 It also means 'wooden cup' used in the Soma ritual,4 and in one passage perhaps a part of the chariot.5

- 1 i. 54, 1; 65, 8; iii. 51, 5; v. 41, 11, etc.
 - ² Kauśika Sūtra, lxxvi. 3, etc.
- 3 Rv. vii. 1, 19 (opposed to dama, ' home ').
- 4 Rv. i. 55, 4; ii. 14, 9, etc. See Hillebrandt, Vedische Mythologie, 1, 163, 166, 193.
 - 5 viii. 34, 18.

Vana-pa, 'forest-guardian,' is included in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda. 1 Cf. Dāvapa.

1 Vājasaneyi Samhitā, xxx. 19; Taittirīya Brāhmaņa, iii. 4, 11, 1.

Vanar-gu, 'forest-goer,' is used in the Rigveda and the Atharvaveda² to designate robbers who haunt the forests. the Samaveda3 the term is more generally opposed to civilized men (kavayak, 'sages'; vanargavak, 'savages').

> 1 x. 4, 6. 2 iv. 36, 7.

3 Aranya Samhitā, iv. 9. Cf. St. Petersburg Dictionary, s.v.

Vanas-pati, 'lord of the forest,' primarily denotes 'tree,' and then 'post' or 'pole.'2 In some passages it is applied either to a part of the chariot or to the chariot as a whole.3 It also means a 'wooden drum'4 and a 'wooden amulet,'5 while in some passages6 it denotes the plant par excellence, Soma.

- 1 Rv. i. 166, 5; iii. 34, 10; v. 7, 4; 41, 8, etc.; Av. xi. 6, 1 (distinguished from Virudh and Oqadhi); 9, 24, etc.
- ² Taittirīya Samhitā, vi. 2, 8, 4; Av. ix. 3, 11, etc.
 - 3 Rv. ii. 37, 3; iii. 53, 20; vi. 47,
- 26; Nirukta, ix. 11. See Zimmer, Altindisches Leben, 251.
- 4 Vājasaneyi Samhitā, ix. 12. Cf. Av. xii. 3, 15.
 - 5 Av. vi. 85, 1; x. 3, 8. 11.
- 6 Rv. i. 91, 6; Vājasaneyi Samhitā, x. 23, etc.

1. Vandana is mentioned in the Rigveda as the name of a disease, apparently some sort of eruption spreading over the body.

tṛṣṭa-vandanā, 'having a rough eruption,' vii. 113, 1; Zimmer, Altindisches lation of the Atharvaveda, 469. VOL. II.

1 vii. 50, 2. Cf. 21, 5; Av. vii. 115, 2; | Leben, 391; Bloomfield, Hymns of the

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2. Vandana is the name of a protégé of the Aśvins in the Rigveda.¹

1 i. 112, 5; 116, 11; 117, 5; 118, 8; x. 39, 8. Cf. Baunack, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 263 et seq.; Oldenberg, Rgveda-Noten, 1, 109.

Vandhura denotes in the Rigveda¹ and later² the 'seat' of the chariot. See Ratha.

1 i. 139, 4; iii. 14, 3; vi. 47, 9, etc. 2 Av. x. 4, 2. The Asvins' car is trivandhura, 'having three seats,' because the Asvins are a pair, and the charioteer makes a third. Cf. Rv. i. 47, 2; 118, 1. 2; 157, 3; 183, 1; vii. 69, 2; 71, 4; viii. 22, 5; and cf. ix. 62, 17. See Zimmer, Altindisches Leben, viii, 247; Weber, Proceedings of the Berlin Academy, 1898, 564; Muir, Sanskrit Texts, 5, 241, n. 371.

Vapa, 'sower,' is mentioned in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda.¹

1 Vājasaneyi Samhitā, xxx. 7; Taittirīya Brāhmaņa, iii. 4, 3, 1.

Vapana in the Brāhmaṇas¹ denotes the process of 'shaving.' Cf. Kṣura and Keśa.

¹ Taittiriya Samhitā, ii. 7, 17, 1; Śatapatha Brāhmana, iii. 1, 2, 1.

Vapā in the later Samhitās and the Brāhmaņas¹ denotes an ant-hill.

1 Taittirīya Samhitā, v. 1, 2, 5; Taittirīya Brāhmaņa, i. 1, 3, 4; Satapatha Brāhmaņa, vi. 3, 3, 5.

Vaptr in the Rigveda¹ and later² denotes a 'shaver,' 'barber.'

1 x. 142, 4.

2 Av. viii. 2, 17; Taittirīya Brāhmaņa, i. 5, 6, 3.

Cf. Zimmer, Altindisches Leben, 266; Max Müller, Sacred Books of the East, 32, 235, n. 4.

Vapra, 'rampart,' is a conjectural reading in the Atharvaveda.¹

1 vii. 71, 1. See Whitney, Translation of the Atharvaveda, 435, 436.

- 1. Vamra, Vamrī, are the names of the male and female ant in the Rigveda and later. Cf. Vapā.
 - 1 Rv. i. 51, 9; viii, 102, 21.
- ² Rv. iv. 19, 9 (where the son of an unmarried maiden is exposed to be eaten by ants); Vājasaneyi Samhitā, Leben, 97.

xxxvii. 4; Taittirīya Brāhmaṇa, i. 2, 1, 3; Śatapatha Brāhmaṇa, xiv. 1, 1, 8. 14, etc. Cf. Zimmer, Altindisches Leben, 97.

2. Vamra is the name of a Rsi in the Rigveda. Cf. Vamraka.

1 i. 51, 9; 112, 15; x. 99, 5.

Vamraka is mentioned in one passage of the Rigveda,¹ where Roth² thinks that an 'ant' is meant. But Pischel,³ with more probability, thinks that it is a proper name, perhaps equivalent to Vamra, and denoting the child of a maiden who was saved from being devoured by ants.⁴

1 x. 99, 12.

- 3 Vedische Studien, 1, 238, 239.
- ² St. Petersburg Dictionary, s.v.
- 4 Rv. iv. 19, 9; 30, 16.
- 1. Vayas is a common name for 'bird' in the Atharvaveda¹ and later.²

¹ iii. 21, 2; vi. 59, 1; vii. 96, 1; ² Taittirīya Samhitā, iii. 1, 1, 1; viii. 7, 24, etc. v. 2, 5, 1; 5, 3, 2, etc.

- 2. Vayas denotes in the Atharvaveda¹ and later² the 'age' of animals or men.
 - 1 xii. 3, 1.

 2 Kāṭhaka Saṃhitā, xi. 2; Taittirīya | Brāhmaṇa, iii. 12, 5, 9; Śatapatha Brāhmaṇa, iii. 1, 2, 21; 3, 3, 3, etc.

Vayā in the Rigveda¹ denotes the 'branch' of a tree.

1 ii. 5, 4; v. 1, 1; vi. 7, 6; 13, 1; viii. 13, 6, 17, etc.

Vayitrī in the Pañcaviṃśa Brāhmaṇa (i. 8, 9) denotes a 'female weaver.'

16-2

Vayya occurs in several passages of the Rigveda¹ in connexion with Turvīti, of whom the word is, according to Sāyaṇa,² a patronymic in one passage. Roth³ is inclined to think that the sense of 'companion' would suit all passages.

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1 i. 54, 6; 112, 6 (where Turviti does
not occur); ii. 13, 12; iv. 19, 6.
2 On Rv. i. 54, 6.
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³ St. Petersburg Dictionary, s.v., quoting ix. 68, 8, as a clear case.

Vara in the Rigveda 1 and later 2 regularly denotes a 'wooer.'

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1 i. 83, 2; v. 60, 4; ix. 101, 14; 2 Av. ii. 36, 1. 5. 6; xi. 8, 1; Aitareya x. 85, 8. 9. Brāhmaṇa, iv. 7, 1, etc.
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Varana is the name of a tree (Crataeva Roxburghii) in the Atharvaveda¹ and the Brāhmanas.²

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1 vi. 85, 1; x. 3, 1, etc.; xix. 32, 9.
2 Pañcaviṃśa Brāhmaṇa, v. 3, 9. 10;
Satapatha Brāhmaṇa, xiii. 8, 4, 1.
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Cf. Zimmer, Altindisches Leben, 60, 61; Bloomfield, Hymns of the Atharvaveda, 505.

Varaṇāvatī is found in one passage of the Atharvaveda.¹ It seems to be, as Roth² thought, the name of a stream, and is regarded by Ludwig³ as the Ganges. Bloomfield,⁴ while considering that a plant may, as Sāyaṇa thinks, be meant, yet regards a reference to a river as probable. Cf. Kāśi.

Varatrā in the Rigveda¹ and later² denotes a 'thong' or 'strap.' It was used to fasten the oxen to the yoke,³ or perhaps to fasten the yoke to the pole.⁴ Or, again, it denotes⁵ the strap which was used in drawing up water from the well (Avata).

¹ iv. 7, 1.

² St. Petersburg Dictionary, s.v.

³ Translation of the Rigveda, 3, 201. Cf. Zimmer, Altindisches Leben, 20.

⁴ Hymns of the Atharvaveda, 376. Cf. Weber, Indische Studien, 18, 26, 27; Whitney, Translation of the Atharvaveda, 154.

¹ iv. 57, 4 (of the plough), etc.

² Av. xi. 3, 10; xx. 135, 13.

³ Rv. x. 60, 8; 102, 8; Geldner, Vedische Studien, 2, 13.

⁴ This suits x. 60, 8, rather more naturally, and is so taken by Zimmer, Altindisches Leben, 248, 249.

⁵ Rv. x. 106, 5; Zimmer, op. cit., 156.

Varasikha is the name of a leader whose tribe is mentioned in the Rigveda¹ as being defeated by Abhyāvartin Cāyamāna.

1 vi. 27, 4. 5. Cf. Ludwig, Translation of the Rigveda, 3, 156; Hillebrandt, Vedische Mythologie, 1, 105; Zimmer, Altindisches Leben, 133, who thinks that Varasikha was the leader of the Turvasa-Vreivants, but this is conjectural,

and not very probable. Cf. Pārthava. In the Bṛhaddevatā, v. 124 et seq., the form of the name is Vāraśikha ('descendant of Varaśikha'), occurring in the plural only.

Varāha, 'boar,' is found in the Rigveda¹ and later.² The god Rudra is described as the 'boar of heaven.'³ The use of dogs to hunt the boar is once alluded to.⁴ The variant form of the word, Varāhu, is not used except metaphorically of divinities.⁵

¹ i. 61, 7; viii. 77, 10; ix. 97, 7; x. 28, 4 (cf. Krostr), etc.

² Av. viii. 7, 23; xii. 1, 48; Kāthaka Samhitā, viii. 2; xxv. 2, etc.; Maitrāyani Samhitā, iii. 14. 19, etc.

³ Rv. i. 114, 5. Cf. Taittirīya Samhitā, vi. 2, 4, 2; vii. 1, 5, 1, etc.

 4 Rv. x. 86, 4, an obscure passage.
 5 Rv. i. 88, 5; 121, 11; Taittirīya Āranyaka, i. 9, 4. Cf. Zimmer, Altindisches Leben, 81, 82; Hopkins, Journal of the American Oriental Society, 17, 67, who points out that, even in the Rigveda, its use is predominantly metaphorical, x. 28, 4, and x. 86, 4, being the only clear instances of the real sense, and of these x. 86, 4, is doubtful. See also Geldner, Vedische Studien, 3, 66 et seq.

Varu is held by Sāyaṇa to be a proper name in several passages of the Rigveda, where it is accented as a vocative followed by suṣāmṇe. Roth considers that the name must be Varosuṣāman, despite its doubtful formation.

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1 viii. 23, 28; 24, 28; 26, 2.
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Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 84, 85.

Varuṇa-gṛhīta, 'seized by Varuṇa,' is found in several passages¹ as a description of a man afflicted with dropsy, which is the disease sent by Varuṇa as a punishment for sin.²

¹ Taittirīya Samhitā, ii. 1, 2, 1; vi. 4, 2, 3; Kāṭhaka Samhitā, xii. 4; Śatapatha Brāhmaṇa, iv. 4, 5, 11; Taittirīya Brāhmaṇa, i. 6, 4, 1, etc. ² Rv. vi. 74, 4; vii. 88, 7; Av. ii. 10, 1; iv. 16, 6, 7; xiv. 1, 57; 2, 49, etc.

Cf. Oldenberg, Religion des Veda, 203; Macdonell, Vedic Mythology, p. 29, n. 16.

² St. Petersburg Dictionary, s.v.

Varein is the name of a foe of Indra in the Rigveda.¹ Being called a Dāsa,² and coupled with Sambara, he is probably to be regarded as a terrestrial foe, though he is also spoken of as an Asura.³ He may possibly have been connected with the Vṛcīvants.

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<sup>1</sup> ii. 14, 6; iv. 30, 14. 15; vi. 47, 21; vii. 99, 5.
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Cf. Ludwig, Translation of the Rigveda, 3, 152; Hillebrandt, Vedische Mythologie, 1, 103, n. 3; 3, 273; Macdonell, Vedic Mythology, p. 162 (F).

1. Varna, 'colour,' is a common word in the Rigveda and later.² A large number of colours are enumerated in Vedic literature, but it is not possible to deduce any clear information as to the accuracy with which the Vedic Indian distinguished colours, or as to the principle on which his distinctions were based. The Rigveda seems to show that red or yellow colours were the most noticed, but this may be accidental.3 'Black' or 'dark' is denoted by kṛṣṇa, 'white' or 'light-coloured' by śukla or śveta. 'Black' seems to be meant in one passage of the Rigveda by śyenī also. 'Dark-grey' or 'dusky' is expressed by śyāma.5 The sense of nīla8 is doubtful, perhaps 'dark-blue,' 'bluish-black.' The series of words hari, harina, harit, harita, seems, on the whole, to denote 'yellow,' but 'green' is also a possible rendering, since the epithet is used of the frog.7 'Brown' is certainly the meaning of babhru, which is used of the Vibhītaka nut (see Akṣa). 'Reddish-brown' seems to be the tinge implied by kapila8 ('monkey-coloured'), while pingala appears to denote a shade of brown in which yellow pre-

² Rv. iv. 30, 15; vi. 47, 21.

³ Rv. vii. 99, 5.

¹ i. 73, 7; 96, 5; 113, 2; iv. 5, 13; ix. 97, 15; 104, 4; 105, 1; x. 3, 3, etc.

² Av. i. 22, 1. 2; 23, 2; xi. 8, 16; Vājasaneyi Samhitā, iv. 2, 26, etc.

³ Cf. Hopkins, Journal of the American Oriental Society, 11, exxi et seq.

⁴ i. 140, 9. Cf. Maitrāyaņī Sambitā, iv. 3, 8; Geldner, Vedische Studien, 2, 250, 251.

⁵ Satapatha Brāhmaṇa, v. 1, 3, 7.

⁶ The nila of the Chandogya Upanisad, viii. 6, 1, is replaced by kṛṣṇa in

the Kauṣītaki Upaniṣad, iv. 19. Cf. Rv. viii. 19, 31. In the post-Vedic language nīla describes the colour of dark blue objects, such as indigo, sapphire, etc. That the word already had some such sense in the Rigveda is suggested by its use in allusions to the smoke of Agni.

⁷ Rv. vii. 103, 6, and cf. iii. 44, 3; Griffith, Hymns of the Rigveda, 1, 365, n.

⁸ Rv. x. 27, 16; Brhadāranyaka Upaniṣad, vi. 4, 14.

dominates, 'tawny.' 'Yellow' is expressed by $p\bar{\imath}ta$ as well as $p\bar{a}ndu.^{10}$ A garment of saffron $(m\bar{a}h\bar{a}rajana)$ is mentioned in the Bṛhadāraṇyaka Upaniṣad. Rudhira and lohita are red, while aruṇa is 'ruddy.' $Kalm\bar{a}ṣa$ means 'spotted,' and śilpa 'dappled,' while mingled shades like aruṇa-piśaṅga, 'reddish brown,' also occur. 4

9 Av. xi. 5, 26; Kāṭhaka Samhitā, xv. 1; Taittirīya Samhitā, vii. 1, 6, 2; Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.

10 Brhadāranyaka Upanisad, ii. 3, 6.

11 Loc. cit

12 Vājasaneyi Samhitā, xxix. 58.

13 Vājasaneyi Samhitā, xxiv. 5; xxix. 58; Taittirīya Samhitā, v. 5, 22, 1; 6, 13, 1; 20, 1.

14 Taittirīya Samhitā vi. 6, 11, 6. Cf. Schrader, Prehistoric Antiquities, 119 et seq.

2. Varṇa (lit. 'colour') in the Rigveda¹ is applied to denote classes of men, the Dāsa and the Āryan Varṇa being contrasted, as other passages² show, on account of colour. But this use is confined to distinguishing two colours: in this respect the Rigveda differs fundamentally from the later Saṃhitās and Brāhmaṇas,³ where the four castes (varṇāḥ) are already fully recognized.

(a) Caste in the Rigveda.—The use of the term Varna is not, of course, conclusive for the question whether caste existed in the Rigveda. In one sense it must be admitted to have existed: the Purusa-sūkta, 'hymn of man,' in the tenth

1 Dāsa, Rv. ii. 12, 4; ārya varņa as against dasyu, iii. 34, 9; varņa itself opposed to dāsa, i. 104, 2. Cf. ii. 3, 5. Cf. a verse in Sānkhāyana Śrauta Sūtra, viii. 25, 2; Pañcaviṃśa Brāhmaṇa, v. 5, 14. Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 113, reads varņaseṣas in Rv. v. 65, 5.

² See Dasyu, Dāsa; Zimmer, Altindisches Leben, 113, 114. There is no trace in Vedic literature of any real distinction of colour save this main one. In the Gopatha Brāhmaṇa, i. 1, 23, the Brahman's colour is white (śukla); the Kāthaka Samhitā, xi. 6, calls the Vaisya 'white' (śukla), the Rājanya 'swarthy' (dhūmra); and the later view makes the four castes black, yellow (pīta), red (rakta), and white re-

spectively. See Weber, Indische Studien, 10, 10, 11; Muir, Sanskrit Texts, 12, 153, etc., 176. Cf. also Av. iii. 4, 6, where Whitney, Translation of the Atharvaveda, 90, with hesitation suggests the reading varnaih, 'castes.'

³ Catvāro varnāh, 'four castes,' Śatapatha Brāhmaṇa, v. 5, 4, 9; vi. 4, 4, 13; śaudra varṇa, 'Śūdra caste,' ibid., vi. 4, 4, 9; Bṛhadāraṇyaka Upaniṣad, i. 2, 25; Aitareya Brāhmaṇa, viii. 4. Cf. also ārya varṇa opposed to Śūdra, Kāṭhaka Saṃhitā, xxxiv. 5; Pañcaviṃśa Brāhmaṇa, v. 5, 17, and see Taittirīya Brāhmaṇa, i. 2, 6, 7. Vaṇṇa appears in this sense sometimes in Pāli. See Fick, Die sociale Gliederung, 22, n. 4; Rhys Davids, Buddhist India, 53.

Mandala4 clearly contemplates the division of mankind into four classes—the Brāhmaṇa, Rājanya, Vaiśya, and Śūdra. But the hymn being admittedly late,5 its evidence is not cogent for the bulk of the Rigveda. Zimmer has with great force combatted the view that the Rigveda was produced in a society that knew the caste system. He points out that the Brahmanas7 show us the Vedic Indians on the Indus as unbrahminized, and not under the caste system; he argues that the Rigveda was the product of tribes living in the Indus region and the Panjab; later on a part of this people, who had wandered farther east, developed the peculiar civilization of the caste system. He adopts the arguments of Muir,8 derived from the study of the data of the Rigveda, viz.: that (a) the four castes appear only in the late Purusasūkta; (b) the term Varna, as shown above, covers the three highest castes of later times, and is only contrasted with Dasa; (c) that Brahmana is rare in the Rigveda, Ksatriya occurs seldom,9 Rajanya only in the Purusasūkta, where too, alone, Vaiśva and Śūdra are found; (d) that Brahman denotes at first 'poet,' 'sage,' and then 'officiating priest,' or still later a special class of priest: (e) that in some only of the passages 10 where it occurs does Brahman denote a 'priest by profession,' while in others it denotes something peculiar to the individual, designating a person distinguished for genius or virtue, or specially chosen to receive divine inspiration.11 Brāhmaṇa, on the other hand, as Muir admits,12 already denotes a hereditary professional priesthood.

Zimmer connects the change from the casteless system of the Rigveda to the elaborate system of the Yajurveda with the

⁴ Rv. x. 90, 12 = Av. xix. 6, $6 = V\bar{a}$ jasaneyi Samhitā, xxxi. 11 = Taittirīya Āraņyaka, iii. 12, 5. Cf. Muir, 1^2 , 7-15, and references.

⁵ Max Müller, Sanskrit Literature, 570 et seq.; Muir, loc. civ.; Weber, Indische Studien, 9, 3 et seq.; Colebrooke, Essays, 1, 309; Arnold, Vedic Metre, p. 167.

⁶ Altindisches Leben, 185.203.

⁷ Pañcavimsa Brāhmana, xvii. 1. Cf. Av. xv., and see Vrātya.

⁸ Sanskrit Texts, 12, 239 et seq., especially 258.

⁹ Rv. viii. 104, 13; x. 109, 3, and cf. Ksatriya.

¹⁰ Rv. i. 108, 7; iv. 50, 8 et seq.; viii. 7, 20; 45, 39; 53, 7; 81, 30; ix. 112, 1; x. 85, 29.

¹¹ Rv. x. 107, 6; 125, 5.

¹² Op. cit., 2, 259.

advance of the Vedic Indians to the east, comparing the Germanic invasions that transformed the German tribes into monarchies closely allied with the church. The needs of a conquering people evoke the monarch; the lesser princes sink to the position of nobles; for repelling the attacks of aborigines or of other Aryan tribes, and for quelling the revolts of the subdued population, the state requires a standing army in the shape of the armed retainers of the king, and beside the nobility of the lesser princes arises that of the king's chief retainers, as the Thegns supplemented the Gesiths of the Anglo-Saxon monarchies.13 At the same time the people ceased to take part in military matters, and under climatic influences left the conduct of war to the nobility and their retainers, devoting themselves to agriculture, pastoral pursuits, and But the advantage won by the nobles over the people was shared by them with the priesthood, the origin of whose power lies in the Purohitaship, as Roth first saw.14

Originally the prince could sacrifice for himself and the people, but the Rigveda is itself shows cases, like those of Viśvāmitra and Vasiṣṭha illustrating forcibly the power of the Purohita, though at the same time the right of the noble to act as Purohita is seen in the case of Devāpi Ārṣṭiṣeṇa. If The Brahmins saw their opportunity, through the Purohitaship, of gaining practical power during the confusion and difficulties of the wars of invasion, and secured it, though only after many struggles, the traces of which are seen in the Epic tradition. The Atharvaveda Is also preserves relics of these conflicts in its narration of the ruin of the Sṛñjayas because of oppressing Brahmins, and besides other hymns of the Atharvaveda (viii-xii), the Śatarudriya litany of the Yajurveda reflects the period of storm and stress when the aboriginal population was

¹³ Maitland, Domesday Book, 164 et seq.
14 Zur Litteratur und Geschichte des

Weda, 117 et seq.

15 Rv. iii. 33, 8; vii. 18; 83.

¹⁶ Yāska, Nirukta, ii. 10, explaining Rv. x. 98.

¹⁷ Lassen, Indische Alterthumskunde,

^{12, 705} et seq.; Muir, op. cit., 22, 296-

¹⁸ v. 17-19; Muir, 2², 280-289. 19 Vājasaneyi Samhitā, xvi = Taittirīya Samhitā, iv. 5, 1-11 = Kāṭhaka Samhitā, xvii, 11-16 = Maitrāyanī Samhitā, ii. 9. 1-10.

still seething with discontent, and Rudra was worshipped as the patron god of all sorts of evil doers.20

This version of the development of caste has received a good deal of acceptance in its main outlines, and it may almost be regarded as the recognized version.21 It has, however, always been opposed by some scholars, such as Haug,22 Kern,23 Ludwig,24 and more recently by Oldenberg25 and by Geldner.28 The matter may be to some extent simplified by recognizing at once that the caste system is one that has progressively developed, and that it is not legitimate to see in the Rigveda the full caste system even of the Yajurveda; but at the same time it is difficult to doubt that the system was already well on its way to general acceptance. The argument from the nonbrahminical character of the Vrātyas of the Indus and Panjab loses its force when it is remembered that there is much evidence in favour of placing the composition of the bulk of the Rigveda, especially the books 27 in which Sudas appears with Vasistha and Viśvāmitra, in the east, the later Madhyadeśa, a view supported by Pischel,28 Geldner,20 Hopkins,30 and Macdonell.31 Nor is it possible to maintain that Brahman in the Rigveda merely means a 'poet' or 'sage.' It is admitted by Muir that in some passages it must mean a hereditary profession; in fact, there is not a single passage in which it occurs where the sense of 'priest' is not allowable, since the priest was of course the singer. Moreover, there are traces in the Rigveda of the threefold 32 or fourfold 33 division of the people

20 Weber, Indische Studien, 2, 22 et seq.; Indian Literature, 110, 111.

21 See, e.g., von Schroeder, Indiens Literatur und Cultur, 152 et seq.; Macdonell, Sanskrit Literature, 159 et seq.; Weber, Indische Studien, 10, 1 et seq.; Kaegi, Rigveda, n. 58.

22 Brahma und die Brahmanen, 1871.

23 Indische Theorien over de Standenverdeeling, 1871. Cf. for this, and the preceding work, Muir, op. cit., 22, 454 et seq.

24 Die Nachrichten des Rig und Atharvaveda über Geographie, Geschichte und Verfassung des alten Indien, 36 et seq. ; Translation of the Rigveda, 3, 237-243, etc.

²⁵ Religion des Veda, 373 et seq., and cf. Zeitschrift der Deutschen Morgenländischen Gesellschaft, 51, 267 et seq.

²⁶ Vedische Studien, 2, 146, n.

²⁷ iii. and vii.

²⁸ Vedische Studien, 2, 218.

²⁹ Ibid., 3, 152.

³⁰ Journal of the American Oriental Society, 19, 18.

³¹ Sanskrit Literature, 145.

³² Rv. viii. 35, 16-18.

³³ Rv. i. 113, 6. More doubtful are the references seen by Ludwig to the three castes in ii. 27, 8; vi. 51, 2; vii. 66, 10

into brahma, kṣatram, and viśaḥ, or into the three classes and the servile population. Nor even in respect to the later period, any more than to the Rigveda, is the view correct that regards the Vaisyas as not taking part in war. The Rigveda evidently34 knows of no restriction of war to a nobility and its retainers, but the late Atharvaveda 35 equally classes the folk with the bala, 'power,' representing the Vis as associated with the Sabhā, Samiti, and Senā, the assemblies of the people and the armed host. Zimmer 36 explains these references as due to tradition only; but this is hardly a legitimate argument, resting, as it does, on the false assumption that only a Ksatriya can fight. But it is (see Kşatriya) very doubtful whether Kşatriya means anything more than a member of the nobility, though later, in the Epic, it included the retainers of the nobility, who increased in numbers with the growth of military monarchies, and though later the ordinary people did not necessarily take part in wars, an abstention that is, however, much exaggerated if it is treated as an absolute one. The Kşatriyas were no doubt a hereditary body; monarchy was already hereditary (see Rājan), and it is admitted that the Śūdras were a separate body: thus all the elements of the caste system were already in existence. Purohita, indeed, was a person of great importance, but it is clear, as Oldenberg 37 urges, that he was not the creator of the power of the priesthood, but owed his position, and the influence he could in consequence exert, to the fact that the sacrifice required for its proper performance the aid of a hereditary priest in whose possession was the traditional sacred knowledge.

Nor can any argument for the non-existence of the caste system be derived from cases like that of **Devāpi**. For, in the first place, the Upaniṣads show kings in the exercise of the priestly functions of learning and teaching, and the Upaniṣads are certainly contemporaneous with an elaborated caste system. In the second place the Rigvedic evidence is very weak, for Devāpi, who certainly acts as Purohita, is not stated in the

³⁴ See Ludwig, op. cit., 3, 231 et seq., Hopkins, Journal of the American Oriental Society, 13, 94, 95, and see Vis, Vaisya.

³⁵ iii. 19, 1; ix. 7, 9; xv. 9, 2. 3.

³⁶ Op. cit., 194.

³⁷ Religion des Veda, 382, 383.

Rigveda to be a prince at all, though Yāska³⁸ calls him a Kauravya; the hymns attributed to kings and others cannot be vindicated for them by certain evidence, though here, again, the Brāhmanas do not scruple to recognize Rājanyarṣis, or 'royal sages'; and the famous Viśvāmitra shows in the Rigveda no sign of the royal character which the Brāhmanas insist on fastening on him in the shape of royal descent in the line of Jahnu.³⁹

- (b) Caste in the later Saṃhitās and Brāhmaṇas.—The relation between the later and the earlier periods of the Vedic history of caste must probably be regarded in the main as the hardening of a system already formed by the time of the Rigveda.
- I. The Names of the Castes.—The most regular names are Brāhmaṇa, Rājanya, Vaiśya, and Śūdra, 40 or later Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra. 1 There are many other variants: Brahman, Kṣatra, Śūdrāryau; 2 Brahman, Rājanya, Śūdra, Ārya; 3 Brahman, Rājanya, Vaiśya, Śūdra; 44 Brāhmaṇa, Rājan, Viśya, Śūdra; 5 Deva, Rājan, Śūdra, Ārya; 46 and Brahman, Kṣatra, Viś, and Śūdra. 1 In other cases the fourth class is represented by a special member: Brāhmaṇa, Kṣatriya, Vaiśya, and Cāṇḍāla. Often only the three upper classes are mentioned, as Brāhmaṇa, Rājanya, Vaiśya; 49 Brahman, Kṣatram, Viś, 50

38 ii. 10.

39 See Visvāmitra and Jahnu.

vii. 1, 1, 4, 5; Aitareya Brāhmaṇa, vii. 19, 1; Satapatha Brāhmaṇa, i, 1, 4, 12; iii. 1, 1, 10; v. 5, 4, 9; Pañcaviṃsa Brāhmaṇa, vi. 1, 6-11.

⁴¹ Brhadāranyaka Upanişad, i. 2, 27 (Mādhyamdina=i. 4, 15 Kānva); Śatapatha Brāhmana, vi. 4, 4, 13; xiii. 6, 2, 10; Vājasaneyi Samhitā, xxx. 5.

42 Taittirīya Samhitā, iv. 3, 10, 1-3; Kāṭhaka Samhitā, xvii. 5; Vājasaneyi Samhitā, xiv. 28-30.

43 Av. xix. 32, 8. Cf. 62, 1. Cf. Whitney, Translation of the Atharvaveda, 949, 1003.

44 Kāthaka Samhitā, xxxvii. 1.

Kāthaka Samhitā, xl. 13; Maitrāyanī Samhitā, iii. 4, 8; Vājasaneyi Samhitā, xviii. 48; Satapatha Brāhmana, v. 6, 4, 9, etc.

46 Av. xix. 62, 1; Vājasaneyi Samhitā, xxvi. 2. Cf. Arya, Arya.

⁴⁷ Brhadāraņyaka Upanişad, i. 2, 13
 (Mādhyamdina = i. 4, 15 Kānva).
 ⁴⁸ Chāndogya Upanişad, v. 10, 7.

49 Av. v. 17, 9; Maitrāyanī Samhitā, iii. 1, 5; 2, 2; iv. 4, 9 (with Vaisya before Rājanya); Taittirīya Brāhmana, iii. 12, 9, 2; Taittirīya Samhitā, vi. 2, 5, 2. 3; Taittirīya Āranyaka, ii. 8, 8.

⁵⁰ Vājasaneyi Samhitā, x. 10 - 12; xxxviii. 14; Śatapatha Brāhmaṇa, ii. 1, 4, 11; xi. 2, 7, 15 et seq.; xiv. 2, 2, 30; Taittirīya Āraṇyaka, iv. 10, 10-12.

⁴⁵ Taittiriya Samhita, v. 7, 6, 4;

etc.⁵¹ Three castes—Brāhmaṇa, Rājan, Śūdra—are mentioned in the Atharvaveda,⁵² and two castes are repeatedly mentioned together, either Brahman and Kṣatra, or Kṣatra and Viś.⁵³

2. The Relation of the Castes.—The ritual literature is full of minute differences respecting the castes. Thus, for example, the Satapatha prescribes different sizes of funeral mounds for the four castes. Different modes of address are laid down for the four castes, 55 as ehi, 'approach'; āgaccha, 'come'; ādrava, 'run up'; ādhāva, 'hasten up,' which differ in degrees of politeness. The representatives of the four castes are dedicated at the Puruṣamedha ('human sacrifice') to different deities. The Sūtras have many similar rules. The sūtras have many similar rules.

But the three upper castes in some respects differ markedly from the fourth, the Śūdras. The latter are in the Śatapatha Brāhmaṇa 58 declared not fit to be addressed by a Dīkṣita, 'consecrated person,' and no Śūdra is to milk the cow whose milk is to be used for the Agnihotra 59 ('fire-oblation'). On the other hand, in certain passages, the Śūdra is given a place in the Soma sacrifice, 60 and in the Taittirīya Brāhmaṇa 61 there are given formulæ for the placing of the sacrificial fire not only for the three upper castes, but also for the Rathakāra,

ol Cf. Av. v. 18, 15, where the two lower castes are addressed (Kṣatriya and Vaisya) respectively as nṛ-ḥati and paśu-ḥati, Whitney, Translation of the Atharvaveda, 252; Kāṭhaka Saṃhitā, xii. 1; xxix. 10; Vājasaneyi Saṃhitā, xxxviii. 19.

52 x. I, I3.

53 See Ksatriya, Vaisya, Vis.

54 xiii. 8, 3, 11.

55 Satapatha Brāhmaņa, i. 1, 4, 12.

⁶⁶ Vājasaneyi Samhitā, xxx. 5; Taittirīya Brāhmaņa, iii. 4, 1, 1; Šatapatha Brāhmaņa, xiii. 6, 2, 10. For other similar differences in the Brāhmaņas, see Taittirīya Samhitā, ii. 5, 10, 1. 2; vii. 1, 1, 4. 5; Kāṭhaka Samhitā, xvii. 4; xxxvii. 1; xxxix. 7; Vājasaneyi Samhitā, x. 10; xiv. 24; Aitareya Brāhmaņa, vii. 23. 24; viii. 4, etc.

57 Āśvalāyana Grhya Sūtra, i. 24,

11. 12, and see Weber, Indische Studien, 10, 20 et seq.

iii. 1, 1, 10. Cf. Āpastamba, cited in scholia on Kātyāyana Śrauta Sūtra, vii. 5, 7; Āśvalāyana Śrauta Sūtra, xii. 8, 7; Weber, Indische Studien, 10, 12 et seq. Generally Śūdras are impure, and cannot be allowed at the place of sacrifice (deva-yajana), Śatapatha Brāhmaṇa, iii. 1, 1, 9. Cf. v. 3, 3, 2; Taittiriya Saṃhitā, vii. 1, 1, 6; Kāṭhaka Saṃhitā, xi. 10 (Maitrāyaṇī Saṃhitā, ii. 4, \$, does not contain this notice).

59 Kāthaka Samhitā, xxxi. 2; Maitrā-

yanī Samhitā, iv. 1, 3.

^ω Śatapatha Brāhmaṇa, v. 5, 4, 9. Cf. also ibid., i. 1, 4, 12. The scholiast on Kātyāyana Śrauta Sūtra, i. 1, 6, refers these notices to the Rathakāra alone, but this is obviously secondary.

61 i. I, 4, 8.

'chariot-maker.' Again, in the Aitareya Brāhmaṇa,62 the Brāhmana is opposed as 'eater of the oblation' to the members of the other three castes.

The characteristics of the several castes are given under Brāhmaņa, Ksatriya and Rājan, Vaisya, Śūdra: they may be briefly summed up as follows: The Viś forms the basis of the state on which the Brahman and Ksatra rest:63 the Brahman and Ksatra are superior to the Viś;64 while all three classes are superior to the Śūdras. The real power of the state rested with the king and his nobles, with their retainers, who may be deemed the Kṣatriya element. Engaged in the business of the protection of the country, its administration, the decision of legal cases, and in war, the nobles subsisted, no doubt, on the revenues in kind levied from the people, the king granting to them villages (see Grāma) for their maintenance, while some of them, no doubt, had lands of their own cultivated for them by slaves or by tenants. The states were seemingly small:65 there are no clear signs of any really large kingdoms, despite the mention of Mahārājas. The people, engaged in agriculture, pastoral pursuits, and trade (Vanij), paid tribute to the king and nobles for the protection afforded them. That, as Baden-Powell suggests,66 they were not themselves agriculturists is probably erroneous; some might be landowners on a large scale, and draw their revenues from Śūdra tenants, or even Āryan tenants, but that the people as a whole were in this

62 vii. 19, 1; Maitrāyanī Samhitā, i. 4, 6; Gopatha Brāhmana, ii. 1, 6; Lévi, La Doctrine du Sacrifice, 81.

63 Satapatha Brāhmaņa, xi. 2, 7, 16;

Kausītaki Brāhmana, xvi. 4.

64 Pañcavimsa Brāhmana, ii. 8, 2; xi. 11, 9; xv. 6, 3; Aitareya Brāhmana, ii. 33, 1; Kāthaka Samhitā, xxix. 10; Taittirīya Samhitā, ii. 5, 10, 1; Śatapatha Brahmana, vi. 4, 4, 13, etc.

65 Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 32, for the Pancavimsa Brahmana. The Satapatha Brāhmana and the later parts of the Aitareya Brāhmana, with their traditions of Asvamedhas, 'horse

sacrifices,' and their recollections of the glories of the Bharatas, represent a more advanced stage of social relations and of city life, but even they hardly know really great kingdoms.

66 Indian Village Community and Village Communities in India, where much stress is laid on the idea of a settlement of Aryans on lands already occupied by Dravidian clans, much as Anglo-Saxon invaders on one theory occupied lands already held by Britons who became serfs, while the invaders were a landholding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.

position is extremely unlikely.⁶⁷ In war the people shared the conflicts of the nobles, for there was not yet any absolute separation of the functions of the several classes. The priests may be divided into two classes—the Purohitas of the kings, who guided their employers by their counsel, and were in a position to acquire great influence in the state, as it is evident they actually did, and the ordinary priests who led quiet lives, except when they were engaged on some great festival of a king or a wealthy noble.⁶⁸

The relations and functions of the castes are well summed up in a passage of the Aitareya Brāhmaṇa, 69 which treats of them as opposed to the Kṣatriya. The Brāhmaṇa is a receiver of gifts $(\bar{a}-d\bar{a}y\bar{\imath})$, a drinker of Soma $(\bar{a}-p\bar{a}y\bar{\imath})$, a seeker of food $(\bar{a}vas\bar{a}y\bar{\imath})$, 70 and liable to removal at will $(yath\bar{a}k\bar{a}ma-pray\bar{a}pyak)$. The Vaiśya is tributary to another $(anyasya\ balikrt)$, to be lived on by another $(anyasy\bar{a}dyak)$, and to be oppressed at will $(yath\bar{a}-k\bar{a}ma-jyeyak)$. The Śūdra is the servant of another $(anyasya\ presyak)$, to be expelled at will $(k\bar{a}motth\bar{a}pyak)$, and to be slain

67 Cf. Hopkins, India, Old and New, 222. The point is much the same as that at issue between the different schools of opinion as to early English history. Did the Āryans in India occupy the land as a people, driving out or exterminating or enslaving the Dāsas, and themselves carrying on the occupations of a people, or did they merely form a small aristocracy of superior military force, and were the Kṣatriyas the true Āryans? The evidence of the Rigveda is really fatal to the latter alternative hypothesis.

68 For the superiority of the Brāhmaṇa to the Kṣatriya or Rājanya, see Paūcaviṃśa Brāhmaṇa, xi. 11, 3; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 1, 1, 12; 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15, 8; viii. 9, 6; Śāṅkhāyana Śrauta Sūtra, xv. 20, 12. The Brāhmaṇa is, in his turn, dependent on the king (Śatapatha Brāhmaṇa, i. 2, 3, 3; v. 4, 2, 7), and at the Rājasūya sits beside him, but is none the less superior

(Brhadāranyaka Upaniṣad, i. 2, 23). The Kāṭhaka Saṃhitā, xxviii. 5, says the Kṣatra is over the Brahman, but this is not a usual view. Cf. xxvii. 4. A Brāhmaṇa can get along without a Kṣatriya, but not vice versa (Śatapatha Brāhmaṇa, iv. 1, 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājanyas (Taittirīya Saṃhitā, v. 1, 10, 3; Kāṭhaka Saṃhitā, xix. 10; xxvii. 4, etc.).

e9 vii. 29. See Muir, op. cit., 12, 436 et seq.; Weber, Indische Studien, 10, 14. 70 Weber, op. cit., 9, 326; 10, 14, prefers 'moving' or 'dwelling' everywhere.

71 Muir, Haug, and Weber take the word as active in sense, 'moving at will.' But both the parallelism of the passage and the formation of the word require a passive causative sense. The reference is perhaps to the general political control of the king over the priest, whom he can 'move on' from place to place,

72 Aitareya Brāhmana, vii. 29, 3.

at pleasure (yathākāma-vadhyaḥ).⁷³ The descriptions seem calculated to show the relation of each of the castes to the Rājanya. Even the Brāhmaṇa he can control, whilst the Vaiśya is his inferior and tributary, whom he can remove without cause from his land,⁷⁴ but who is still free, and whom he cannot maim or slay without due process. The Śūdra has no rights of property or life against the noble, especially the king.

The passage is a late one, and the high place of the Kṣatriya is to some extent accounted for by this fact. It is clear that in the course of time the Vaisya fell more and more in position with the hardening of the divisions of caste. Weber 75 shows reason for believing that the Vajapeya sacrifice, a festival of which a chariot race forms an integral part,78 was, as the Śānkhāyana Śrauta Sūtra 77 says, once a sacrifice for a Vaiśya, as well as for a priest or king. But the king, too, had to suffer diminution of his influence at the hands of the priest: the Taittirīya texts 78 show that the Vājapeya was originally a lesser sacrifice which, in the case of a king, was followed by the Rājasūya, or consecration of him as an overlord of lesser kings, and in that of the Brahmin by the Brhaspatisava, a festival celebrated on his appointment as a royal Purohita. But the Śatapatha Brāhmaṇa 70 exalts the Vājapeya, in which a priest could be the sacrificer, over the Rajasūya, from which he was excluded, and identifies it with the Brhaspatisava, a clear piece of juggling in the interests of the priestly pretentions. But we must not overestimate the value of such passages, or the exaltation of the Purohita in the later books of the Satapatha

73 Aitareya Brāhmana, vii. 29, 4.

78 Ibid. Cf. . Hillebrandt, Vedische Mythologie, 1, 247; Festgruss an Böhtlingk, \$240 et seq.; Rituallitteratur,

77 xvi. 17, 4. Cf. xv. 1, 1.

78 Taittirīya Samhitā, v. 6, 2, 1; Taittirīya Brāhmaņa, ii. 7, 6, 1. Cf. Lātyāyana Śrauta Sūtra, viii. 11, 1; Aśvalāyana Śrauta Sūtra, ix. 9, 19; Eggeling, Sacred Books of the East, 41, xxiv, xxv.

79 v. 1, 1, 1 et seq.; 2, 1, 19; Kātyāyana Śrauta Sūtra, xv. 1, 1-2. Weber, op. cit., 8, 9, interprets the situation differently from Eggeling.

⁷⁴ This seems to be the most probable reference of yathāhāmaiyeyah. The expulsion of the Vaisya is here not in allusion to quasi-ownership of land by the King or Kṣatriya; it is an act of royal authority, not an incident of tenure. See Keith, Journal of the African Society, 6, 202 et seq, and cf. Hopkins, India, Old and New, 222, 223.

75 Ueber den Vājapeya, 10 et seq.

and Aitareya Brāhmaṇas as evidence of a real growth in the priestly power: these books represent the views of the priests of what their own powers should be, and to some extent were in the Madhyadeśa. Another side of the picture is presented in the Pāli literature, 80 which, belonging to a later period than the Vedic, undoubtedly underestimates the position of the priests; while the Epic, 81 more nearly contemporaneous with the later Vedic period, displays, despite all priestly redaction, the temporal superiority of the nobility in clear light.

Although clear distinctions were made between the different castes, there is little trace in Vedic literature of one of the leading characteristics of the later system, the impurity communicated by the touch or contact of the inferior castes, see which is seen both directly in the purification rendered necessary in case of contact with a Śūdra, and indirectly in the prohibition of eating in company with men of lower caste. It is true that prohibition of eating in company with others does appear, the peculiar sanctity of those who perform a certain rite or believe in a certain doctrine; for persons who eat of the same food together, according to primitive thought, acquire the same characteristics and enter into a sacramental communion. But Vedic literature does not yet show that to take food from an inferior caste was forbidden as destroying

80 Fick, Die sociale Gliederung, 107 et seq.; Rhys Davids, Buddhist India, 53 et seq.; 158.

81 Hopkins, Journal of the American Oriental Society, 13, 984 et seq.

82 See, e.g., Manu, iii. 239; 7. 85; Fick, op. cit., 26 et seq.

83 Vāsiṣtha Dharma Sūtra, xiv. 1 ct seq.; Gautama Dharma Sūtra, xvii. 17; Āpastamba Dharma Sūtra, i. 6, 18, 16 ct seq.; ii. 4, 9, 7, with Bühler's note; Manu, iv. 210 et seq.; Viṣṇu, 41, 7 et seq.; Fick, op. cit., 30-33, who points out that the Jātakas contain little evidence on the practice. Senart, Les Castes dans l'Inde, 48 et seq., 212 et seq., attributes great importance to the question of eating together, and compares the sacri-

ficial meals of the gens at Rome, where strangers were excluded (Fustel de Coulanges, La Cité Antique, 117). But this is not conclusive; a caste is not a gens, and the gens excluded strangers only at a solemn festival, when the whole gens renewed its blood kinship. If we have no evidence exactly establishing this for the Gotra in early Vedic literature, we need not hesitate to believe that in the earliest Vedic period the Gotra had solemn festivals of union, and of communication with the dead, but that again does not explain or amount to the caste prohibition of taking food from an inferior.

84 E.g., Aitareya Āraņyaka, v. 3. 3. with Keith's note. purity. Nor, of course, has the caste system developed the constitution with a head, a council, and common festivals which the modern caste has; for such an organization is not found even in the Epic or in the Pāli literature. The Vedic characteristics of caste are heredity, pursuit of a common occupation, and restriction on intermarriage.

3. Restrictions on Intermarriage.—Arrian, in his Indica,87 probably on the authority of Megasthenes, makes the prohibition of marriage between γένη, no doubt 'castes,' a characteristic of Indian life. The evidence of Pali literature 88 is in favour of this view, though it shows that a king could marry whom he wished, and could make his son by that wife the heir apparent. But it equally shows that there were others who held that not the father's but the mother's rank determined the social standing of the son. Though Manu⁸⁹ recognizes the possibility of marriage with the next lower caste as producing legitimate children, still he condemns the marriage of an Arvan with a woman of lower caste. The Pāraskara Grhya Sūtra 90 allows the marriage of a Ksatriya with a wife of his own caste or of the lower caste, of a Brahmin with a wife of his own caste or of the two lower classes, and of a Vaisya with a Vaisya wife only. But it quotes the opinion of others that all of them can marry a Śūdra wife, while other authorities condemn the marriage with a Sūdra wife in certain circumstances, which implies that in other cases it might be justified.91 The earlier

85 For a case of objection to eating food after another, see Chāndogya Upaniṣad, i. 10, 1. Possibly the idea there is that eating the food of a chief is dangerous, since the eater thus enters into possession of part of his substance, and consequently at once becomes an object of anger to the chief, as well as of danger to himself; for the chief may be so full of divine force that it would be unsafe for an ordinary man to be assimilated to him—a common idea in primitive societies. See also Taittirīya Āranyaka, v. 8, 13.

88 Fick, op. cit., 24. Senart, op. cit., 219, 220, compares the family councils of Greece, Rome, and Germany (Leist,

Altarisches Jus Civile, 273 et seq.; Kovalevsky, Famille et Propriété Primitives, 119; Fustel de Coulanges, op. cit., 118, 119). But here again the system may have applied to the Gotra without its really explaining the later appearance of the practice in the caste, and the absence of the mention of a council in the early and late literature alike is conclusive against its existence.

87 xii. 8. 9.

88 Fick, op. cit., 34-40.

89 x. 5; iii. 15.

90 i. 4. Cf. Weber, Indische Studien, 10, 21, 74.

91 Gobhila Grhya Sūtra, iii. 2, 42.

literature bears out this impression: much stress is laid on descent from a Rsi, and on purity of descent; 92 but there is other evidence for the view that even a Brahmana need not be of pure lineage. Kavaşa Ailūşa is taunted with being the son of a Dāsī, 'slave woman,'93 and Vatsa was accused of being a Śūdrā's son, but established his purity by walking unhurt through the flames of a fire ordeal.94 He who is learned (śuśruvān) is said to be a Brāhmana, descended from a Rsi (ārṣeya), in the Taittirīya Samhitā; 95 and Satyakāma, son of Jabālā, was accepted as a pupil by Hāridrumata Gautama, though he could not name his father.96 The Kāthaka Samhita 97 says that knowledge is all-important, not descent. But all this merely goes to show that there was a measure of laxity in the hereditary character of caste, not that it was not based on heredity. The Yajurveda Samhitas 98 recognize the illicit union of Ārya and Śūdrā, and vice versa: it is not unlikely that if illicit unions took place, legal marriage was quite possible. The Pañcavimsa Brāhmaṇa,99 indeed, recognizes such a case in that of Dirghatamas, son of the slave girl Usij, if we may adopt the description of Usij given in the Brhaddevatā. 100

In a hymn of the Atharvaveda 101 extreme claims are put

92 See Taittirīya Samhitā, vi. 6, 1, 4; Vājasaneyi Samhitā, vii. 46; Taittirīya Brāhmana, i. 4, 4, 2; Satapatha Brāhmaņa, iv. 3, 4, 19; xii. 4, 4, 6; Kātyāyana Śrauta Sūtra, xxv. 3, 17; Lātyāyana Śrauta Sūtra, i. 1, 7; Kauśika Sūtra, 67, etc. So one of the characteristics of a Brāhmana given in the Satapatha Brāhmana, xi. 5, 7, 1, is brāhmanya, which Weber, op. cit., 10, 69, takes as referring to descent. Brahma-putra is a title of honour, Satapatha Brāhmaņa, xi. 4, I, 2. 9; Aśvalāyana Śrauta Sūtra, ii. 18, 12; Śānkhāyana Śrauta Sūtra, xii. 21, I. 2; and to be born the son of a wise Brāhmana is the highest fortune, Brhadāranyaka Upanisad, vi. 4, 29.

93 Aitareya Brāhmaṇa, ii. 19, 1; Kauṣītaki Brāhmaṇa, xii. 3. Cf. Weber, op. cit., 2, 311; 9, 42, 44, 46.

Pañcavimsa Brāhmaņa, xiv. 6. 6.
 vi. 6, 1, 4.

96 Chāndogya Upaniṣad, vi. 4, 4; Weber, op. cit., 1, 263. Cf. Śatapatha Brāhmaņa, xi. 5, 4, 1.

97 xxx. 1. Cf. Weber, op. cit., 3, 462.
98 Taittirīya Samhitā, vii. 4, 19, 3. 4;
Kāṭhaka Samhitā, Aśvamedha, iv. 7;
Vājasaneyi Samhitā, xxiv. 30. 31. The word Arya here must refer in all probability to any Āryan, not merely to a Vaiśya, Weber, op. cit., 10, 6.

99 xiv. 11, 17; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 56, n. But there is no mention here of Usij being a slave.

100 iv. 24. 25.

101 v. 17, 8. 9. See Muir, 12, 282, n. 76; Whitney, Translation of the Atharvaveda, 249. The exact sense is not clear, but the passage is intended to show in the strongest light the high position of the Brāhmaṇa.

forward for the Brāhmaṇa, who alone is a true husband and the real husband, even if the woman has had others, a Rājanya or a Vaiśya: a Śūdra husband is not mentioned, probably on purpose. The marriage of Brāhmaṇas with Rājanya women is illustrated by the cases of Sukanyā, daughter of king Śaryāta, who married Cyavana, and of Rathavīti's daughter, who married Śyāvāśva. 104

4. Occupation and Caste.—The Greek authorities 105 and the evidence of the Jātakas 106 concur in showing it to have been the general rule that each caste was confined to its own occupations, but that the Brāhmaņas did engage in many professions beside that of simple priest, while all castes gave members to the Śramanas, or homeless ascetics. The Jātakas 107 recognize the Brahmins as engaged in all sorts of occupations, as merchants, traders, agriculturists, and so forth. Matters are somewhat simpler in Vedic literature, where the Brāhmanas and Ksatriyas appear as practically confined to their own professions of sacrifice and military or administrative functions. Ludwig 108 sees in Dīrghaśravas in the Rigveda 100 a Brahmin reduced by indigence to acting as a merchant, as allowed even later by the Sūtra literature; but this is not certain, though it is perfectly possible. More interesting is the question how far the Ksatriyas practised the duties of priests; the evidence here is conflicting. The best known case is, of course, that of Viśvāmitra. In the Rigveda he appears merely as a priest who is attached to the court of Sudas, king of the Trtsus; but in the Pañcavimsa Brāhmaṇa110 he is called a king, a descendant of Jahnu, and the Aitareya Brahmana 111 refers to Sunahsepa's

102 The sense of v. 17, 18, is obscure; it can be interpreted to mean that the Brāhmaṇa should be provided with a temporary wife on each occasion when he pays a visit (cf. Whitney, 250). But this is hardly likely. Muir takes it as referring to his own wife.

103 Satapatha Brāhmaṇa, iv. 1, 5, 7. Cf. Ludwig, Translation of the Rigveda, 3, 244, 245; Weber, op. cit., 10, 73 et seq.; Hopkins, Journal of the American Oriental Society, 13, 352, 353.

104 Cf. Brhaddevatā, v. 50 et seq.

105 Arrian, *Indica*, xii. 8, 9; Strabo, xv. 4, 49.

108 Fick, op. cit., 40 et seq.

107 Rhys Davids, op. cit., 54 et seq.

108 Op. cit., 3, 237 et seq.

109 i. 112, II.

110 xxi. 12, 2. See Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 54.

111 vii. 18, 9. Cf. Śānkhāyana Śrauta Sūtra, xv. 21, where the reading is different, but worse. But see Weber, Episches im vedischen Ritual, 16.

succeeding, through his adoption by Viśvāmitra, to the divine lore (daiva veda) of the Gathins and the lordship of the Jahnus. That in fact this tradition is correct seems most improbable, but it serves at least to illustrate the existence of seers of royal origin. Such figures appear more than once in the Pañcavimśa Brāhmana,112 which knows the technical terms Rājanyarşi and Devarajan corresponding to the later Rajarsi, 'royal sage.' The Jaiminīya Brāhmaņa¹¹³ says of one who knows a certain doctrine, 'being a king he becomes a seer' (rājā sann ṛṣir bhavati), and the Jaiminīya Upanişad Brāhmana 114 applies the term Rājanya to a Brāhmana. Again, it is argued that Devāpi Ārstisena, who acted as Purohita, according to the Rigveda, 115 for Santanu, was a prince, as Yāska116 says or implies he was. 117 But this assumption seems to be only an error of Yāska's. Since nothing in the Rigveda alludes to any relationship, it is impossible to accept Sieg's view 118 that the Rigveda recognizes the two as brothers, but presents the fact of a prince acting the part of Purohita as unusual and requiring explanation. The principle, however, thus accepted by Sieg as to princes in the Rigveda seems sound enough. Again, Muir 119 has argued that Hindu tradition, as shown in Sayana, 120 regards many hymns of the Rigveda as composed by royal personages, but he admits that in many cases the ascription is wrong; it may be added that in the case of Prthi Vainya, where the hymn 121 ascribed to him seems to be his, it is not shown in the hymn itself that he is other than a seer; the Satapatha Brahmana 122 calls him a king, but that is probably of no more value than the later tradition as to Viśvāmitra. The case of Viśvantara

112 xii. 12, 6; xviii. 10, 5. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 235, n. 3.

113 P. 562 of the manuscript, cited by Hopkins, Journal of the American Oriental Society, 13, 154, n.

114 i. 4, 2. Cf. Aitareya Brāhmaņa, vii. 17, 6, where Viśvāmitra is addressed as Rājaputra.

115 x. 98. See Zimmer, Altindisches Leben, 196; Senart, Les Castes dans l'Inde, 165; Muir, 12, 269 et seq.

¹¹⁶ Nirukta, ii. 10.

¹¹⁷ It may be added that a family of Ārṣṭiṣeṇas appear as ritual authorities in a scholium on Kātyāyana Śrauta Sūtra, i. 9, 3; Weber, op. cit., 10, 95.

¹¹⁸ Die Sagenstoffe des Rgueda, 142.

¹¹⁹ Op. cit., 12, 265 et seq.

¹²⁰ On Rv. i. 100; iv. 42. 43. 44; v. 27; vi. 15; x. 9. 75. 133. 134. 148. 179, etc.

¹²¹ x. 148, 5.

¹²² v. 3, 5, 4.

and the Śyāparṇas mentioned in the Aitareya Brāhmaṇa 123 has been cited 124 as that of a king sacrificing without priestly aid, but the interpretation is quite uncertain, while the parallel of the Kaśyapas, Asitamṛgas, and Bhūtavīras mentioned in the course of the narrative renders it highly probable that the king had other priests to carry out the sacrifice.

Somewhat different are a series of other cases found in the Upaniṣads, where the Brahma doctrine is ascribed to royal persons. Thus Janaka is said in the Śatapatha Brāhmaṇa 125 to have become a Brahman; Ajātaśatru taught Gārgya Bālāki; 126 Pravāhaṇa Jaivali instructed Śvetaketu Āruṇeya, 127 as well as Śilaka Śālāvatya 128 and Caikitāyana Dālbhya; 128 and Aśvapati Kaikeya taught Brahmins. 120 It has been deduced 130 from such passages that the Brahma doctrine was a product of the Kṣatriyas. This conclusion is, however, entirely doubtful, 131 for kings were naturally willing to be flattered by the ascription to them of philosophic activity, and elsewhere 132 the opinion of a Rājanya is treated with contempt.

It is probably a fair deduction that the royal caste did not much concern itself with the sacred lore of the priests, though it is not unlikely that individual exceptions occurred. But that warriors became priests, that an actual change of caste took place, is quite unproved by a single genuine example. That it was impossible we cannot say, but it seems not to have taken place. To be distinguished from a caste change, as Fick 133 points out, is the fact that a member of any caste could, in the later period at least, become a Śramaṇa, as is recorded in effect

123 vii. 27 et seq.

124 Zimmer, op. cit., 196.

125 xi. 6, 2, 10; Muir, 12, 426-430.

126 Brhadāranyaka Upanişad, ii. 1, 1; Kauşītaki Upanişad, iv. 1.

¹²⁷ Brhadāranyaka Upanişad, vi. 1, 1 (Mādhyamdina = vi. 2, 1 Kānva); Chāndogya Upanişad, v. 3, 1.

128 Chāndogya Upanişad, i. 8, 1. 129 Satapatha Brāhmana, x. 6, 1, 2.

130 Deussen, Allgemeine Geschichte der Philosophie, 1, 2, 354; Philosophy of the Upanishads, 17 et seq.; Garbe, Beiträge zur indischen Kulturgeschichte, 1 et seq.; Philosophy of Ancient India, 73 et seq.; Grierson, Journal of the Royal Asiatic Society, 1908, 602 et seq.; Winternitz, Geschichte der indischen Litteratur, 1, 256 et sea.

131 Bloomfield, Religion of the Veda, 218 et seq.; Keith, Journal of the Royal Asiatic Society, 1908, 838, 868, 1142; Aitareya Āranyaka, 50, 51, 257; Oldenberg, Buddha, 573, n. 1.

132 Satapatha Brāhmana, viii. 1, 4,

133 Op. cit., 44, n. 1.

of many kings in the Epic.¹³⁴ Whether the practice is Vedic is not clear: Yāska ¹³⁵ records it of Devāpi, but this is not evidence for times much anterior to the rise of Buddhism.

On the other hand, the Brahmins, or at least the Purohitas, accompanied the princes in battle, and probably, like the mediæval clergy, were not unprepared to fight, 150 as Vasiṣṭha and Viśvāmitra seem to have done, and as priests do even in the Epic from time to time. 137 But a priest cannot be said to change caste by acting in this way.

More generally the possibility of the occurrence of change of caste may be seen in the Satapatha Brāhmana, 138 where Śyāparņa Sāyakāyana is represented as speaking of his offspring as if they could have become the nobles, priests, and commons of the Salvas; and in the Aitareya Brāhmana,139 where Viśvantara is told that if the wrong offering were made his children would be of the three other castes. A drunken Rsi of the Rigveda 140 talks as if he could be converted into a king. On the other hand, certain kings, such as Para Āṭṇāra, are spoken of as performers of Sattras, 'sacrificial sessions.' 141 As evidence for caste exchange all this amounts to little; later a Brahmin might become a king, while the Rsi in the Rigveda is represented as speaking in a state of intoxication; the great kings could be called sacrificers if, for the nonce, they were consecrated (dīkṣita), and so temporarily became Brahmins. 142 The hypothetical passages, too, do not help much. It would be unwise to deny the possibility of caste exchange, but it is not clearly indicated by any record. Even cases like that of Satyakāma Jābāla do not go far; for ex hypothesi that teacher

134 Hopkins, Journal of the American Oriental Society, 13, 179 et seq., who treats this as a change of caste.

135 Nirukta, ii. 10. He went to the forest and practised asceticism, which is not necessarily a change of caste.

136 See Rv. iii. 53, 12, 13; i. 129, 4; 152, 7; 157, 2; vii. 83, 4; x. 38; 103, etc; Ludwig, Translation of the Rigveda, 3, 220-226; Geldner, Vedische Studien, 2, 135, n. 3.

137 Hopkins, op. cit., 13, 184.

138 x. 4, 1, 10.

139 vii. 29.

140 iii. 43, 5.
141 Pañcavimśa Brāhmaņa, xxv. 16, 3.
Cf. for their share in the piling of the sacrificial altar, Taittirīya Samhitā, v. 6, 5, 3; Kāṭhaka Samhitā, xxii. 3 (Indische Studien, 3, 473); Weber, op. cit., 10, 25.

142 Satapatha Brāhmaṇa, xiii. 4, 1, 13; Weber, op. cit., 10, 17, and cf. the case of Janaka, Satapatha Brāhmaṇa,

xi. 6, 2, 1 et seq.

did not know who his father was, and the latter could quite well have been a Brahmin.

It may therefore be held that the priests and the nobles practised hereditary occupations, and that either class was a closed body into which a man must be born. These two Varnas may thus be fairly regarded as castes. The Vaisyas offer more difficulty, for they practised a great variety of occupations (see Vaisya). Fick 143 concludes that there is no exact sense in which they can be called a caste, since, in the Buddhist literature, they were divided into various groups, which themselves practised endogamy such as the gahapatis, or smaller landowners, the setthis, or large merchants and members of the various guilds, while there are clear traces 144 in the legal textbooks of a view that Brāhmana and Kṣatriya stand opposed to all the other members of the community. But we need hardly accept this view for Vedic times, when the Vaisya, the ordinary freeman of the tribe, formed a class or case in all probability, which was severed by its free status from the Śūdras, and which was severed by its lack of priestly or noble blood from the two higher classes in the state. It is probably legitimate to hold that any Vaisya could marry any member of the caste, and that the later divisions within the category of Vaisyas are growths of divisions parallel with the original process by which priest and noble had grown into separate entities. The process can be seen to-day when new tribes fall under the caste system: each class tries to elevate itself in the social scale by refusing to intermarry with inferior classes on equal terms—hypergamy is often allowed—and so those Vaiśyas who acquired wealth in trade (Sresthin) or agriculture (the Pāli Gahapatis) would become distinct, as sub-castes, from the ordinary Vaisyas. But it is not legitimate to regard Vaisya as a theoretic caste; rather it is an old caste which is in process of dividing into innumerable sub-castes under influences of occupation, religion, or geographical situation.

Fick 145 denies also that the Śūdras ever formed a single

¹⁴³ Op. cit., 19 et seq.; 162 et seq. | the Four Castes according to the Mānava-144 Hopkins, The Mutual Relations of | dharmasāstram, 78, 82 et seq. 145 Op. cit., 202 et seq.

caste: he regards the term as covering the numerous inferior races and tribes defeated by the Aryan invaders, but originally as denoting only one special tribe. It is reasonable to suppose that Śūdra was the name given by the Vedic Indians to the nations opposing them, and that these ranked as slaves beside the three castes-nobles, priests, and people-just as in the Anglo-Saxon and early German constitution beside the priests. the nobiles or eorls, and the ingenui, ordinary freemen or ceorls, there was a distinct class of slaves proper; the use of a generic expression to cover them seems natural, whatever its origin (see Śūdra). In the Āryan view a marriage of Śūdras could hardly be regulated by rules; any Śūdra could wed another, if such a marriage could be called a marriage at all, for a slave cannot in early law be deemed to be capable of marriage proper. But what applied in the early Vedic period became no doubt less and less applicable later when many aboriginal tribes and princes must have come into the Aryan community by peaceful means, or by conquest, without loss of personal liberty, and when the term Sudra would cover many sorts of people who were not really slaves, but were freemen of a humble character occupied in such functions as supplying the numerous needs of the village, like the Candalas, or tribes living under Aryan control, or independent, such as the Niṣādas.

But it is also probable that the Śūdras came to include men of Āryan race, and that the Vedic period saw the degradation of Āryans to a lower social status. This seems, at any rate, to have been the case with the Rathakāras. In the Taittirīya Brāhmaṇa 146 the Rathakāra is placed as a special class along with the Brāhmaṇas, Rājanyas, and Vaiśyas: this can hardly be interpreted except to mean that the Rathakāras were not included in the Āryan classes, though it is just possible that only a subdivision of the Vaiśyas is meant. There is other evidence 147 that the Rathakāras were regarded as Śūdras. But in the Atharvaveda 148 the Rathakāras and the Karmāras appear in a position of importance in connexion with the

¹⁴⁶ i. I, 4, 8.

¹⁴⁷ Cf. Kātyāyana Śrauta Sūtra, i. 1, 9, with the scholiast; iv. 7. 7; 9, 5; Weber, op. cit., 10, 12, 13.

¹⁴⁸ Av. iv. 5, 6. That the words karmāra and rathakāra are here appellatives, as Weber, op. cit., 17, 198, suggests, is quite impossible.

selection of the king; these two classes are also referred to in an honourable way in the Vājasaneyi Saṃhitā; 149 in the Śatapatha Brāhmaṇa, 150 too, the Rathakāra is mentioned as a a person of high standing. It is impossible to accept the view suggested by Fick 151 that these classes were originally non-Āryan; we must recognize that the Rathakāras, in early Vedic times esteemed for their skill, later became degraded because of the growth of the feeling that manual labour was not dignified. The development of this idea was a departure from the Āryan conception; it is not unnatural, however undesirable, and has a faint parallel in the class distinctions of modern Europe. Similarly, the Karmāra, the Takṣan, 152 the Carmamna, or 'tanner,' the weaver and others, quite dignified occupations in the Rigveda, are reckoned as Śūdras in the Pāli texts. 153

The later theory, which appears fully developed in the Dharma Sūtras, ¹⁵⁴ deduces the several castes other than the original four from the intermarriage of the several castes. This theory has no justification in the early Vedic literature. In some cases it is obviously wrong; for example, the Sūta is said to be a caste of this kind, whereas it is perfectly clear that if the Sūtas did form a caste, it was one ultimately due to occupation. But there is no evidence at all that the Sūtas, Grāmaṇīs, and other members of occupations were real castes in the sense that they were endogamic in the early Vedic period. All that we can say is that there was a steady progress by which caste after caste was formed, occupation being an important determining feature, just as in modern times there are castes bearing names like Gopāla ('cowherd') Kaivarta or Dhīvara ('fisherman'), and Vaṇij ('merchant'). ¹⁵⁵

149 xxx. 6. 7. Cf. xiv. 27; Taittirīya Brāhmaņa, iii. 4, 2, 1 (Rathakāra); 3, 1 (Karmāra).

150 xiii. 4, 2, 17.

151 Op. cit., 209, 210.

152 The name is applied to Brbu (Rv. vi. 45, 31) in the Śānkhāyana Śrauta Sūtra, xvi. 11, 11. According to Brunnhofer, *Iran und Turan*, 127, the name is a people's name.

but this is very unlikely. See Hillebrandt, Vedische Mythologie, 1, 107.

153 Fick, op. cit., 160, 210.

154 Gautama Dharma Sūtra, iv; Vāsiṣṭha Dharma Sūtra, xviii; Baudhāyana Dharma Sūtra, i. 16. 17.

155 Cf. Jolly, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 507 et seq.; Bühler, Sacred Books of the East, 14, xxxviii, xxxix. Fick 156 finds in the Jātakas mention of a number of occupations whose members did not form part of any caste at all, such as the attendants on the court, the actors and dancers who went from village to village, and the wild tribes that lived in the mountains, fishermen, hunters, and so on. In Vedic times these people presumably fell under the conception of Śūdra, and may have included the Parṇaka, Paulkasa, Bainda, who are mentioned with many others in the Vājasaneyi Saṃhitā and the Taittirīya Brāhmaṇa in the list of victims at the Puruṣamedha ('human sacrifice'). The slaves also, whom Fick 167 includes in the same category, were certainly included in the term Śūdra.

5. Origin of the Castes.—The question of the origin of the castes presents some difficulty. The ultimate cause of the extreme rigidity of the caste system, as compared with the features of any other Aryan society, must probably be sought in the sharp distinction drawn from the beginning between the Aryan and the Śūdra. The contrast which the Vedic Indians felt as existing between themselves and the conquered population, and which probably rested originally on the difference of colour between the upper and the lower classes, tended to accentuate the natural distinctions of birth, occupation, and locality which normally existed among the Āryan Indians, but which among other Āryan peoples never developed into a caste system like that of India. The doctrine of hypergamy which marks the practical working of the caste system, seems clearly to point to the feeling that the Aryan could marry the Śūdrā, but not the Śūdra the Āryā. This distinction probably lies at the back of all other divisions: its force may be illustrated by the peculiar state of feeling as to mixed marriages, for example, in the Southern States of America and in South Africa, or even in India itself, between the new invaders from Europe and the mingled population which now peoples the country. Marriages between persons of the white and the dark race are disapproved in principle, but varying degrees of condemnation attach to (1) the marriage of a man of the white race with a woman of the dark race;

158 Op. cit., 184 et seq.

157 Ibid., 197 et seq.

(2) an informal connexion between these two; (3) a marriage between a woman of the white race and a man of the dark race; and (4) an informal connexion between these two. Each category, on the whole, is subject to more severe reprobation than the preceding one. This race element, it would seem, is what has converted social divisions into castes. There appears, then, to be a large element of truth in the theory, best represented by Risley, 158 which explains caste in the main as a matter of blood, and which holds that the higher the caste is, the greater is the proportion of Āryan blood.

The chief rival theory is undoubtedly that of Senart, 150 which places the greatest stress on the Āryan constitution of the family. According to Senart the Āryan people practised in affairs of marriage both a rule of exogamy, and one of endogamy. A man must marry a woman of equal birth, but not one of the same gens, according to Roman law as interpreted by Senart and Kovalevsky; 160 and an Athenian must marry an Athenian woman, but not one of the same $\gamma \acute{e}\nu os$. In India these rules are reproduced in the form that one must not marry within the Gotra, but not without the caste. The theory, though attractively developed, is not convincing; the Latin and Greek parallels are not even probably accurate; 161 and in India the rule forbidding marriage within the Gotra is one which grows in strictness as the evidence grows later in date. 102

On the other hand, it is not necessary to deny that the development of caste may have been helped by the family traditions of some gentes, or $\gamma \acute{e}\nu \eta$, or Gotras. The Patricians of Rome for a long time declined intermarriage with the plebeians; the Athenian Eupatridai seem to have kept their $\gamma \acute{e}\nu \eta$ pure from contamination by union with lower blood; and there may well have been noble families among the Vedic Indians who intermarried only among themselves. The

¹⁵⁸ Best stated and summed up in The Peoples of India. See also the summary in The Indian Empire, 1, chap. 6.

¹⁵⁹ Les Castes dans l'Inde.

¹⁶⁰ Famille et Propriété Primitives, 19, et seq. Cf. L. de la Vallée Poussin,

Le Védisme, 15 et seq., with Le Brahmanisme, 7.

¹⁶¹ Keith, Journal of the Royal Asiatic Society, 1909, 472.

¹⁶² Weber, Indische Studien, 10, 74 et seq.

Germans known to Tacitus 163 were divided into nobiles and ingenui, and the Anglo-Saxons into eorls and ceorls, noble and non-noble freemen.164 The origin of nobility need not be sought in the Vedic period proper, for it may already have existed. It may have been due to the fact that the king, whom we must regard as originally elected by the people, was as king often in close relation with, or regarded as an incarnation of, the deity;165 and that hereditary kingship would tend to increase the tradition of especially sacred blood: thus the royal family and its offshoots would be anxious to maintain the purity of their blood. In India, beside the sanctity of the king, there was the sanctity of the priest. Here we have in the family exclusiveness of king and nobles, and the similar exclusiveness of a priesthood which was not celibate, influences that make for caste, especially when accompanying the deep opposition between the general folk and the servile aborigines.

Caste, once created, naturally developed in different directions. Nesfield 166 was inclined to see in occupation the one ground of caste. It is hardly necessary seriously to criticize this view considered as an ultimate explanation of caste, but it is perfectly certain that gilds of workers tend to become castes. The carpenters (Takṣan), the chariot-makers (Rathakāra), the fishermen (Dhaivara) and others are clearly of the type of caste, and the number extends itself as time goes on. But this is not to say that caste is founded on occupation pure and simple in its first origin, or that mere difference of occupation would have produced the system of caste without the interposition of the fundamental difference between Āryan and Dāsa or Śūdra blood and colour. This difference rendered increasingly important what the history of the Āryan peoples shows us to be declining, the distinction between the noble and the non-noble

163 Germania, 7. 13, etc.

164 Medley, English Constitutional History, 2 21 et seq., and authorities there cited. In the formation of a kingdom minor chiefs, once petty kings, would become nobles.

165 E.g., Frazer, Early History of the Kingship and The Golden Bough (ed. 3), Part I., The Magic Art and the Evolution of Kings. The traces of this conception in Aryan peoples are clear—e.g., the rex sacrificulus in Rome, the sacred functions of the Archon Basileus in Athens; cf. Ridgway, Origin of Tragedy.

168 Brief View of the Caste System of the North-Western Provinces and Oudh, Allahabad, 1885 freemen, a distinction not of course ultimate, but one which seems to have been developed in the Āryan people before the separation of its various branches.

It is well known that the Iranian polity presents a division of classes comparable in some respects 167 with the Indian polity. The priests (Athravas) and warriors (Rathaesthas) are unmistakably parallel, and the two lower classes seem to correspond closely to the Pali Gahapatis, and perhaps to the Śūdras. 108 But they are certainly not castes in the Indian sense of the word. There is no probability in the view of Senart 100 or of Risley 170 that the names of the old classes were later superimposed artificially on a system of castes that were different from them in origin. We cannot say that the castes existed before the classes, and that the classes were borrowed by India from Iran, as Risley maintains, ignoring the early Brāhmana evidence for the four Varnas, and treating the transfer as late. Nor can we say with Senart that the castes and classes are of independent origin. If there had been no Varna, caste might never have arisen; both colour and class occupation are needed for a plausible account of the rise of caste. 171

The most important collection of texts on caste are those of Muir, Sanskrit Texts, 12, and of Weber, Indische Studien, 10, where practically all the data of the

Brāhmanas are extracted; there have to be added only the data of the Maitrayanī Samhitā, which are merely confirmatory of those of the Taittiriya and Kāthaka Samhitās. The Epic materials concerning caste are given by Hopkins, Journal of the American Oriental Society, 13, who has also analyzed the caste relations of the Manavadharmaśastra in The Mutual Relation of the Four Castes according to the Manavadharmasastram, Cf. also Ludwig, Translation of the Rigveda, 3, 212 et seq.; Zimmer, Altindisches Leben, 185 et seq.; Senart, Les Castes dans l'Inde; Barth, Revue de l'Histoire des Religions, 1894, 75 et seq. ; Jolly, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 507 et seq.; Oldenberg, ibid., 51, 267-290, a valuable criticism of Senart's views; von Schroeder, Indiens Literatur und Cultur, 152 et seq.; 425 et seq.; Schlagintweit, Zeitschrift der Deutschen Morgenländischen Gesellschaft,

¹⁶⁷ Ludwig, Translation of the Rigveda, 3, 243, 244.

¹⁶⁸ Senart, op. cit., 141.

¹⁶⁹ Ibid. 140.

¹⁷⁰ Indian Empire, 1, 336-348.

¹⁷¹ The Indian theories of the origin of caste are merely religious or philosophical, and have no value. See for them, Rv. x. 90 (which is repeated in other Samhitās); Taittirīya Samhitā, vii. 1, 1, 4 et seq.; ibid., iv. 3, 10, 1-3 = Kāṭhaka Samhitā, xvii. 5 = Vājasaneyi Samhitā, xiv. 28-30; Satapatha Brāhmaṇa, viii. 4, 3, 1 et seq. For the origin of the Brahmins, see Av. iv. 6, 1; xv. 9, 1; of the Rājanya, Av. xv. 8, 1; Taittirīya Samhitā, ii. 4, 13, 1 et seq.; Muir, 1², 8 et seq.; Zimmer, op. cit., 217-220.

33, 549; Shridhar V. Katkar, History of Caste in India. The Jātaka evidence is all collected by Fick, Die sociale Gliederung im nordöstlichen Indien zu Buddha's Zeit (1897); its value is considerable, but its date is extremely doubtful, and it

certainly cannot be regarded as really contemporary with Buddha (fifth century B.c.). The Dharma Sūtras also give full details, but their date likewise is uncertain.

Varta. See Vartra.

Vartani as a part of a chariot seems to denote the 'felly' in the Rigveda¹ and later.²

¹ i. 53, 8; vii. 69, 3; viii. 63, 8. ² Aitareya Brāhmaņa, v. 33, 2; as part of the sacrificial Soma vehicle, Taittirīya Samhitā, vi. 4, 9, 5; Şadvimsa Brāhmaņa, i. 5, etc.

Vartikā, a 'quail,' is mentioned in the Rigveda¹ as having been saved by the Aśvins from a wolf's jaws. It is also included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurvedas.²

1 i. 112, 18; 116, 4; 117, 16; 118, 8; xx. 39, 13.

² Taittirīya Samhitā, v. 5, 11, 1; Vājasaneyi Samhitā, xxiv. 20. 30; Maitrāyanī Samhitā, iii. 14, 1.

As to the form of the word, cf.

Vārttika on Pāṇini, vii. 3, 45 where it is said to be 'northern,' as opposed to the eastern Vartakā. Cf. also Weber, Indische Studien, 5, 45, n.; Zimmer, Altindisches Leben, 90.

Vartra in the Atharvaveda¹ and the Taittirīya Brāhmaṇa² denote the 'dam' of a tank. In the former passage the commentator and some manuscripts have Varta.³

¹ i. 3, 7.
² i. 6, 8, 1.

3 Whitney, Translation of the Atharvaveda, 4.

Vardhra denotes a 'thong' or 'strap' with which a woven couch is fastened. It is mentioned in the Atharvaveda¹ and the Śatapatha Brāhmaṇa.²

1 'xiv. 1, 60, where the Paippalada recension has varadhrā. 2 v. 4, 4, 1.

Varman denotes 'body armour,' 'coat of mail,' 'corselet,' in the Rigveda¹ and later.² Of what material it was made is

1 i. 31, 15; 140, 10; vi. 75, 1. 8. 2 Atharvaveda, viii. 5, 7 et seq.; ix. 5, 18. 19; viii. 47, 8; x. 107, 7, etc. 26; xvii. 1, 27, etc.

uncertain; there are references to sewing (syūta)3 which may be reckoned in favour of the use of linen corselets such as those recorded by Herodotus,4 but there is a later reference5 to corselets of Ayas, Loha, or Rajata, on which it is doubtful whether much stress can be laid. They may, however, have been either of metal or of leather covered with metal.

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3 Rv. i. 31, 15; x. 101, 8.
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5 Jaiminiya Upanisad Brāhmaņa, iv. 1, 3.

Cf. Zimmer, Altindisches Leben, 298; Schrader, Prehistoric Antiquities, 222; von Schroeder, Indiens Literatur und Cultur, 34.

Varsa denotes primarily 'rain,' then 'rainy season' and 'year.'3

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1 Neuter: Rv. v. 58, 7; 83, 10;
Av. iii. 27, 6; iv. 15, 2, etc.
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² Feminine plural: Av. vi. 55, 2;

v. 6, 10, 1; Vājasaneyi Samhitā, x. 12, etc.

3 Aitareya Brāhmaṇa, iv. 17, 5; Taittirīya Samhitā, i. 6, 2, 3; ii. 6, 1, 1; Satapatha Brāhmana, i. 9, 3, 19, etc.

Valaga in the Atharvaveda¹ and later² seems to denote a 'secret spell.'

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1 v. 31, 4; x. 1, 18; xix. 9, 9.
<sup>2</sup> Taittirīya Samhitā, i. 3, 2, 1 (where
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Kāthaka Samhitā, ii. 11.; xxv. 9; Vājasaneyi Samhitā, v. 23; Satapatha see Sāyana's note); vi. 2, 11, 1. 2; Brāhmana, iii. 5, 4, 2.

Valka in the later Samhitas and the Brahmanas1 denotes 'bark' of a tree.

¹ Taittirīya Samhitā, ii. 5, 3, 5; iii. 7, 4, 2; Taittirīya Brāhmaņa, i. 4, 7, 6.

Valmīka denotes an 'ant-hill' in the later Samhitās1 and the Brāhmanas.2

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1 Taittirīya Samhitā, i. 1, 3, 4;
Kāthaka Samhitā, xix. 2; xxxi. 12;
xxxv. 19; Vājasaneyi Samhitā, xxv. 8.
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² Śatapatha Brāhmaņa, ii. 6, 2, 17; Brhadāranyaka Upanişad, iv. 4, 10; Taittirīya Brāhmana, i. 1, 3, 4.

Valsa denotes 'twig,' usually in the compounds sata-valsa. 'having a hundred twigs,'2 or sahasra-valśa, 'having a thousand twigs,'3 which is applied metaphorically of 'offspring,'4

4 Taittirīya Samhitā, i. 3, 5, 1; Kāthaka Samhitā, iii. 2, etc.

⁴ Cf. Hehn, Kulturpflanzen, 6 167 et seq.; Lang, Homer and his Age, 150 et seq.

¹ Taittirīva Samhitā, vii. 3, 9, 1.

² Rv. iii. 8, 11; Av. vi. 30, 2, etc.

³ Rv. iii. 8, 11; vii. 33, 9, etc.

I. Vaśa Aśvya is the name in the Rigveda¹ of a protégé of the Aśvins. He is also "mentioned in the Śāńkhāyana Śrauta Sūtra² as having received bounty from Pṛthuśravas Kānīta. He is the reputed author of a Rigvedic hymn,³ which is repeatedly referred to by his name Vaśa.⁴ Cf. also Vyaśva.

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1 i. 112, 10; 116, 21; viii. 8, 20; 24, 14; 46, 21. 23; 50, 9; x. 40, 7.
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2 xvi. 11, 13.

2. Vaśa, plur., is the name of a tribe mentioned in the Aitareya Brāhmaṇa¹ as being in Madhyadeśa along with the Kurus, the Pañcālas, and the Uśīnaras. They are also connected with the Matsyas according to the Kauṣītaki Upaniṣad.² The Vaśas and Uśīnaras are spoken of as united in the Gopatha Brāhmaṇa:³ the names⁴ seem to indicate that the Vaśas and Uśīnaras were connected.

3 i. 2, 9, where the text has Sava-

sa-Uṣīnareṣu, which is nonsense. Cf-Sa-Vaṣa-Uṣīnarāṇām in Aitareya Brāhmaṇa, viii. 14, 3, and n. 2.

4 As both derived from the root vas, 'desire.'

Cf. Oldenberg, Buddha, 393, n.; 407, n.

Vaśā denotes 'cow' in the Rigveda¹ and later.² According to the commentators, the word means a 'barren cow,' but this is not a necessary sense except in a few passages.³

in verse 16, on which cf. Bloomfield, Hymns of the Atharvaveda, 656, 658. The Brahmins there claim as their own a barren cow. A sūta-vaṣā—i.e., a cow barren after once calving—is mentioned in the Taittirīya Saṃhitā, ii. 1, 5, 4, etc. In the Taittirīya Saṃhitā, ii. 1, 2, 2, and the Taittirīya Brāhmaṇa, i. 2, 5, 2, used with Avi, Sūtā denotes a 'mother sheep,' 'ewe.'

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³ viii. 46.

⁴ Satapatha Brāhmaņa, viii. 6, 2, 3;

ix. 3, 3, 19; Aitareya Āraņyaka, i. 5, 1. 2; Śāńkhāyana Āraņyaka, ii. 10.

Cf. Weber, Episches im vedischen Ritual, 38, 39.

¹ viii. 14, 3.

² iv. 1 (reading sa-Vaśa-Matsyeşu for the savasan-Matsyeşu of the manuscripts, which is otherwise emended to Satvan-Matsyeşu, Keith, Śānkhāyana Āranyaka, 36, n. 2; Journal of the Royal Asiatic Society, 1908, 367).

¹ ii. 7, 5; vi. 63, 9; x. 91, 14, etc.

² Av. iv. 24, 4; x. 10, 2; xii. 4, 1, etc.; Taittirīya Samhitā, ii. 1, 4, 4, 5; iii. 4, 2, 2; Kāṭhaka Samhitā, xiii. 4, etc.

³ Av. vii. 113, 2, where the Parivṛktā, 'rejected wife,' is compared with a Vaśā. In xii. 4 (where vaśā alternates with go) there is no indication that Vaśā means a barren cow, except perhaps

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Vasati denotes in the Rigveda¹ and later² 'abode,' 'house.'

¹ i. 31, 15; v. 2, 6.

² Vājasaneyi Samhitā, xviii, 15; Tait- etc.

Vasana in the Rigveda¹ and later² denotes 'dress.'

1 i. 95, 7.

Chāndogya Upaniṣad, viii. 8, 5; Kauṣītaki Upaniṣad, ii. 15; Nirukta, viii. 9, etc.

Vasanta, 'spring,' is mentioned in the Rigveda¹ and later.² It is regularly identified with the first of the months. See Rtu.

1 x. 90, 6; 161, 4. 2 Av. vi. 55, 2; viii. 2, 22; xii. 1, 36, etc.

Vasāvi in one passage of the Rigveda¹ denotes, according to Roth,² a 'treasure house.'

1 x. 73, 4. 2 St. Petersburg Dictionary, s.v.

Vasistha is the name of one of the most prominent priestly figures of Vedic tradition. The seventh Mandala of the Rigveda is ascribed to him; this ascription is borne out by the fact that the Vasisthas¹ and Vasistha² are frequently mentioned in that Mandala, besides being sometimes referred to elsewhere. That by the name Vasistha a definite individual is always meant is most improbable, as Oldenberg³ shows; Vasistha must normally mean simply 'a Vasistha.' But it is not necessary to deny that a real Vasistha existed, for one hymn⁴ seems to show clear traces of his authorship, and of his assistance to Sudās against the ten kings.

The most important feature of Vasistha's life was apparently

1 Rv. vii. 7, 7; 12, 3; 23, 6; 33, 1 et seq.; 37, 4; 39, 7; 40, 7; 76, 6, 7; 77, 6; 80, 1; 90, 7; 91, 7; x. 15, 8; 66, 14; 122, 8.

² Rv. vii. 9, 6; 13, 4, 21; 22, 3; 23, 1; 26, 5; 33, 11 et seq.; 42, 6; 59, 3; 70, 6; 73, 3; 86, 5; 88, 1; 95, 6; 96, 1; x. 65, 15; 150, 5; i. 112, 9.

3 Zeitschrift der Deutschen Morgen.

ländischen Gesellschaft, 42, 204 et seq. Cf. vii. 23, I (singular) with verse 6 (plural).

⁴ Rv. vii. 18. As to vii. 33, Oldenberg and Geldner differ. See *Vedische Studien*, 2, 130. But it is rather doubtful whether it can possibly be said to be as early as vii. 18, or to have any claim to be really an utterance of Vasistha.

his hostility to Viśvāmitra. The latter was certainly at one time the Purohita ('domestic priest') of Sudas, but he seems to have been deposed from that post, to have joined Sudas' enemies, and to have taken part in the onslaught of the kings against him, for the hymn of Sudas' triumph4 has clear references to the ruin Viśvāmitra brought on his allies.6 Oldenberg,7 however, holds that the strife of Viśvāmitra and Vasistha is not to be found in the Rigveda. On the other hand, Geldner8 is hardly right in finding in the Rigveda9 a compressed account indicating the rivalry of Sakti, Vasistha's son, with Viśvāmitra, the acquisition by Viśvāmitra of special skill in speech, and the revenge of Viśvāmitra, who secured the death of Śakti by Sudās' servants, an account which is more fully related by Sadguruśisya,10 which appeared in the Śatyayanaka,11 and to which reference seems to be made in the brief notices of the Taittirīya Samhitā12 and the Pañcavimśa Brāhmana 13 regarding Vasistha's sons having been slain, and his overcoming the Saudāsas. But it is important to note that no mention is made in these authorities of Sudas himself being actually opposed to Vasistha, while in the Aitareya Brahmana 14 Vasistha appears as the Purohita and consecrator of Sudas Paijavana. Yāska 15 recognizes Viśvāmitra as the Purohita of Sudās; this accords with what seems to have been the fact

⁵ See Rv. iii. 33. 53; Muir, Sanskrit Texts, 1², 328 et seq.

6 Hopkins, Journal of the American Oriental Society, 15, 260 et seq.

7 Op. cit., 204, n. 3.

8 Op. cit., 2, 158 et seq.

⁹ iii. 53, 15. 16. 21-24, the last four verses being the famous Vasisthadvesinyah, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpiṣthal Vāsiṣtha (see Muir, op. cit., 12, 344; Brhaddevatā, iv. 117 et seq., with Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, Rgveda-Noten, 1, 254 et seq.

10 Cf. Sāyaṇa on Rv. vii. 32, and Macdonell's edition of the Sarvānukramaṇī, 107; Weber, Indische Studien,

1, 119.

¹¹ See the note in the Anukramani on vii. 32, where both the Tandaka and the Śatyayanaka are quoted (Muir. op. cit., 12, 328).

12 vii. 4, 7, 1. In iii. 1, 7, 3; v. 4, 11, 3, also Vasistha is a foe of Visvāmitra.

13 iv. 7, 3; viii. 2, 3; xix. 3, 8; xxi. 11, 2. The story is alluded to in the Kauṣītaki Brāhmaṇa, iv. 8, and in the Jaiminīya Brāhmaṇa, i. 150; iii. 26. 83. 149. 204. In ii. 390 it is definitely stated, as in the Śātyāyanaka (n. 10), that Śakti was cast into the fire by the Saudāsas.

¹⁴ vii. 34, 9; viii. 21, 11. Cf. Śāńkhāyana Śrauta Sūtra, xvi. 11, 14.

¹⁵ Nirukta, ii. 24; Śānkhāyana Śrauta Sūtra, xxvi. 12, 13. that Viśvāmitra originally held the post. Probably, however, with the disappearance of Sudās, Viśvāmitra recovered his position, whereupon Vasiṣṭha in revenge for the murder of his sons secured in some way unspecified the defeat of the Saudāsas. 16

At any rate it is hardly necessary to suppose that the enmity of the Saudasas and Vasisthas was permanent. There is evidence 17 that the Bharatas had the Vasisthas as Purohitas, while other versions 18 regard them as Purohitas for people (prajāl) generally. It seems that the Vasisthas were pioneers in adopting the rule that Purohitas should act as Brahman priest 10 at the sacrifice: the Satapatha Brāhmaņa 20 states that the Vasisthas were once the only priests to act as Brahmans, but that later any priest could serve as such.21 A rivalry with Jamadgni and Viśvāmitra is reported in the Taittirīya Samhitā.22 Parāśara and Śatayātu are associated with Vasiṣṭha in the Rigveda,23 being apparently, as Geldner24 thinks, the grandson and a son of Vasistha. According to Pischel,25 in another hymn,20 Vasistha appears as attempting to steal the goods of his father Varuna; Geldner 27 also shows that the Rigveda²⁸ contains a clear reference to Vasistha's being a son of Varuna and the nymph Urvasi. Perhaps this explains the fact that the Vasisthas are called the Trtsus in one passage

16 Roth, Zur Litteratur und Geschichte des Weda, 121 et seq., considered that the Vasisthas were finally successful in the effort to remove the Viśvāmitras from favour. Weber, Indische Studien, I, 120; Episches im vedischen Ritual, 34, doubted this, and Muir, op. cit., 12, 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the Trisus, which (see Trisu) is not at all probable, though it is still the view of Bloomfield, Journal of the American Oriental Society, 16, 41, 42.

¹⁷ Pañcavimsa Brāhmaņa, xv. 4, 24; Weber, Indische Studien, 10, 34.

18 Taittirīya Samhitā, iii. 5, 2, 1; Kathaka Samhitā, xxxvii. 17.

19 Vasistha was Brahman at the sacri-

fice of **Sunaḥsepa**, Aitareya Brāhmaņa, vii. 16; Śāṅkhāyana Srauta Sūtra, xv. 21, 4.

20 xii. 6, 1, 41. Cf. iv. 6, 6, 5.

²¹ Şadvimsa Brāhmana, i. 5; Weber, Indische Studien, 10, 35.

22 iii. 1, 7, 3. Cf. n. 11.

23 vii. 18, 21.

24 Vedische Studien, 2, 132.

26 Vedische Studien, 2, 55 et seq.

²⁶ vii. 55. Aufrecht, *Indische Studien*, 4, 337, took the hymn to refer to a lover's visit to a maiden. *Cf.* Lanman. *Sanskrit Reader*, 370; Brhaddevatā, vi. 11, with Macdonell's notes.

²⁷ Vedische Studien, 2, 138. So also Nirukta, v. 13; Muir, Sanskrit Texts, 12, 231, n. 97; Brhaddevatā, v. 150.

28 vii. 33, 11.

of the Rigveda; of for being of miraculous parentage, Vasistha would need adoption into a Gotra, that of the princes whom he served, and to whom Agastya seems to have introduced him.

There are numerous other references to Vasistha as a Rsi in Vedic literature,³⁰ in the Sūtras,³¹ and in the Epic, where he and Viśvāmitra fight out their rivalry.³²

29 vii. 83, 8.

Nv. i. 112, 9; vii. 88, 4; 96, 3; x. 95, 17; 181, 1; Kāthaka Samhitā, xvi. 19; xx. 9; xxxii. 2 (Indische Studien, 3, 478); Maitrāyanī Samhitā, i. 4, 12; ii. 7, 9; iv. 2, 9; Taittirīya Samhitā, v. 2, 10, 5; Av. iv. 29, 4; Aitareya Brāhmana, vi. 18, 3; Kauṣītaki Brāhmana, xxvi. 14; xxix. 2. 3; xxx. 3; Jaiminīya Upaniṣad Brāhmana, iii. 3, 13; 15, 2; 18, 6; Aitareya Āranyaka,

ii. 2, 2; Bṛhadāraṇyaka Upaniṣad, ii. 2, 4, etc.

31 See Weber, Indische Studien, 10, 89-92; Episches im vedischen Ritual, 35. 32 Muir, Sanskrit Texts, 12, 375-414.

Cf. Ludwig, Translation of the Rigveda, 3, 131 et seq.; Weber, Episches im vedischen Ritual, 31-34; Indian Literature, 31, 37, 53, 79, 123, 162; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 204-207.

Vasu in the Rigveda1 and later2 denotes 'wealth,' 'property.'

1 iv. 17, 11. 13; 20, 8; vi. 55, 3; 2 Av. vii. 115, 2; ix. 4, 3; x. 8, 20; viii. 13, 22, etc.

Vasukra and his wife are the reputed composers of certain hymns of the Rigveda.¹ The ascription goes back to the Rigveda Āraṇyakas.²

1 x. 27-29. ² Aitareya Āraṇyaka, i. 2, 2; Śāṅkhāyana Āraṇyaka, i. 3.

Vasu-rocis is a name occurring only once in the Rigveda¹ in a form which may be interpreted as either plural or singular. In the former alternative it denotes a family of singers;² in the latter a patron.³

1 viii. 34, 16.
2 Ludwig, Translation of the Rigveda, 3, 162.
3 Griffith, Hymns of the Rig175, n.

Vastu as a designation of time is the 'early morning' in the Rigveda.¹

1 i. 79, 6; 104, 1; 179, 1, etc. So Vājasaneyi Samhitā, xxviii, 12. Cf. Zimmer, Altindisches Leben, 361.

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Vastra in the Rigveda 1 and later 2 denotes 'dress,' 'clothing.' See Vasas.

² Av. v. 1, 3; ix. 5, 25; xii. 3, 21, 1 i. 26, 1; 134, 4; iii. 39, 2; v. 29, 15, etc.

Vasna in the Rigveda1 and later2 denotes the 'price' paid for anything or its 'value,' or the thing itself as an object of purchase, 'ware.'

1 iv. 24, 9, where the phrase bhūyasā vasnam acarat kaniyah must mean ' with a greater price he obtained a lesser value.' For the exact sense, cf. Oldenberg, Rgveda-Noten, 1, 419, 420.

² Av. xii. 2, 36 ('price') = Vājasaneyi Samhitā, iii. 49 = Taittirīya Samhitā, i. 8, 4, 1; Kāthaka Samhitā, ix. 5; Maitrāyanī Samhitā, i. 10, 2, where the sense seems to be 'let us barter food and drink like wares.' Cf. also vasnikā, 'worth a price,' in Pañcavimśa Brāhmana, xiv. 3, 13.

Cf. Zimmer, Altindisches Leben, 247; Schrader, Prehistoric Antiquities, 382.

Vahatu is the regular name in the Rigveda¹ and later² for the ceremonial conducting of the bride from the house of her parents to that of her husband.

iii. 31, 5); 32, 3; 85, 13 et seq. ² Av. x. I, I; xiv. 2, 9. 12. 66. 73;

1 i. 184, 3; iv. 58, 9; x. 17, 1 (=Av. | Aitareya Brāhmaņa, iv. 7, 1; Taittirīya Brāhmana, i. 5, 1, 2.

Vahni, 'carrier,' denotes any draught animal—e.g., a 'horse,' 1 a 'goat,'2 or an 'ox.'3

¹ Rv. ii. 24, 13; 37, 3; iii. 6, 2, etc. | ³ Taittirīya Brāhmaṇa, i. 8, 2, 5, 2 Rv. vi. 57, 3.

Vahya denotes in the Rigveda¹ and the Atharvaveda² a 'couch' or 'bed' of a comfortable kind used by women.

1 vii. 55, 8. 2 iv. 5, 3; 20, 3; xiv. 2, 30. Cf. Zimmer, Altindisches Leben, 154.

Vāko-vākya, 'dialogue,' is the name given in the Brāhmanas¹ to certain portions of the Vedic texts. In one place 2 the Brahmodya is said to be a dialogue; very probably in all the passages the Brahmodya is meant by this term. Geldner's

² Satapatha Brāhmaņa, iv. 6, 9, 20.

¹ Śatapatha Brāhmana, iv. 6, 9, 20; xi. 5, 6, 8; 7, 5; Chāndogya Upanişad, vii. 1, 2, 4; 2, 1; 7, 1.

view³ is different: he sees in the Vākovākya an essential part of the Itihāsa-Purāṇa, the dialogue or dramatic element as opposed to the narrative portion.

3 Vedische Studien, 1, 291.

Cf. Weber, Indische Studien, 1, 267; Eggeling, Sacred Books of the East, 44, 98, n. 3. It is certain that 'logic' is

not meant, though Max Müller so renders it in his translation of the Chāndogya Upaniṣad.

Vāc, 'speech,' plays a great part in Vedic speculation, but only a few points are of other than mythological significance. Speech is in the Śatapatha Brāhmaṇa¹ divided into four kinds—that of men, of animals, of birds (vayāmsi), and of small creeping things (kṣudraṃ sarīsṛpam). The discrimination or making articulate of speech is ascribed to Indra by the Saṃhitās.² The 'speech' of the following musical instruments—Tūṇava, Vīṇā, Dundubhi³—is mentioned, and in one Saṃhitā⁴also that of the axle of a chariot. The speech of the Kuru-Pañcālas was especially renowned,⁵ as well as that of the northern country, according to the Kauṣītaki Brāhmaṇa,⁶ so that men went there to study the language. On the other hand, barbarisms in speech were known, and were to be avoided.¹

1 iv. 1, 3, 16. There are quite different accounts in the Kāṭhaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. 11, 5. Oldenberg finds traces of the origin of the legend in Rv. viii. 100; but see v. Schroeder, Mysterium und Mimus, 339 et seq.; Keith, Journal of the Royal Asiatic Society, 1911, 993 et seq.

² Taittirīya Samhitā, vi. 4, 7, 3;

Maitrāyaņī Samhitā, iv. 5, 8.

Jenicavimsa Brāhmaņa, vi. 5, 10-13; Taittirīya Samhitā, vi. 1, 4, 1; Maitrāyaņī Samhitā, iii. 6, 8; Kāṭhaka Samhitā, xxiii. 4.

4 Pañcavimsa Brāhmaņa, loc. cit.

5 Śatapatha Brāhmaṇa, iii. 2, 3, 15. The difficult phrase has caused some doubt as to the sense, for uttarāhi vāg vadati Kurupañcālatrā seems to mean 'speech in the north among the Kuru-Pañcālas,' this version being slightly supported by the Kāṇva recension of the passage quoted by Eggeling, Sacred Books of the East, 12, xlii, n. 1. That

recension, however, is not merely obscure, but it seems to couple the Kurus with the northern Mahavrsas (so we must emend Mahāviseşu), and it cannot be relied on. Eggeling's attempt to remove the difficulty by taking uttarāhi as 'higher' in tone is not satisfactory. The most probable solution is that of Weber, Indische Studien, 1, 191, who takes Kurupancālatrā to be 'as among the Kuru-Pañcālas,' which gives a good sense, especially when it is remembered that the northerners were probably the Uttara-Kurus in Kaśmir, which seems to have been a home of Sanskrit (cf. Franke, Pāli und Sanskrit, 89).

6 vii. 6.

7 Śatapatha Brāhmaņa, iii. 2, 1, 23. 24, where the Asuras are described as saying he 'lavah, perhaps for he 'rayah. But the Kānva version is different. See Eggeling, Sacred Books of the East, 26, 31, n. 3.

One division of speech referred to 8 is that of the divine $(daiv\bar{\imath})$ and the human $(m\bar{a}nu\bar{\imath}\bar{\imath})$, of which some specimens are given, such as om, the divine counterpart of $tath\bar{a}$, and so forth. The Brahmin is said to know both; 9 it seems best to regard the distinction not as between Sanskrit and Apabhramśa, as Sāyaṇa 10 suggests, but as between the Sanskrit of the ritual and the hymns and that of ordinary life.

Reference is also made to Āryan ¹¹ and to Brahmin ¹² speech, by which Sanskrit, as opposed to non-Āryan tongues, seems to be meant. The Vrātyas are described as speaking the language of the initiated (dīkṣita-vāc), though not themselves initiated (a-dīkṣita), but as calling that which is easy to utter (a-durukta), difficult to utter. ¹³ This may mean that the non-Brahminical Indians were advancing more rapidly than the Brahminical tribes to Prākrit speech, especially if it is legitimate to connect the Vrātyas with the barbarians in speech alluded to in the Satapatha Brāhmaṇa. ⁷

8 See Kāṭhaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. 11, 5 (where the words yaś ca veda vaś ca na replace the ordinary distinction of daivī and mānuṣī: perhaps vedo should be read); Satapatha Brāhmaṇa, vi. 2, 1, 34; Aitareya Brāhmaṇa, vii. 18, 13; Aitareya Āraṇyaka, i. 3, 1; a Brāhmaṇa in Nirukta, xiii. 9, etc.

⁹ Kāthaka Samhitā, loc. cit.; Maitrāyanī Samhitā, loc. cit., etc. 10 See Eggeling, Sacred Books of the East, 41, 200, n.

¹¹ Aitareya Āranyaka, iii. 2, 5; Śāṅkhāyana Āranyaka, viii. 9.

12 Aitareya Āraņyaka, i. 5, 2.

13 Pañcavimśa Brāhmaṇa, xvii. 1, 9. Cf. Lévi, La Doctrine du Sacrifice, 34, 35; Weber, Indian Literature, 175-180; Keith, Aitareya Āraṇyaka, 179, 180; 196.

Vācaknavī, 'descendant of Vacaknu,' is the patronymic of a woman with the further patronymic of Gārgī, who appears as a student of Brahman in the Bṛhadāraṇyaka Upanisad.¹

¹ iii. 6, 1; 8, 1. Cf. Aśvalāyana Grhya Sūtra, iii. 4, 4; Śāńkhāyana Grhya Sūtra, iv. 10; Atharvaveda Parisista, xliii. 4, 23.

Vāja from the meaning of 'strength,' 'speed,' in its application to horses derives the sense of 'race' and 'prize,' or

¹ Rv. ii. 23, 13; iii. 11, 9; 37, 6; 2 Rv. i. 64, 13; ii. 26, 3; 31, 7; 42, 6; v. 35, 1; 86, 2, etc. iii. 2, 3; viii. 103, 5, etc]

merely 'prosperity.'3 That it ever means 'horse' is most improbable, that sense being given by Vajin.4

3 Rv. i. 27, 5; 92, 7; vi. 45, 21. 23, etc.; Av. xiii, 1, 22; Pañcavimsa Brāhmana, xviii. 7, 1. 12.

4 See Pischel, Vedische Studien, 1, 10

et seq., where he explains otherwise all the passages cited for the sense by the St. Petersburg Dictionary, s.v. 8.

Vājapeya is the name of a ceremony which, according to the Satapatha Brāhmana¹ and later authorities,² is only performed by a Brahmin or a Kşatriya. The same Brāhmaṇa3 insists that this sacrifice is superior to the Rajasuya, but the consensus of other authorities4 assigns to it merely the place of a preliminary to the Brhaspatisava in the case of a priest, and to the Rajasuya in the case of a king, while the Satapatha5 is compelled to identify the Brhaspatisava with the Vajapeya. The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Śānkhāyana Śrauta Sūtraº showing that once the festival was one which any Āryan could perform. Hillebrandt,7 indeed, goes so far as to compare it with the Olympic games; but there is hardly much real ground for this: the rite seems to have been developed round a primitive habit of chariot racing, transformed into a ceremony which by sympathetic magic secures the success of the sacrificer. In fact8 Eggeling seems correct in holding that the Vājapeya was a preliminary rite performed by a Brahmin prior to his formal installation as a Purohita, or by a king prior to his consecration. The Kuru Vājapeya was specially well known.9

1 v. I, 5, 2. 3.

2 See Weber, Über den Rajasuya; Hillebrandt, Rituallitteratur, 147 et seq.

3 v. 1, 1, 13; Kātyāyana Śrauta Sūtra, xv. 1, 1. 2.

4 Taittiriya Samhita, v. 6, 2, 1; Taittirīya Brāhmaņa, i. 7, 6, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Latyayana Srauta Sūtra, viii. 11, 1, etc.

5 v. 2, 1, 2. Cf. Kātyāyana Srauta Sūtra, xiv. 1, 2.

6 xv. 1. See Weber, op. cit., 41 et seq.

7 Vedische Mythologie, 1, 247.

8 Sacred Books of the East, 41, xxiv,

9 Sānkhāyana Srauta Sūtra, xv. 3. 14 et seq.; Apastamba Srauta Sūtra, xviii. 3. 7.

Vāja-bandhu in one verse of the Rigveda (viii. 68, 19) may be a proper name. It may, however, merely be an adjective meaning 'ally in conflict.'

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Vāja-ratnāyana, 'descendant of Vājaratna,' is the patronymic of Somasusman in the Aitareya Brāhmana (viii. 21, 5).

Vāja-śravas is mentioned in the last Vamśa (list of teachers) of the Brhadaranyaka Upanisad1 as a pupil of Jihvavant Bādhyoga.

1 vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kāņva).

Vāja-śravasa, 'descendant of Vājaśravas,' is the patronymic of Kuśri in the Śatapatha Brāhmana.1 It is also the patronymic of the father of Naciketas in the Taittiriya Brāhmaṇa,2 where the name is apparently Uśant, though it is understood by Sayana as a participle in the sense of 'desiring.' The Vājaśravases are in the Taittirīya Brāhmana said to have been sages.3 They were Gotamas.4

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1 x. 5, 5, 1.
 2 iii. 11, 8, 1. Cf. Kāthaka Upaniṣad,
i. 1, with different names, on which
see Weber, Indian Literature, 157, n.
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Vājasaneya is the patronymic of Yājñavalkya in the Brhadāranyaka Upaniṣad¹ and the Jaiminīya Brāhmaṇa.² His school, the Vajasanevins, are mentioned in the Sūtras.3

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1 vi. 3, 15; 4, 33 (Mādhyamdina = |
                                           3 Anupada Sūtra, vii. 12; viii. 1.
vi. 3, 7; 5, 3 Kānva).
                                           Cf. Weber, Indische Studien, 1, 44, 53,
  2 ii. 76 (Journal of the American Oriental
                                           83, 283; 2, 9; 4, 140, 257, 309; 10, 37,
Society, 15, 238).
                                           76, 393, etc.
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Vajin in several passages of the Rigveda¹ denotes 'steed' with reference to its swiftness and strength. In one passage2 it is perhaps, as Ludwig³ thinks, a proper name, that of a son

of Brhaduktha, but this view seems forced.

1 ii. 5, 1; 10, 1; 34, 7; iii. 53, 23; | vi. 75, 6; x. 103, 10, etc. 3 Translation of the Rigveda, 3, 133.

Vājina in the later Samhitās¹ and the Brāhmanas² denotes a mixture of hot fresh milk with sour milk.

1 Taittirīya Samhitā, i. 6, 3, 10; Vājasaneyi Sambitā, xix. 21. 23. ² Satapatha Brāhmana, ii. 4, 4, 21;

iii. 3, 3, 2; ix. 5, 1, 57, etc.

Cf. Eggeling, Sacred Books of the East, 12, 381, n. 2; Garbe, Apastamba Śrauta Sūtra, 3, 445, calls it 'whey.'

³ i. 3, 10, 3. 4 Cf. Taittirīya Brāhmana, iii. 11, 8.

Vājya, 'descendant of Vāja,' is the patronymic of Ketu in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372, 383.

Vādeyī-putra. See Bādeyīputra.

Vāṇa in the Rigveda¹ and the Atharvaveda² denotes 'instrumental music' according to the St. Petersburg Dictionary; but in the later Saṃhitās³ and the Brāhmaṇas⁴ a 'harp' or 'lyre' with a hundred strings (śata-tantu), used at the Mahāvrata ceremony. The Rigveda⁵ clearly refers to the seven 'notes' (dhātu) of the instrument, which are called elsewhere the seven Vāṇīs, unless the latter expression be taken as referring to the metres.⁷

¹ i. 85, 10; viii. 20, 8; ix. 97, 8; x. 32, 4. Cf. Hopkins, Journal of the American Oriental Society, 17, 67.

2 x. 2, 17.

³ Taittirīya Samhitā, vii. 5, 9, 2; Kāthaka Samhitā, xxxiv. 5.

⁴ Pañcavimsa Brāhmana, v. 6, 12; xiv. 7,8; Aitareya Āranyaka, v. 1, 4, etc.

⁵ X. 32, 4.

⁶ i. 164, 24; iii. 1, 6; 7, 1; ix. 103, 3, etc.

7 Macdonell, Vedic Grammar, 64.

Cf. Zimmer, Altindisches Leben, 289, who thinks the meaning is 'flute' in Rv. i. 85, 10, but not necessarily. Max Müller, Sacred Books of the East, 32, 138, render it 'voice' in i. 85, 10; ix. 97, 8, and 'arrow' in viii. 20, 8; ix. 50, 1, and this sense is accepted in Böhtlingk's Dictionary, s.v. 1 vāņa for ix. 50, 1.

Vāṇija denotes a 'merchant' as a hereditary profession ('son of a Vaṇij') in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹.

1 Vājasaneyi Samhitā, xxx. 17; Taittirīya Brāhmaņa, iii. 4, 14, 1.

Vāņī. See Vāņa.

Vāṇīcī occurs in a verse of the Rigveda (v. 75, 4), where the St. Petersburg Dictionary ascribes to it the sense of 'musical instrument.'

Vāta is the regular word for 'wind' in the Rigveda¹ and later.² Five winds are mentioned.⁵ In one passage⁴ Zimmer⁵ sees a reference to the north-east monsoon. Cf. Salilavāta.

1 i. 28, 6; ii. 1, 6; 38, 3; iii. 14, 3, etc.
2 Av. iv. 5, 2; v. 5, 7; xii. 1, 51, etc.
3 Taittirīya Saṃhitā, i. 6, 1, 2; Kāthaka Saṃhitā, xxxii. 6.

Vāta-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the Taittirīya Samhitā (vi. 1, 1, 3).

Vāta-raśana, 'wind-girt,' is applied to the Munis in the Rigveda¹ and to the Rṣis in the Taittirīya Āraṇyaka.² Naked ascetics, such as are known throughout later Indian religious history, are evidently meant.

1 x. 136, 2. 2 i. 23, 2; 24, 4; ii. 7, 1. Weber, Indische Studien, 1, 78, was inclined,

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though without sufficient reason, to take the word as a proper name.

[Vāta

Vātavant is the name of a Rṣi in the Pañcaviṃśa Brāhmaṇa (xxv. 3, 6). He and Dṛti performed a certain Sattra or sacrificial session, but by stopping at a particular time he came to grief, and his descendants, the Vātavatas, were less prosperous than the Dārteyas.

Vātavata, 'descendant of Vātavant,' is the patronymic of Vṛṣaśuṣma in the Aitareya Brāhmaṇa.¹ The Kauṣītaki Brāhmaṇa.² has the same form with a variant Vādhāvata.

1 v. 29. Cf. Indische Studien, 4, 373. 2 ii. 9.

Vātsi, 'descendant of Vatsa,' is the patronymic of Sarpi in the Aitareya Brāhmaṇa (vi. 24, 16).

Vātsī-putra, 'son of a female descendant of Vatsa,' as the name of a teacher mentioned in the last Vamsa (list of teachers)

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of the Bṛhadāraṇyaka Upaniṣad as a pupil of Pārāśarīputra according to the Kāṇva recension (vi, 5, 2), as a pupil of Bhāradvājīputra according to the Mādhyaṃdina (vi. 4, 31).

Vātsī-Māṇḍavī-putra is the name of a teacher, a pupil of Pārāśarīputra, according to the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Vātsya, 'descendant of Vatsa,' is the name of one or more teachers. One is mentioned in the Śāṅkhāyana Āraṇyaka,¹ where the Aitareya Āraṇyaka² in the parallel passage has Bādhva. Others occur in the Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad as pupils of Kuśri,³ Śāṇḍilya,⁴ or another Vātsya,⁵ while a Vātsya is mentioned in the Śatapatha Brāhmaṇa.6

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<sup>1</sup> viii. 3.

<sup>2</sup> iii. 2, 3.

<sup>3</sup> vi. 5, 4 Kāṇ▼a.

<sup>4</sup> ii. 5, 22; iv. 5, 28 (Mādhyaṃdina)

=ii. 6, 3; iv. 6, 3 Kāṇva); Śatapatha
Brāhmaṇa, x. 6, 5, 9.

<sup>5</sup> ii. 5, 20; iv. 5, 26 Kāṇva.

<sup>6</sup> ix. 5, 1, 62.
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Vātsyāyana, 'descendant of Vātsya,' is the name of a teacher in the Taittirīya Āraņyaka (i. 7, 2).

Vādana denotes the plectrum of a harp in the Āraṇyakas of the Rigveda.¹

¹ Aitareya Āraņyaka, iii. 2, 5; Sāńkhāyana Āraņyaka, viii. 9; Śāńkhāyana Śrauta Sūtra, xvii. 3, 14, etc.

Vādita is found denoting 'music' in the compound gītavādita, 'song and music,' in the Chāndogya Upaniṣad (viii. 2, 8), and uncompounded in the Kauṣītaki Brāhmaṇa (xxix. 5) along with Nṛtya, 'dance,' and Gīta, 'song.' See Śilpa.

Vādhāvata is a various reading in the Kauşītaki Brāhmaņa 1 for Vātāvata.

¹ ii. 9. Cf. Weber, Indische Studien, 1, 215, n.; 2, 293, n.

Vādhūya denotes the garment of the bride worn at the marriage ceremony and afterwards given to a Brahmin.¹

¹ Rv. x. 85, 34; Av. xiv. 2, 41. Cf. Kauśika Sūtra, lxxix. 21; Āśvalāyana Grhya Sūtra, i. 8, 12, etc.

Vādhryaśva, 'connected with Vadhryaśva,' is apparently the epithet of Agni in a hymn of the Rigveda (x. 69, 5).

Vānaspatya (as a masculine) in one or two passages of the Atharvaveda¹ seems to denote a 'small tree.' Elsewhere² (as a neuter) it has the sense of the 'fruit of a tree' (Vanaspati).

viii. 8, 14; xi. 9, 24. Cf. xii. 1, 2 Satapatha Brāhmaṇa, xi. 1, 7, 2;
 3, 1, 3; Aitareya Brāhmaṇa, viii. 16, 1.

Vāma-kakṣāyaṇa is the name of a teacher, a pupil of Vātsya¹ or Śāṇḍilya² in the Śatapatha Brāhmaṇa.

1 x. 6, 5, 9. Cf. vii. 2, 1, 11. 4 Kāṇva. Cf. Satapatha Brāhmaṇa, 2 Bṛhadāraṇyaka Upaniṣad, vi. 5, x. 4, 1, 11.

Vāma-deva is credited¹ by tradition with the authorship of the fourth Maṇḍala of the Rigveda, and he is once mentioned in that Maṇḍala.² He is, moreover, credited with the authorship of the fourth hymn of the Maṇḍala by the Yajurveda Saṃhitās.³ He there appears as a son of Gotama, while in one hymn of the fourth Maṇḍala of the Rigveda⁴ Gotama is mentioned as the father of the singer, and in another⁵ the Gotamas occur as praising Indra. In the Bṛhaddevatā⁶ two absurd legends are narrated of Vāmadeva. One describes Indra as revealing himself in the form of an eagle to the seer as he cooked the entrails of a dog; the other tells of his successful conflict with Indra, whom he sold among the seers. Sieg² has endeavoured to trace these tales in the

¹ Aitareya Āraņyaka, ii. 2, 1, etc.

² iv. 16, 18.

³ Kāthaka Samhitā, x. 5; Maitrāyanī Samhitā, ii. 1, 11; iii. 2, 6.

⁴ iv. 4, 11.

⁵ iv. 32, 9. 12.

⁶ iv. 126 131 et seq., with Macdonell' notes.

⁷ Die Sagenstoffe des Rgueda, 76 et seq.

Rigveda,⁸ but without any success. Moreover, though Vāmadeva is mentioned in the Atharvaveda⁹ and often in the Brāhmaṇas,¹⁰ he never figures there as a hero of these legends.

8 Rv iv. 27 and iv. 24 respectively. On the former hymn, see Oldenberg, Rigveda-Noten, 1, 291 et seq.; on the latter, ibid., 419 et seq.

9 See Av. xviii. 3, 15. 16.

10 Aitareya Brāhmaṇa, iv. 30, 2; vi. 18, 1. 2; Aitareya Āraṇyaka, ii. 5, 1 (= Aitareya Upaniṣad, ii. 5, where Vāmadeva is credited with knowledge before birth); Brhadāraņyaka Upaniṣad, i. 4, 22 (Mādhyaṃdina = i. 4, 10 Kāṇva); Pañcaviṃśa Brāhmaṇa, xiii. 9, 27.

Cf. Ludwig, Translation of the Rigveda, 3, 123, 124; Weber, Proceedings of the Berlin Academy, 1894, 789 et seq.; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 215.

Vāyata, 'descendant of Vayant,' is the patronymic of Pāśadyumna in the Rigveda (vii. 33, 2). Cf. Vyant.

Vāyasa in the Rigveda¹ and later² denotes a 'large bird.' The sense of 'crow'³ occurs in the Ṣaḍviṃśa Brāhmaṇa only.⁴

1 i. 164, 32.

² In a Vedic citation in Nirukta, iv. 17; and in verse 1 of Khila after Rv. v. 51.

³ The only sense of the word in the post-Vedic language.

4 vi. 8.

Vāyo-vidyika, 'bird-catcher,' is found in the Śatapatha Brāhmana.¹

1 xiii. 4, 3, 13. Cf. Eggeling, Sacred Books of the East, 44, 369, n. 5.

Vāyya, 'descendant of Vayya,' is the patronymic of Satyaśravas in the Rigveda (v. 79, I. 2).

Vār is found in the Rigveda¹ and later² denoting 'water.' In some passages³ 'stagnant water,' 'pond,' is meant.

) i. 116, 22; ii. 4, 6; x. 12, 3; 99, 4; | ² Av. iii. 13, 8; Satapatha Brāh-105, 1, etc. ² Rv. iv. 19, 4; viii. 98, 8; ix. 112, 4.

Vāraki, 'descendant of Varaka,' is the patronymic of Kaṃsa in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vārakya, 'descendant of Varaka,' is the patronymic, in the Jaiminīya Upaniṣad Brāhmaṇa, of Kaṃsa, Kubera, Janaśruta, Jayanta, and Proṣṭhapad.

Vāraṇa in two passages of the Rigveda¹ is taken by Roth² as an adjective with Mṛga, meaning 'wild beast.' But the sense intended must have been 'elephant,' the usual sense of Vāraṇa in the classical literature. Probably the feminine Vāraṇī in the Atharvaveda³ likewise denotes a 'female elephant.'

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1 viii. 33, 8; x. 40, 4.

2 St. Petersburg Dictionary, s.v., 1c.

3 v. 14, 11.

Cf. Pischel and Geldner, Vedische

Studien, 1, xv, 100-102; Whitney, Translation of the Atharvaveda, 296; Muir, Sanskrit Texts, 5, 467; Zimmer, Altindisches Leben, 80.
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Vāruņi, 'descendant of Varuņa,' is the patronymic of Bhṛgu.¹

¹ Aitareya Brāhmaṇa, iii. 34, 1; Satapatha Brāhmaṇa, xi. 6, 1, 1; Taittirīya Upaniṣad, iii. 1, etc.

Vārkali, 'descendant of Vṛkalā,' is the metronymic of a teacher in the Śatapatha Brāhmaṇa.¹ The name in the form of Vārkalin has been seen in the Aitareya Āraṇyaka,² but wrongly.

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1 xii, 3, 2, 6.
2 iii. 2, 2, and Keith's note; Śāńkh-
āyana Āraṇyaka, viii. 2. Cf. Weber,
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Vārkāruņī-putra is the name of a teacher, a pupil of Ārtabhāgīputra, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ vi. 4, 31 (Mādhyamdina = vi. 5, | is duplicated, one being the pupil of 2 Kānva, where also Vārkārunīputra | the other).

Vārdhrā-ṇasa,¹ Vārdhrī-nasa² is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice') in the

¹ Taittirīya Samhitā, v. 5, 20, 1; | ² Vājasaneyi Samhitā, xxiv. 39 (Prāti-Maitrāyanī Samhitā, iii. 14, 20. | śākhya, iii. 89; vi. 28).

Yajurveda Samhitās. The meaning seems to be, as taken by Sāyaṇa,³ 'rhinoceros.' Böhtlingk quotes as other interpretations 'an old white he-goat 'or 'a kind of crane.'

³ On Taittiriya Samhitā, loc. cit. ⁴ Dictionary, s.v. Cf. Zimmer, Altindisches Leben, 80.

Vārṣa-gaṇa, 'descendant of Vṛṣagaṇa,' is the patronymic of Asita in the Brhadāranyaka Upanisad.¹

1 vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kānva).

Vārṣagaṇī-putra, 'son of a female descendant of Vṛṣagaṇa,' is the name of a teacher, a pupil of Gautamī-putra in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Vārṣa-gaṇya, 'descendant of Vṛṣagaṇa,' is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372; Nidāna Sūtra, ii. 9; vi. 7, etc. Cf. Garbe, Sāmkhya Philosophie, 36.

Vārṣā-gira, 'descendant of Vṛṣāgir,' is the patronymic of Ambarīṣa, Rjrāśva, Bhayamāna, Sahadeva, and Surādhas, in the Rigveda (i. 100, 17).

Cf. Ludwig, Translation of the Rigveda, 3, 113.

Vārṣṇa, 'descendant of Vṛṣan or Vṛṣṇi or Vṛṣṇa,' is the patronymic of Gobala¹ and Barku,² and of Aikṣvāka.³

¹ Taittirīya Brāhmaṇa, iii. 11, 9, 3; | where the Kāṇva recension (iv. 1, 4) Jaiminīya Upaniṣad Brāhmaṇa, i. 6, 1. | has a varia lectio Vārṣma.

² Śatapatha Brāhmaņa, i. r., ro; ³ Jaiminīya Upaniņad Brāhmaņa, Brhadāranyaka Upaniṣad, iv. 1, 8, i. 5, 4.

Vāṛṣṇi-vṛddha, 'descendant of Vṛṣṇivṛddha,' is the patronymic of Ula in the Kauṣītaki Brāhmaṇa (vii. 4).

Vārṣṇeya, 'descendant of Vṛṣṇi,' is the patronymic of Śūṣa in the Taittirīya Brāhmaṇa (iii. 10, 9, 15).

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Vārsnya, 'descendant of Vṛṣṇi,' is the patronymic of a man in the Satapatha Brāhmana.1

1 iii. 1, 1, 4. The Kanva recension omits the name. See Eggeling Sacred Books of the East, 26, 2, n. 2:

Varsma. See Varsna.

Vala denotes a 'hair sieve' in the later Samhitas and he Brāhmanas.1

Vājasaneyi Samhitā, xix. 88; Satapatha Brāhmana, xii. 7, 3, 11; 8, 1, 14, etc.

Vāla-khilya is the term applied in the Brāhmanas¹ to the supplementary hymns inserted after Rigveda viii. 48. The Rsis of these hymns are so named in the Taittiriya Āranyaka.2 Cf. 2. Khila.

1 Aitareya Brāhmaņa, v. 15, 1. 3. 4; vi. 24, 1. 4. 5. 10. 11; Kauşītaki Brāhmana, xxx. 4. 8; Pañcavimśa Brāhmana, xiii. 11, 3; xiv. 5, 4; Aitareya Aranyaka, v. 2, 4, etc.; Gopatha Brāhmana, ii. 6, 9. 2 i. 23.

Cf. Max Müller, Ancient Sanskrit Literature, 220; Sacred Books of the East, 32, xlvi et seq.; Brhaddevatā, vi. 84 et seq., with Macdonell's notes; Scheftelowitz, Die Apokryphen des Rgveda, 35 et seq.

Vāla-dāman denotes a 'horse-hair strap' in the Satapatha Brāhmana (v. 3, 1, 10).

Vālišikhāyani is the name of a teacher in the Śānkhāyana Aranyaka.1

1 vii. 21. Cf. Keith, Sankhayana Aranyaka, 49, n. 5.

Vāvātā is in the Brāhmaņas1 the name of the king's 'favourite' wife, inferior to the Mahisī only.

1 Aitareya Brāhmaņa, iii. 22, 1. 7; patha Brāhmaņa, xiii, 2, 1 5 4, 1 8; Taittirīya Brāhmaņa, i. 7, 3, 3; Śata- 5, 2, 6, etc.

Vāśitā in the Atharvaveda¹ and later² denotes a cow desiring the bull.

v. 20, 2.
 kāthaka Samhitā, xiii. 4; Tait- Brāhmaṇa, vi. 18, 10; 21, 14, etc.

Vāśī is mentioned in the Rigveda both as a weapon of the Maruts¹ and as held by the god Tvaṣṭṛ,² as well as in other mythical surroundings.³ It is used, however, in the Atharvaveda⁴ of the carpenter's knife; here it may mean 'awl,' in accordance with Sāyaṇa's view.

- ¹ i. 37, 2; 88, 3; v. 53, 4.
- 2 viii. 29, 3.
- ³ viii. 12, 12; x. 53, 10; 101, 10 (of the stones with which the Soma plant is manipulated), all doubtful passages.
- 4 x. 6, 3 (where the manuscripts all have vāsyā: perhaps this is really a different word).
 - 5 Zimmer, Altindisches Leben, 301.

Vāsaḥ-palpūlī, 'washer of clothes,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

1 Vājasaneyi Samhitā, xxx. 12; Taittirīya Brāhmaņa, iii. 4, 7, 1.

Vāsas is the most usual word in the Rigveda¹ and later² for 'clothing.' Clothes were often woven of sheep's wool (cf. Ūrṇā); the god Pūṣan is called a 'weaver of garments' (vāso- $v\bar{a}ya$)³ because of his connexion with the fashioning of forms. The garments worn were often embroidered (cf. Peśas), and the Maruts are described as wearing mantles adorned with gold.⁴ When the 'giver of garments' (vāso-dā)⁵ is mentioned along with the giver of horses and gold, ornamental garments are probably meant. There are several references in the Rigveda⁶ to the Indians' love of ornament, which is attested by Megas-

¹ i. 34, 1; 115, 4; 162, 16; viii. 3, 24; x. 26, 6; 102, 2, etc.

² Taittirīya Samhitā, vi. 1, 9, 7; 11, 2; Vājasaneyi Samhitā, ii. 32; xi. 40; Aitareya Brāhmaṇa, i. 3, etc. A garment of Kusa grass is mentioned in Satapatha Brāhmaṇa, v. 2, 1, 8, as worn by the wife of the sacrificer at the consecration, but it is doubtful

whether such dresses were normally worn. Cf. also kausumbha-paridhāna, 'a silken garment,' Śāṅkhāyana Āraņyaka, xi, 4.

- 3 Rv. x. 26, 6.
- 4 Rv. v. 55, 6 (hiranyayan atkan).
- ⁵ Rv. x. 107, 2. Cf. vastra-dā, v. 24, 8.
- 6 Rv. i. 85, 1; 92, 4; ix. 96, 1; x. 1, 6.

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thenes for his day.⁷ The Rigveda also presents epithets like su-vasana⁸ and su-rabhi,⁹ implying that garments were becoming or well-fitting.

The Vedic Indian seems often to have worn three garments -an undergarment (cf. Nīvi),10 a garment,11 and an overgarment (cf. Adhīvāsa),12 which was presumably a mantle, and for which the names Atka and Drāpi also seem to be used. This accords with the description of the sacrificial garments given in the Śatapatha Brāhmaṇa,13 which comprise a Tārpya, perhaps a 'silken undergarment'; secondly, a garment of undyed wool, and then a mantle, while the ends of the turban, after being tied behind the neck, are brought forward and tucked away in front. The last point would hardly accord with the usual practice in ordinary life, but seems to be a special sacrificial ritual act. A similar sort of garments in the case of women appears to be alluded to in the Atharvaveda 14 and the Satapatha Brahmana.15 There is nothing to show exactly what differences there were between male and female costume, nor what was exactly the nature of the clothes in either case.

It is important to note that the Vedic Indian evidently assumed that all civilized persons other than inspired Munis would wear clothing of some sort.¹⁶

See also Vasana, Vastra, Otu, Tantu. For the use of skin garments, see Mala.

⁷ See Strabo, p. 709; Arrian, *Indica*, v. 9.

8 Rv. ix. 97, 50.

⁹ With atka, vi. 29, 3; x. 123, 7, this word may possibly indicate that early Vedic dress was fitted like the Minoan style of dress, and unlike the later Achaen style as seen in Homer (cf. Lang, The World of Homer, 60 et sea.).

10 Av. viii. 2, 16; xiv. 2, 50. Cf. Taittirīya Samhitā, vi. 1, 1, 3; Vāja-

sanevi Samhită, iv. 10, etc.

- ¹¹ Vāsas in the narrower sense, Av. viii. 2, 16.
 - 12 Rv. i. 140, 9; 162, 16; x. 5, 4.
- 13 v. 3, 5, 20 et seq. See Eggeling, Sacred Books of the East, 41, 85 et seq.
 - 14 viii. 2, 16; xiv. 2, 50.

15 v. 2, 1, 8.

16 Cf. Satapatha Brāhmaņa, xi. 5, 1, 1; and iii. 1, 2, 13-17, where the fact that man alone wears clothes is accounted for by a silly legend.

Cf. Zimmer, Altindisches Leben, 261, 262.

Vāsiṣṭha, 'descendant of Vasiṣṭha,' is the patronymic of Sātyahavya, a teacher mentioned several times in the later

Saṃhitās,¹ of Rauhiṇa in the Taittirīya Āraṇyaka,² and of Caikitāneya.³ Moreover, reference is made to the claim of the Vāsiṣṭhas to be Brahman priest at the sacrifice.⁴ A Vāsiṣṭha is mentioned as a teacher in the Vaṃśa Brāhmaṇa⁵ and the Jaiminīya Upaniṣad Brāhmaṇa.⁶

- 1 Taittirīya Samhitā, vi. 6, 2, 2; Kāṭhaka Samhitā, xxxiv. 17 (Indische Studien, 3, 474); Maitrāyaṇī Samhitā, iii. 3, 9; iv. 8, 7. For his enmity to Atyarāti, see Aitareya Brāhmaṇa, viii. 23, 9. 10.
 - ² i. 12, 7.
- ³ Jaiminīya Upanişad Brāhmaņa, i. 42, 1; Şadvimśa Brāhmaņa, iv. 1; Indische Studien, 4, 384. Cf. Gopatha Brāhmaņa, ii. 2, 10.
- ⁴ Taittirīya Samhitā, iii. 5, 2, 1; Kāṭhaka Samhitā, xxxvii. 17; Śatapatha Brāhmaṇa, xii. 6, 1, 41. See Weber, *Indische Studien*, 10, 34; Eggeling, Sacred Books of the East, 44, 212, n. (correcting the rendering of Delbrück, Altindische Syntax, 570).
 - 5 Indische Studien, 4, 373.
 - 6 iii. 15, 2.

Vāstu-paśya, according to Böhtlingk¹ a name of a Brāhmaṇa, is a mere error for $V\bar{a}stupasya^2$ in the Jaiminiya Brāhmaṇa.³

1 Dictionary, s.v., supplement 6.

² Hopkins, Journal of the American Oriental Society, 26, 61.

3 iii. 120.

Vāha is found in the Rigveda (iv. 57, 4. 8) and the Atharvaveda (vi. 102, 1) apparently denoting an ox for 'drawing' the plough. See also Rathavāhana.

Vāhana (neut.) in the Brāhmaṇas¹ denotes a 'beast of burden,' or occasionally² a 'cart.' Cf. Rathavāhana.

1 Aitareya Brāhmaņa, iv. 9, 4; Śatapatha Brāhmaņa, i. 8, 2, 9; ii. 1, 4, 4; iv. 4, 4, 10.

² Śatapatha Brāhmana, ix. 4, 2, 11.

Vāhasa, 'boa constrictor,' is included in the list of victims at the Asvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹

¹ Taittirīya Samhitā, v. 5, 13, 1; Vājasaneyi Samhitā, xxiv. 34. Cf. 14, 1; Maitrāyanī Samhitā, iii. 14, 15; Zimmer, Altindisches Leben, 94.

Vi in the Rigveda,1 and sometimes later,2 denotes 'bird.'

¹ ii. 29, 5; 38, 7; vi. 64, 6, etc. ² Pancavimsa Brahmana, v. 6, 15, etc. Cf. Zimmer, Altindisches Leben, 87.

Vi-kakara is the name of some bird, a victim at the Aśvamedha ('horse sacrifice') according to the Vājasaneyi Samhitā.1

1 xxiv. 20. Cf. Zimmer, Altindisches | xx. 14, 5, vikira (with variants vikikira, Leben, 94; in Apastamba Śrauta Sūtra, | vikakara) is read.

Vi-kankata is the name of a tree (Flacourtia sapida), often mentioned in the later Samhitas and the Brahmanas.2

1 Taittiriya Samhitā, iii. 5, 7, 3; vi. 4, 10, 5; Kāthaka Samhitā, xix. 10; Maitrāyanī Samhitā, iii, 1, 9. Cf. Av. xi. 10, 3.

² Satapatha Brāhmana, ii. 2, 4, 10; v. 2, 4, 18, etc. Cf. Zimmer, Altindisches Leben, 59.

Vi-kraya is found in the Atharvaveda (iii. 15, 4) and the Nirukta (iii. 4) denoting 'sale.' See Kraya.

Vi-klindu is the name of a disease in the Atharvayeda.1 Bloomfield² suggests 'catarrh.'

1 xii. 4, 5.

2 Hymns of the Atharvaveda, 658.

Vi-ghana in the Taittiriya Samhita1 seems to denote 'club.' 1 iii. 2, 4, 1. The Av., vii. 28, 1, has drughana.

Vi-cakṣaṇa Tāṇdya is the name of a teacher, a pupil of Gardabhīmukha in the Vamsa Brāhmaņa.1

1 Indische Studien, 4, 373.

Vi-carin Kabandhi ('descendant of Kabandha') is the name of a mythical teacher in the Gopatha Brāhmana.1

1 i. 2, 9. 18. Cf. Hillebrandt, Vedische Mythologie, 2, 176, n. 4; Bloomfield, Atharvaveda, 111, 112.

Vi-crt in the dual is found in three passages of the Atharvaveda, where Roth sees in the term the name of two stars, while in the Taittirīya Saṃhitā he thinks they mean the Nakṣatra called Mūla. There can, however, be no doubt that the asterism is intended in all the passages.

1 ii. 8, 1; vi. 110, 2; 121, 3. See also iii. 7, 4.

² St. Petersburg Dictionary, s.v.

3 iv. 4, 10, 2.

4 Zimmer, Altindisches Leben, 356;

Whitney, Translation of the Atharvaveda, 361, points out that Vicṛtau are λ and v Scorpionis, while Mūla includes the tail as a whole.

Vij. See 2. Akşa.

Vi-jāmātr. See Jāmātr.

Vitastā, the most westerly of the five rivers of the Panjab, is only mentioned in the Rigveda¹ in the Nadīstuti ('Praise of Rivers').² It is the Hydaspes of Alexander's historians, more correctly reproduced by Ptolemy as Bidaspes. The name appears in the Mohammedan historians corrupted to Bihat or Wihat, and survives in the modern Kashmīrī form of Veth.

1 x. 75, 5; Nirukta, ix. 26; cf. Kāśikā Vrtti on Pāṇini, i. 4, 31. Cf. Zimmer, Altindisches Leben, 12; Imperial Gazetteer of India, 14, 160. ⁹ The rareness of the name in the Rigveda points to the Panjab not having been the seat of the activity of the greater part of the Vedic Indians.

Vitta in the Rigveda¹ and later² denotes 'wealth,' 'possessions.' The earth is referred to in the Taittirīya Upaniṣad³ as full of riches (vittasya pūrṇā). The doctrine that a man's greatness depends on his wealth is found as early as the Taittirīya Brāhmaṇa.⁴ The striving after wealth (vittaiṣaṇā) is mentioned in the Bṛhadāraṇyaka Upaniṣad⁵ as one of the things abandoned by the sage.

¹ v. 42, 9; x. 34, 13.

² Av. xii. 3, 52; Taittirīya Samhitā, i. 5, 9, 2; vi. 2, 4, 3; Vājasaneyi Samhitā, xviii. 11. 14, etc.

³ ii. 8. Cf. the name vasumati found in the Śānkhāyana Āranyaka, xiii. 1.

⁴ i. 4, 7, 7.

⁵ iii. 4, 1; iv. 4 26.

Digitized by Arya Samaj Foundation Chennai and eGangotri 296 A TEACHER—SACRIFICIAL ASSEMBLY [Vidagdha Śākalya

Vidagdha Śākalya is the name of a teacher, a contemporary and rival of Yājňavalkya at the court of Janaka of Videha in the Bṛhadāraṇyaka Upaniṣad,¹ the Jaiminīya Upaniṣad Brāhmaṇa,² and the Śatapatha Brāhmaṇa.³

¹ iii, 9, 1; iv. 1, 17 (Mādhyaṃdina | ² ii. 76 (Journal of the American Oriental Society, 15, 239).

² xi. 6, 3, 3.

Vidatha is a word of obscure sense, confined mainly to the Rigveda. According to Roth,1 the sense is primarily 'order,' then the concrete body which gives orders, then 'assembly' for secular² or religious ends,³ or for war.⁴ Oldenberg⁵ once thought that the main idea is 'ordinance' (from vi-dhā, 'dispose,' 'ordain'), and thence 'sacrifice.' Ludwig' thinks that the root idea is an 'assembly,' especially of the Maghavans and the Brahmins. Geldner7 considers that the word primarily means 'knowledge,' 'wisdom,' 'priestly lore,' then 'sacrifice' and 'spiritual authority.' Bloomfield,8 on the other hand, insists that Vidatha refers to the 'house's in the first place (from vid, 'acquire'), and then to the 'sacrifice,' as connected with the house; this interpretation, at any rate, appears to suit all the passages. The term vidathya, once 10 applied to the king (samrāt), might seem to be against this view, but it may refer to his being 'rich in homesteads'; and the connexion of the woman with the Vidatha, as opposed to

¹ Rv. i. 31, 6; 117, 25; iii. 1, 18; 27, 7; iv. 38, 4; vi. 8, 1; x. 85, 26; 92, 2; Av. iv. 25, 1; v. 20, 12; xviii. 3, 70, etc.

² ii. 1, 4; 27, 12. 17; iii. 38, 5. 6; v. 63, 2; vii. 66, 10; viii. 39, 1; x. 12, 7; Av. xvii. 1, 15. So Whitney renders the word in Av. i. 13, 4, as 'council,' Translation of the Atharvaveda, 15.

³ Rv. i. 60, 1; ii. 4, 8; 39, 1; iii. 1, 1; 56, 8, etc.

50, 8, etc.

4 Rv. i. 166, 2; 167, 6; v. 59, 2, etc.

⁵ Sacred Books of the East, 46, 26 et seq. But in Zeitschrift der Deutschen Morgenländischen Gesellschaft, 54, 609-611, he falls back on the derivation from vidh, 'worship.' Cf. Macdonell, Vedic Grammar, p. 23, n. 10.

6 Translation of the Rigveda, 3, 259

et seq.

7 Vedische Studien, 1, 147; Zeitschrift der Deutschen Morgenländischen Gesellschaft, 52, 757; Rigveda, Glossar, 161.

8 Journal of the American Oriental

Society, 19, 12 et seq.

9 See Rigveda, x. 85, 26. 27 (of the wife in the marriage ritual); i. 117, 25; ii. 1, 6; Av. xviii. 3, 70.

10 iv. 27, 2. In i. 91, 20; 167, 3; Av. xx. 128, 1, vidathya, 'having an establishment,' seems adequate.

the Sabhā, tells in favour ¹¹ of Bloomfield's explanation. That the word ever denotes an asylum, like the house of the Brahmin, ¹² as Ludwig ¹³ suggests, is doubtful. ¹⁴

11 Cf. Av. vii. 38, 4; Maitrāyaņī Samhitā, iv. 7, 4.

12 Śatapatha Brāhmaṇa, v. 3, 1, 13, with Kātyāyana Śrauta Sūtra, xv. 3, 35.

13 Op. cit., 3, 261.

¹⁴ Rv. i. 31, 6; v. 62, 6; Aitareya Brāhmaṇa, i. 30, 27, 28, certainly does not show this clearly.

Cf. Zimmer, Altindisches Leben, 177, who suggests that Vidatha sometimes means (e.g., in vidathesu praśastah, Rv. ii. 27, 12) a smaller assembly than the Samiti. But we have no ground to be certain that such smaller assemblies ever existed at an early date either in India or elsewhere among Āryan peoples.

Vidanvant Bhārgava ('descendant of Bhṛgu') is mentioned as the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa¹ and in the Jaiminīya Upaniṣad Brāhmaṇa.²

1 xiii. 11, 10.

2 iii. 159 et seq. (Journal of the American Oriental Society, 26, 64).

Vidarbha occurs in the earlier Vedic literature as the name of a place only in the Jaiminīya Upaniṣad Brāhmaṇa,¹ where its Mācalas (perhaps a species of dog) are said to kill tigers.

1 ii. 440 (Journal of the American Oriental Society, 19, 103, n. 3).

Vidarbhī-Kauṇḍineya is the name of a teacher, a pupil of Vatsanapāt in the first two Vaṃśas (lists of teachers) of the Bṛhadāranyaka Upaniṣad.¹

1 ii. 5, 22; iv. 5, 28 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kānva).

Vi-diś denotes1 an 'intermediate quarter.' See Diś.

1 Vājasaneyi Samhitā, vi. 19; Ṣadvimśa Brāhmana, iv. 4.

Vidīgaya is the name of an animal in the Taittirīya Samhitā¹ and the Taittirīya Brāhmaṇa.² The commentary on the former takes it as a kind of cock (kukkuṭa-viśeṣa), that on the latter as a white heron (śveta-baka).

v. 6, 22, 1.

2 iii. 9, 9, 3; Apastamba Śrauta Sūtra, xx. 22, 13.

Cf. Zimmer, Altindisches Leben, 94.

Videgha is the name of a man, Māthava, in the Śatapatha Brāhmaṇa.¹ It is legitimate to assume² that it is a name given to him as king of the Videghas who are the later Videhas.

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1 i. 4, 1, 10 et seq.
2 Cf. Eggeling, Sacred Books of the East, 12, xli, n. 4; 104, n.; Weber,
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Videha is the name of a people who are not mentioned before the Brāhmana period. In the Satapatha Brāhmana¹ the legend of Videgha Mathava preserves clearly a tradition that in Videha culture came from the Brahmins of the West, and that Kosala was brahminized before Videha. The Videhas, however, derived some fame later from the culture of their king Janaka, who figures in the Brhadaranyaka Upanisad² as one of the leading patrons of the Brahman doctrine. In the Kauşītaki Upanişad³ the Videhas are joined with the Kāśis; in the list of peoples in the Aitareya Brāhmaṇa4 the Videhas are passed over, probably because, with Kosala and Kāśi, they are included in the term Prācyas, 'easterners.' Again, in the Śānkhāyana Śrauta Sūtra⁵ it is recorded that the Kāśi, Kosala, and Videha kingdoms had each the one Purohita, Jala Jātūkarnya; and in another passage of the same text 6 the connexion between the Videha king, Para Atnara, and the Kosala king, Hiranyanābha, is explained, while the Satapatha Brāhmana? speaks of Para Ātnāra as the Kosala king, descendant of Hiranyanābha.

Another king of Videha was Namī Sāpya, mentioned in the Pañcaviṃśa Brāhmaṇa.8 In the Saṃhitās of the Yajurveda9 'cows of Videha' seem to be alluded to, though the commentator on the Taittirīya Saṃhitā merely takes the adjective vaidehī as 'having a splendid body' (viṣṣṣṭa-deha-sambandhinī), and the point of a place name in the expression is not very obvious. The Videhas also occur in the Baudhāyana Śrauta Sūtra¹o in Brāhmaṇa-like passages.

The boundary of Kosala and Videha was the Sadanīrā,

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i i. 4, 1, 10 et seq.
iii. 8, 2. Cf. iv. 2, 6; 9, 30; Śatapatha Brāhmaṇa, xi. 3, 1, 2; 6, 2, 1;
3, 1; Taittirīya Brāhmaṇa, iii. 10, 9, 9.
iv. 1.
4 viii. 14.
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    <sup>5</sup> xvi. 29, 5.
    <sup>6</sup> xvi. 9, 11. 13.
    <sup>7</sup> xiii. 5, 4, 4.
    <sup>8</sup> xxv. 10, 17.
    <sup>9</sup> Taittirīya Samhitā, ii. 1, 4, 5;
    Kāṭhaka Samhitā, xiv. 5.
    <sup>10</sup> ii. 5; xxi. 13.
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probably the modern Gandak¹¹ (the Kondochates of the Greek geographers), which, rising in Nepal, flows into the Ganges opposite Patna. Videha itself corresponds roughly to the modern Tirhut.

11 Cf. Imperial Gazetteer of India, 12, 125.

Cf. Weber, Indische Studien, 1, 170; Indian Literature, 10, 33, 53, 127, 129, etc.; Eggeling, Sacred Books of the East, 12, xli; Oldenberg, Buddha, 398, 399; Rhys Davids, Buddhist India, 26, 37; Pargiter, Journal of the Royal Asiatic Society, 1910, 19 et seq.

Vidyā in the Atharvaveda¹ and later² denotes 'knowledge,' especially that of the three Vedas, which are called the *trayī vidyā*, 'the threefold knowledge,' as early as the Taittirīya Brāhmaṇa.³ In a more special sense Vidyā occurs in lists of objects of study in the Śatapatha Brāhmaṇa.⁴ What exactly the expression here means is uncertain: Sāyaṇa⁵ suggests the philosophic systems; Geldner⁶ the first Brāhmaṇas; and Eggeling,⁵ more probably, special sciences like the Sarpavidyā or the Viṣavidyā.

1 vi. 116, 1; xi. 7, 10; 8, 3.

² Taittirīya Samhitā, ii. 1, 2, 8; v. 1, 7, 2; Aitareya Brāhmaṇa, viii. 23, 8. 9, etc.

³ iii. 10, 11, 5. *Cf.* Śatapatha Brāhmana, v. 5, 5, 6, etc.

4 xi. 5, 6, 8; Brhadāraņyaka Upaniṣad, ii. 4, 10; iv. 5, 11.

⁵ On Śatapatha Brāhmaņa, xi. 5, 6, 8.

6 Vedische Studien, 1, 290, n. 4.

7 Sacred Books of the East, 44, 98, n. 2.

Vidradha denotes a disease, 'abscesses,' in the Atharvaveda.¹ According to Zimmer,² it was a symptom accompanying Yakṣma. Later it is called Vidradhi. Ludwig³ compares the obscure Vidradha of the Rigveda,⁴ where, however, the sense of the word is very uncertain.⁵

1 vi. 127, 1; ix. 8, 20.

2 Altindisches Leben, 386.

3 Translation of the Rigveda, 5, 93. C.f Roth, Nirukta, Erläuterungen, 42, 43.

4 iv. 32, 23.

Oldenberg, Rgveda-Noten, 1, 295.

Cf. Wise, System of Hindu Medicine, 210; Bloomfield, Hymns of the Atharvaveda, 531, 602; Atharvaveda, 60; Grohmann, Indische Studien, 9, 397; Whitney, Translation of the Atharvaveda, 376.

Vidhavā denotes 'widow' as the 'desolate one,' from the root vidh, 'be bereft.' The masculine vidhava is conjectured

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by Roth¹ in a difficult passage of the Rigveda,² where the received text presents the apparent false concord vidhantam vidhavām, in which he sees a metrical lengthening for vidhavam, 'the sacrificing widower.' Ludwig in his version takes vidhantam as equivalent to a feminine, while Delbrück³ prefers 'the worshipper and the widow.' Possibly 'the widower and the widow' may be meant; but we know nothing of the mythological allusion in question, the feat being one of those attributed to the Asvins, and the natural reference to Ghosā as 'husbandless' being rendered unlikely because their feat in regard to her has already been mentioned a few verses before in the same hymn.4 The word Vidhavā is not of common occurrence.5

Vidhu seems clearly to mean (as it does in the post-Vedic language) the 'moon' in a passage of the Rigveda,1 where it is alluded to as 'wandering solitary in the midst of many' (vidhum dadrānam samane bahūnām).

1 x. 55, 5; Nirukta, xiv. 18. Cf. | neither certain nor even probable. The Hillebrandt, Vedische Mythologie, 1, 465. That the 'many' are the Naksatras is

stars are an adequate explanation.

Vi-naśana, 'disappearance,' is the name of the place where the Sarasvatī is lost in the sands of the desert. mentioned in the Pañcavimśa Brāhmana¹ and the Jaiminïya Upanisad Brāhmana.2 The locality is the Patiala district of the Panjab.3 Cf. Plaksa Prāsravaņa.

1 xxv. 10, 6; Kātyāyana Śrauta Sūtra, xxiv. 5, 30; Lātyāyana Śrauta Sūtra, x. 15, 1; Baudhāyana Dharma Sūtra, i. 1, 2, 12. Cf. Bühler, Sacred Books of the East, 14, 2, 147.

Vip in several passages of the Rigveda¹ refers, according to Roth,2 to the rods which form the bottom of the Soma filter,

¹ St. Petersburg Dictionary, s.v.; so also Grassmann.

² x. 40, 8.

³ Die indogermanischen Verwandtschaftsnamen, 443.

⁴ x. 40. 5.

⁵ Rv. iv. 18, 12; x. 40, 2; Sadvimsa Brāhmaņa, iii. 7; Nirukta, iii. 15.

¹ ix. 3, 2; 65, 12; 99, 1,

² St. Petersburg Dictionary, s.v.

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and on which the straining cloth is stretched. But this explanation is very doubtful.³

3 Hillebrandt, Vedische Mythologie, 1, 203; Bergaigne, Religion Védique, 1, v; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 54, 171; Geldner, Vedische Studien, 3, 97-110.

Vi-patha, in the description of the Vrātya, denotes a vehicle suited for rough roads. Cf. Anas.

1 Av. xv. 2, 1; Pañcavimsa Brāhmaṇa, xvii. 1, 14; Lāṭyāyana Srauta Sūtra, viii. 6, 9; Anupada Sūtra, v. 4; Kāṭyāyana Śrauta Sūtra, xxii. 4, 11;

Āpastamba Srauta Sūtra, xxii. 5, 5; cf. vii. 3, 8. Cf. Weber, Indische Studien, 1, 44.

- 1. Vipaścit Drdha-jayanta Lauhitya ('descendant of Lohita') is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as the pupil of Dakṣa Jayanta Lauhitya.
- 2. Vipaścit Śakuni-mitra Pārāśarya ('descendant of Parāśara') is the name of a teacher, pupil of Aṣāḍha Uttara Pārāśarya, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vi-pāś ('fetterless') is the name of a river mentioned twice in the Rigveda.¹ It is the modern Beās in the Panjab, the Hyphasis, Hypanis or Bipasis of the Greeks. Its small importance for the Vedic Indians is indicated by the fact that it is never mentioned in the earlier Vedic literature except in two hymns of the Rigveda. The Nirukta² preserves the notice that its earlier name was Uruñjirā, while the Gopatha Brāhmaṇa³ places in the middle of it the Vasiṣṭha-śilāḥ. Pāṇini⁴ mentions the name, which otherwise in post-Vedic literature appears as Vipāśā. This river has changed its course considerably since ancient times.⁵

¹ iii. 33, 1. 3; iv. 30, 11. Yāska, Nirukta, xi. 48, sees in the latter passage an adjective vi-pāśin, but this is very improbable. See Oldenberg, Rgveda-Noten, 1, 294.

2 ix. 26. The Vipāś is also mentioned

in connexion with the **Sutudri** in ii. 24; ix. 36.

3 i. 2, 7.

4 iv. 2, 74.

5 See Imperial Gazetteer of India, 7,

Cf. Zimmer, Altindisches Leben, 11.

138 (Beās).

Digitized by Arya Samaj Foundation Chennai and eGangotri 302 TEACHERS—ROUGH CART—A STREAM [Vīpūjana Saurāki

Vi-pūjana Śaurāki¹ or Saurāki² is the name of a teacher in the Yajurveda Samhitās.

1 Maitrāyaņī Samhitā, iii. 1, 3.

² Kāthaka Samhitā, xxvii. 5.

Vipṛthu in the Śānkhāyana Śrauta Sūtra (xiv. 72, 3) is apparently equivalent to the Vipatha, 'rough cart,' of other texts. It is probably a mere blunder.

Vipra seems to mean 'inspired singer' (from vip, 'quiver') in the Rigveda¹ and later.² More especially in the later texts³ it denotes a 'learned Brahmin.' In the epic style it comes to mean no more than 'Brahmin.'

1 i. 129, 2. II; 162, 7; iv. 26, 1, etc. Seven are spoken of in iii. 7, 7; 31, 5; iv. 2, 15, etc. Vājasaneyi Samhitā, ix. 4; Śatapatha Brāhmaṇa, i. 4, 2, 7, etc.

2 Taittirīya Samhitā, ii. 5, 9, 1; etc.

Vipra-citti¹ or Vipra-jitti² is the name of a teacher in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.

¹ ii. 6, 3; iv. 6, 3 Kāṇva. ² ii. 5, 22; iv. 5, 28 Mādhyamdina.

Vipra-jana Saurāki is the form of the name of Vipūjana given by the St. Petersburg Dictionaries for the Kāṭhaka Saṃhitā.¹

¹ xxvii. 5; Weber, Indische Studien, 3, 477, gives this form, which is due to a misreading of the ligature for \bar{u} .

Vibālī is found once in the Rigveda, apparently as the name of an unknown stream.

1 iv. 30, 12. Cf. Zimmer, Altindisches Leben, 12, 18.

Vibhaṇḍaka Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Rṣyaśṛṅga in the Vaṃśa Brāhmaṇa.¹

¹ Indische Studien, 4, 374. Cf. St. | which is the more correct spelling Petersburg Dictionary, s.v. Vibhāṇḍaka, | (Böhtlingk, Dictionary, s.v.).

Vi-bhindu is the name of a sacrificer in the Rigveda (viii. 2, 91).

Cf. Hopkins, Journal of the American Oriental Society, 17, 59.

Vibhinduka occurs in the Pañcaviṃśa Brāhmaṇa¹ as the name of a man or a demon² from whom Medhātithi drove away the cows. Hopkins³ is inclined to read Vaibhinduka as a patronymic of Medhātithi. Cf. Vibhindukīya.

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    xv. 10, 11.
    Cf. Sāyaṇa, a.l.
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3 Transactions of the Connecticut Academy of Arts and Sciences, 15, 60, n. 1.

Vibhindukīya is the name of a group of priests whose Sattra is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.¹

1 iii. 233 (Journal of the American Oriental Society, 18, 38).

Vibhītaka¹ and Vibhīdaka,² the latter being the old form, denote a large tree, the *Terminalia bellerica*, the nut of which was used in dicing.³ The wood was also used for making the sacrificial fire burn.⁴

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<sup>1</sup> This form is the regular one after the Rigyeda.
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² Rv. vii. 86, 6; x. 34, I.

3 Rv., loc. cit. See 2. Aksa.

4 Taittirīya Samhitā, ii. 1, 5, 8; 7, 3.

Cf. Śatapatha Brāhmaṇa, xiii. 8, 1, 16, etc.

Cf. Zimmer, Altindisches Leben, 62; Roth, Gurupūjākaumudī, 1-4; Lüders, Das Würfelspiel im alten Indien, 17-10.

1. Vi-mada is credited by the Anukramaṇī (Index) with the authorship of a number of hymns of the Rigveda.¹ This attribution is supported by the occurrence in this group of the name of the seer,² and once of his family, the Vimadas,³ besides the repeated refrain⁴ vi vo made, 'in your carouses.' Vimada is occasionally alluded to later.⁵

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1 Rv. x. 20-26.
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3 Rv. x. 23, 6.

Rv. x. 21, 1-8; 24, 1-3.
 Av. iv. 29, 4; Aitareya Brāhmaņa,
 v. 5, 1.

² Rv. x. 20, 10; 23, 7.

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2. Vimada is mentioned in several passages of the Rigveda ¹ as a protégé of the Aśvins, who gave him a wife, Kamadyū. His identity with the preceding is improbable.

1 i. 51, 3; 112, 19; 116, 1; 117, 20; x. 39, 7; 65, 12. From viii. 9, 15, Ludwig, Translation of the Rigveda,

3, 105, has inferred that Vimada and Vatsa were identical.

Vi-muktā (lit., 'secreted'), 'pearl,' is found in the late Sadvimśa Brāhmaṇa (v. 6).

Vi-moktr in the list of victims at the Puruṣamedha¹ ('human sacrifice') denotes one who unharnesses horses from the chariot, as opposed to Yoktr, 'one who yokes.' The corresponding verbal noun Vimocana, 'unyoking,' is often found.²

¹ Vājasaneyi Saṃhitā, xxx. 14; Taittirīya Brāhmaṇa, iii. 4, 10, 1 (cf. vimoktrī, used metaphorically, ibid., iii. 7, 14, 1).

² Rv. iii. 53, 5, 20; iv. 46, 7, etc.; Taittirīya Samhitā, vii. 5, 1, 5, etc.

Vi-rāj as a title of royalty is mentioned several times in the Rigveda, but only in a metaphorical sense. As an actual title, it is asserted in the Aitareya Brāhmaṇa to be used by the Uttara Kurus and the Uttara Madras.

1 i. 188, 5; ix. 96, 18; x. 166, 1, etc.; Av. xii. 3, 11; xiv. 2, 15, etc. 2 viii. 14, 3.

Vi-rūpa is the name of an Aṅgirasa who is twice mentioned in the Rigveda, and to whom certain hymns are attributed by the Anukramanī (Index).

1 i. 45, 3; viii. 75, 6. 2 viii. 43 et seq.; 64.

Viligī denotes a kind of snake in the Atharvaveda (v. 13, 7).

Vilișța-bheșaja in the Atharvaveda (Paippalāda, xx. 5, 2) denotes a remedy for a dislocation or a sprain.

Vi-lohita is the name of a disease mentioned in the Atharvaveda. Bloomfield thinks that 'flow of blood from the nose' is meant; Henry's renders it 'decomposition of the blood'; and Whitney's has 'anæmia.'

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1 ix. 8, 1; xii. 4, 4
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Vi-vadha or Vī-vadha seems to denote a yoke borne on the shoulders to enable one to carry a weight. But it is found in the Brāhmaṇas used only metaphorically in such phrases as vi-vivadha,¹ 'with the weight unequally distributed,' and sa-vīvadhatā,² 'equality of burden.'

¹ Taittirīya Samhitā, vii. 2, 5, 2; 7,3; vivīvadha, Pancavimsa Brāhmaņa, iv. 5, 19; ubhayato-vīvadha, Kāṭhaka Saṃhitā, xxvii. 10.

² Aitareya Brāhmaṇa, viii. 1, 4; Pañcaviṃśa Brāhmaṇa, xiv. 1, 10; sa-vīvadha-tva, v. 1, 11; xxii. 5, 7, etc.

Vi-vayana denotes in the Brāhmaņas 'plaited work,' such as that used in a couch (Asandī).

Aitareya Brāhmaņa, viii. 5, 3; | the Sūtras vivāna has the same sense:
 Śatapatha Brāhmaņa, xii. 8, 3, 6. In | Lāṭyāyana Srauta Sūtra, iii. 12, 1, etc.

Vi-vāha, 'marriage,' is mentioned in the Atharvaveda and later. See Pati.

1 xii. 1, 24; xiv. 2, 65. The Rig-vedic term is Vahatu.
 2 Taittirīya Samhitā, vii. 2, 8, 7;
 Kāṭhaka Samhitā, xxv. 3; Pañcaviṃśa Brāhmaṇa, vii. 10, 4; Aitareya Brāhmaṇa, iv. 27, 5, and often in the Sūtras.

Viś is an expression of somewhat doubtful significance. In many passages of the Rigveda¹ the sense of 'settlement' or 'dwelling' is adequate and probable, since the root viś means to 'enter' or 'settle.' In other passages, where the Viśah

² Hymns of the Atharvaveda, 657.

³ Les livres viii. et ix. de l'Atharvaveda,

⁴ Translation of the Atharvaveda, 549.

¹ iv. 4, 3; 37, 1; v. 3, 5; vi. 21, 4; 48, 8; vii. 56, 22; 61, 3; 70, 3; 104, 18; x. 91, 2, etc.

stand in relation to a prince, the term must mean 'subject';² so, for example, when the people of Tṛṇaskanda³ or of the Tṛtsus are mentioned.⁴ Again, in some passages⁵ the general sense of 'people' is adequate; as when the Rigveda speaks of the 'Āryan people,' or the 'divine people,' or the 'Dāsa people,' and so on.⁸

Sometimes, however, the Viś appear in a more special sense as a subdivision of the Jana or whole people. This is, however, not common, for in most passages one or other of the senses given above is quite possible. Moreover, it is very difficult to decide whether the Vis as a subdivision of the Jana is to be considered as being a local subdivision (canton) or a blood kinship equivalent to a clan in the large sense of the word, while the relation of the Vis to the Grama or to the Gotra is quite uncertain. In one passage of the Atharvaveda 10 the Visah are mentioned along with the sabandhavah or relatives, but no definite conclusion can be drawn from that fact. Nor does the analogy of the Roman curia or the Greek φρήτρη throw much light, as these institutions are themselves of obscure character, and the parallelism need not be cogent. It is, at any rate, possible that the Viś may in some cases have been no more than a Gotra or clan, or different clans may sometimes

² Rv. iv. 50, 8; vi. 8, 4; x. 124, 8; 173, 6; Av. iii. 4, 1; iv. 8, 4; 22, 1. 3; Taittirīya Samhitā, iii. 2, 8, 6; Vājasaneyi Samhitā, viii. 46; Śatapatha Brāhmaṇa, i. 8, 2, 17; iv. 2, 1, 3; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 6, 2, 8; Kauṣītaki Upaniṣad, iv. 12, etc. Many of the passages cited under note 11 may also belong here, while in Av. iii. 4, 1, etc., reference to the cantons as electing a king has been seen; but see Rājan and cf. Pischel, Vedische Studien, 1, 179; Geldner, Vedische Studien, 2, 303; Hopkins, Journal of the American Oriental Society, 13, 113.

³ Rv. i. 172, 3.

⁴ Rv. vii. 33, 6; Geldner, op. cit., 136. ⁵ E.g., Rv. vi. 1, 8; 26, 1; viii. 71, 11;

manuşo visalı, vi. 14, 2; viii. 23, 13; mānuşīlı, x. 80, 6, etc.

⁶ Rv. x. 11, 4.

⁷ Rv. iii. 34, 2; Av. vi. 98, 2; Vājasaneyi Samhitā, xvii. 86.

⁸ Rv. iv. 28, 4; vi. 25, 2; adevīḥ, viii. 96, 15; asiknīh, vii. 5, 3, etc.

⁹ Rv. ii. 26, 3, where it is opposed to jana, janman, and putrāh; x. 84, 4, where in battle viŝam-viŝam apparently refers to divisions of the host (cf. also iv. 24, 4, viŝo yudhmāh); x. 91, 2, where it is opposed to grha and jana; Av. xiv. 2, 27, where grhebhyah is followed by asyai sarvasyai viŝe, which must mean a division less than a whole people. Zimmer, Altindisches Leben, 159, reckons here Rv. i. 172, 3; vii. 33, 6; ix. 7, 5; x. 124, 8; 173, 1; but these cases and many others are rather instances of 'subjects' than of a division of the tribe such as 'canton.'

¹⁰ xv. 8, 2. 3. *Cf.* xiv. 2, 27, and Rv. x. 91, 2, in n. 9.

have made up a Viś, while Grāma is more definitely, perhaps, a local designation. But the Vedic evidence is quite inconclusive. 11 Cf. Viśpati.

In the later period the sense of Viś is definitely restricted in some cases 12 to denote the third of the classes of the Vedic polity, the people or clansmen as opposed to the nobles (Kṣatra, Kṣatriya) and the priests (Brahman, Brāhmaṇa). For the position of this class, see Vaiśya.

11 The Vis may have been originally a clan settled in one place: there is no passage where 'Gotra' would not probably make sense; Rv. ii. 26, 3, cannot be pressed unduly to distinguish ianman and Vis. Compare the phrase used of the Maruts sardham sardham, vrātam vrātam gaṇam gaṇam, in Rv. v. 53, II, where no precise sense can fairly be attributed to the words, though Zimmer sees in them a threefold division of the host corresponding to Jana, Vis, and Grāma. The rendering 'Gau' has therefore little foundation.

Viśara 1

12 Perhaps to this sense belong the numerous passages in the Brāhmaņas and later Samhitās referring to strife between the Viś and the Kṣatra, the clansmen and the chiefs, or the peasantry and the nobles—e.g., Taittirīya Samhitā, ii. 2, 11, 2; Maitrāyaṇī Samhitā, ii. 1, 9; iii. 3, 10; Kāṭhaka Samhita, xix. 9 and often. See also Pañcaviṃśa Brāhmaṇa, xviii. 10, 9; Śatapatha Brāhmaṇa, ii. 1, 3, 5; viii. 7, 2, 3; xiii. 2, 2, 17. 19; 9, 6; xiv. 1, 3, 27, etc.; Chāndogya Upaniṣad, viii. 14.

Cf. Zimmer, Altindisches Leben, 15 et seq.; Schrader, Prehistoric Antiquities, 800 et seq.; Macdonell, Sanskrit Literature, 158; von Schroeder, Indiens Literatur und Cultur, 32, 33; St. Petersburg Dictionary, s.v. For the Roman curia, which was apparently a collection of gentes, perhaps local, cf. Mommsen, History of Rome, 1, 72 et seq.; Römische Forschungen, 1, 140-150; Römisches Staatsrecht, 3, 9; Taylor, History of Rome, 11, 12; Smith, Dictionary of Antiquities, 1, 576; Cuq, Les institutions juridiques des Romains, 30-36. For the Greek Phratria, which was probably similar in character, consisting of a union of yévn, see Dictionary of Antiquities, 2, 876 et seq.; Greenidge, Greek Constitutional History, 128 et seq. ; Bury, History of Greece, 69, 70; Gilbert, Greek Constitutional Antiquities, 1, 104 et seq., 210. For the English hundreds, and the supposed analogy of the pagi of Tacitus, see the references in Medley, English Constitutional History.2 318 et seq.

Vi-śara is found as the name of a disease, perhaps 'tearing pains,' in the Atharvaveda.¹ Zimmer² thinks that the pains in the limbs attendant on fever (Takman) are alluded to. Roth³ sees in the word the name of a demon. The view of Zimmer is supported by the use of viśarīka, 'rending,' beside Balāsa in another passage.⁴

¹ ii. 4, 2.

² Altindisches Leben, 391.

³ St. Petersburg Dictionary, s.v.

⁴ xix. 34, 10.

Cf. Bloomfield, Hymns of the Athar-vaveda, 284.

Vi-śākhe. See Naksatra.

Vis-pati is a word of somewhat uncertain signification, reflecting in this respect the nature of Vis. Zimmer holds that in its strict sense it denotes the head of a canton, but he admits that there is no passage requiring this sense, the only one quoted by him2 being certainly indecisive. In the great majority of passages the word simply means the 'lord of the dwelling,' whether used of a man or of the god Agni as the householder par excellence, or possibly as the fire of the Sabha or assembly house of the people. This sense suits even the passage of the Rigveda 4 in which the Viśpati, as well as the father and the mother of a maiden,5 are to be lulled to sleep in order to allow her lover to approach her, for the household may well be deemed to have been a joint family, in which the Viśpati could easily be different from the father of the girl-e.g., a grandfather or uncle. In other passages the Viśpati is the king as 'lord of the subject-people' (viśām), though here Zimmer 7 thinks reference is made to the election of a king.8 Or again, " the Vispati is the chief of the Vis, probably in the sense of 'subjects.'

- 1 Altindisches Leben, 171.
- ² Rv. i. 37, 8.
- 3 Rv. i. 12, 2; 26, 7; 164, 1; ii. 1, 8; iii. 2, 10; 40, 3; vii. 39, 2; ix. 108, 10; x. 4, 4; 135, 1, etc. So Viśpatnī of the lady of the house, Taittirīya Samhitā, iii. 1, 11, 4.
 - 4 vii. 55, 5 = Av. iv. 5, 6.
- 5 So Aufrecht, Indische Studien, 4, 337 et seq.; Zimmer, op. cit., 308. Cf. Lanman, Sanskrit Reader, 370. Geldner, Vedische Studien, 2, 55 et seq., accepts the view of the Brhaddevatā, vi. 11 et seq. (where see Macdonell's note), that the hymn refers to Vasistha's approaching a house as a thief! The

interpretation does not affect the sense of Viśpati, which here is clearly not the title of a cantonal chief. Viś is sometimes equivalent to Sajāta; cf. Taittirīya Saṃhitā, ii. 1, 3, 2.3.

- ⁶ Av. iii. 4, 1; iv. 22, 3. Perhaps Rv. iii. 13, 5, is so to be taken; cf. vii. 39, 2. Cf. Weber, Indische Studien, 18, 22.
 - 7 Op. cit., 164, 165.
 - ⁸ But see Rājan.
- ⁹ E.g., Taittirīya Samhitā, ii. 3, 1, 3, where Viś must clearly be the people or subject class, and the Viśpati their chief representative; we cannot from such a passage infer a formal office of Viśpati even as head of the Viś.

Viśpalā is, according to the tradition in the Rigveda, the name of a woman to whom the Aśvins gave an iron (āyasī)

1 i. 112, 10; 116 15; 11, 11: 118.8; x. 39, 8.

limb to replace one lost by her in a contest. Pischel² considers that a racing horse miraculously cured of a broken limb by the Aśvins is meant, but this is no more than an improbable conjecture.

² Vedische Studien, 1, 171-173. Cf. Macdonell, Vedic Mythology, 52; Muir, Sanskrit Texts, 5, 245; Bloomfield, Religion of the Veda, 113; Oldenberg, Rgveda-Noten, 1, 110, 111.

Viśvaka, in the Rigveda¹ called Kṛṣṇiya (possibly 'son of Kṛṣṇa') is a protégé of the Aśvins, who restored to him his lost son, Viṣṇāpu. See 2. Kṛṣṇa.

¹ i. 116, 23; 117, 7; viii. 86, 1; x. 65, 12. Cf. Macdonell, Vedic Mythology, 52.

Viśva-karman Bhauvana ('descendant of Bhuvana') is the name of a quite mythical king. He is said in the Aitareya Brāhmaṇa to have been consecrated by Kaśyapa, to whom he offered the earth (i.e., presumably a piece of land) as a sacrificial fee; in the Śatapatha Brāhmaṇa² he performed the Sarvamedha ('universal sacrifice'), and made a similar offer; in both cases the earth refused to be given. The story seems to contain a reference to the early dislike of gifts of land,³ but it cannot be stated with certainty that this is the meaning.

¹ viii. 21, 8. ² xiii. 7, 1, 15.

3 Rhys Davids, Buddhist India, 47.

Cf. Eggeling, Sacred Books of the East, 44, 421, n. 1; Muir, Sanskrit Texts, 12, 456, 457.

Viśvan-tara Sau-ṣadmana ('descendant of Suṣadman') is the name in the Aitareya Brāhmaṇa¹ of a prince who set aside the Śyāparṇas, his priests, and performed a sacrifice without their help, presumably with the aid of others. Rāma Mārgaveya, one of the Śyāparṇas, however, succeeded in inducing the king to reinstate the Śyāparṇas, and to give him a thousand cows.

¹ vii. 27, 3. 4; 34, 7. 8. Cf. Muir, Sanskrit Texts, 12, 431-440; Eggeling, Sacred Books of the East, 43, 344, n.

Viśva-manas is the name of a Rsi mentioned in two passages of the Rigveda, and as a friend of Indra in the Pañcavimsa

1 viii. 23, 2; 24, 7.

Brāhmaṇa.² According to the Anukramaṇī (Index), he was a descendant of **Vyaśva**, and the author of certain hymns.³

² xv. 5, 20. ³ Rv. viii. 23-26. Cf. Ludwig, Translation of the Rigveda, 3, 106.

Viśva-mānuṣa in one passage of the Rigveda¹ may be a proper name, but more probably merely means 'all mankind.'

1 viii. 45, 22. Cf. Ludwig, Translation of the Rigveda, 3, 187.

Viśva-vāra occurs in one passage of the Rigveda¹ apparently as the name of a sacrificer.

1 v. 44, 11. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Viśvā-sāman is the name of a Rṣi, an Atreya, in the Rigveda.¹

1 v. 22, 1. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 215.

Viśva-sṛj is the name of certain mythical beings to whom, however, a Sattra, or sacrificial session, is ascribed in the Pañcaviṃśa Brāhmaṇa (xxv. 18, 1 et seq.).

Viśvā-mitra ('friend of all') is the name of a Rṣi who is mentioned in the Rigveda,¹ and to whom the third Maṇḍala is attributed by tradition. In one hymn² which appears to be his own composition, he praises the rivers Vipāś (Beas) and Śutudrī (Sutlej). There he calls himself the son of Kuśika, and seems unquestionably to be the helper of the Bharatas, whom he mentions. The tribe, engaged in a raid, apparently came to the rivers from the east.⁴ Anxious to cross them, they

As son of Kuśika in Rv. iii. 33, 5; as Viśvāmitra in iii. 53, 7. 12.

² iii. 33. Ludwig, Translation of the Rigveda, 3, 121, thinks the hymn too poetical to be a real composition of the reputed author.

3 Rv. iii. 33, 5.

Litteratur und Geschichte des Weda, 90, he assumes that the Bharatas were different from the Trtsus, and that they came under Visvāmitra from the West, but were defeated (see Rv. vii. 33, 6). But see Weber, Episches im vedischen Ritual, 34, n. 1; Pischel, Vedische Studien, 2, 136. Bloomfield, Journal of the American Oriental Society, 16, 41, 42, still defends Roth's view.

⁴ So Geldner, Vedische Studien, 3, 152. Zimmer, Altindisches Leben, 127, 128, takes a different view: with Roth, Zur

found them in high flood, but Viśvāmitra by prayer induced the waters to subside. The same feat appears to be referred to in another passage of the same book of the Rigveda.⁵ Curiously enough, Sāyaṇa⁶ quite misunderstands the situation: according to him, Viśvāmitra having obtained wealth by the exercise of his office, went off with it to the rivers, pursued by others. Yāska's⁷ version of the tale merely seems to mean that the king paid Viśvāmitra to act as his Purohita, or domestic priest. For the relations of Viśvāmitra to Vasiṣṭha connected with their service of Sudās, see Vasiṣṭha.

The Viśvāmitras are mentioned in several other passages of the Rigveda,⁸ and are also designated as a family by the term Kuśikas.⁹

In the later literature Viśvāmitra becomes, like Vasiṣṭha, a mythical sage, usually 10 mentioned in connection with Jamadagni; he was Hotr priest at the sacrifice of Śunaḥśepa, whom he adopted, and to whom he gave the name of Devarāta. 11 He was a protégé of Indra, with whom he had an interview according to the Rigveda Āraṇyakas. 12 He is also often mentioned as a Rsi. 13

In the Epic 14 Viśvāmitra is represented as a king, who becomes a Brahmin. There is no trace of his kingship in the Rigveda, but the Nirukta 15 calls his father, Kuśika, a king; the

⁵ iii. 53, 9-11. This hymn is probably later.

6 Sāyaņa on Rv. iii. 33.

7 Nirukta, ii. 24.

8 iii. 1, 21; 18, 4; 53, 13; x. 89,
17; Av. xviii. 3, 6; 4, 54; Jaiminīya
Upanişad Brāhmaņa, iii. 15, 1.

9 Rv. iii. 26, 1. 3; 29, 15; 30, 20;

42, 9; 53, 9. 10.

10 Cf. Rv. iii. 53, 15. 16; Sadgurusişya in Macdonell's edition of the Sarvānukramaņī, p. 107; Weber, Indische Studien, 1, 117; Muir, Sanskrit Texts, 12, 343; Geldner, Vedische Studien, 3, 158 et seq.

11 Aitareya Brāhmaņa, vii. 16 et seq.; Śānkhāyana Śrauta Sūtra, xv. 17 et seq. ¹² Aitareya Āraņyaka. ii. 2, 3; Śāńkhāyana Āraņyaka, i. 5.

13 Aitareya Āraņyaka, ii. 2, 1; Aitareya Brāhmaņa, vi. 18, 1; 20, 3; Taittirīya Samhitā, ii. 2, 1, 2; iii. 1, 7, 3; v. 2, 3, 4, etc.; Kāṭhaka Samhitā, xvi. 19; xx. 9; Maitrāyaṇī Samhitā, ii. 7, 19; Kauṣītaki Brāhmaṇa, xv. 1; xxvi. 14; xxviii. 1, 2; xxix. 3; Pañcaviṃśa Brāhmaṇa, xiv. 3, 12; Bṛhadāraṇyaka Upaniṣad, ii. 2, 4; Jaiminīya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 1, etc. Jamadagni is often associated with him, Av. iv. 29, 5, etc.

14 Muir, Sanskrit Texts, 12, 388 et seq.

15 ii. 24.

Aitareya Brāhmaṇa 16 refers to Śunaḥśepa as succeeding to the lordship of the Jahnus, as well as the 'divine lore' (daiva veda) of the Gāthins; and the Pañcaviṃśa Brāhmaṇa 17 mentions Viśvāmitra as a king. But there is no real trace of this kingship of Viśvāmitra: it may probably be dismissed as a mere legend, with no more foundation at most than that Viśvāmitra was of a family which once had been royal. But even this is doubtful.

16 vii. 18, 9. But the Śānkhāyana Śrauta Sūtra, xv. 27, has a completely different version, which Weber, Episches im vedischen Ritual, 16, n. 3, prefers, and which omits all allusion to the 'lordship' of the Jahnus. This shows how little stress can be laid on this late tradition.

17 xxi. 12, 2.

Cf. Ludwig, Translation of the Rigveda, 3, 121; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 209, 210; Muir, Sanskrit Texts, 12, 337 et seq.; Weber, op. cit., 16 et seq.; Indian Literature, 31, 37, 38, 53, etc.

Viṣa in the Rigveda¹ and later² regularly denotes 'poison' as an antidote, for which the Atharvaveda supplies spells.³

¹ i. 117, 16; 191, 11; vi. 61, 3; x. 87, | ² Av. iv. 6, 2; v. 19, 10; vi. 90, 2, 18, etc. | etc. | etc. | 3 Bloomfield, Atharvaveda, 61.

Viṣa-vidyā, the 'science of poison,' is enumerated with other sciences in the Āśvalāyana Śrauta Sūtra (x. 75). Cf. Vidyā.

Viṣāṇā in the Atharvaveda¹ and later² denotes an animal's 'horn.'

¹ iii. 7, 1. 2; vi. 121, 1; Aitareya Brāhmaṇa, ii. 11, 10; Śatapatha Brāhmaṇa, vii. 3, 2, 17. Primarily a deciduous

horn is meant. See Whitney, Translation of the Atharvaveda, 94.

Viṣāṇakā is the name of a plant in the Atharvaveda.¹ Bloomfield,² however, thinks that the word may merely mean 'horn.' It is used as a remedy against the disease Vātīkāra.³ That

¹ vi. 44, 3. Cf. Viṣāṇikā in Wise, Hindu System of Medicine, 146, perhaps the Asclepias geminata; Bloomfield, American Journal of Philology, 12, 426; Zimmer, Altindisches Leben, 68. But cf. Whit-

ney, Translation of the Atharvaveda,

2 Hymns of the Atharvaveda, 482.

3 Av. ix. 8, 20; Vātī-kṛta, vi. 44, 3; 109, 3.

disease is of doubtful character: Zimmer thinks that it is one 'caused by wounds,' comparing the adjective a-vāta, 'uninjured,' in the Rigveda, but Bloomfield shows that 'wind' in the body is meant as causing the disease.

Viṣāṇin occurs once in the Rigveda¹ as the name of a tribe in the list of the enemies of the Tṛtsus, not as Roth² thought, of their allies. The word seems to mean 'having horns,' but in what sense is unknown; perhaps their helmets were horn-shaped or ornamented with horns. They may, like their allies, the Alinas, Bhalānas, Śivas, and Pakthas, be reckoned as belonging to the tribes of the north-west.

overlooking this retractation, in the Journal of the American Oriental Society, 15, 260, 261, is so far unjustified.

Cf. Ludwig, Translation of the Rigveda, 3, 173.

1. Viṣuvant denotes in the Atharvaveda¹ and later² the middle day in the Sattra or sacrificial session of a year's duration. Tilak³ argues that the Viṣuvant literally means the day when night and daylight are equal—i.e., the equinoctial day—and that this is the true sense of the word. But the theory is without probability.

patha Brāhmaṇa, x. 1, 2, 2; 3, 14. 23; 4, 2; 2, 1, 8, etc.

3 Orion, 21, 22.

4 Cf. Whitney, Journal of the American Oriental Society, 16, lxxxiii. et seq.

2. Viṣūvant occurs in the description of the house in the Atharvaveda. The meaning seems to be the 'ridge of the roof.'2

parting of the hair); Bloomfield, Hymns of the Atharvaveda, 598; Whitney, Translation of the Atharvaveda, 526.

¹ vii. 18, 7.

² Zur Litteratur und Geschichte des Weda, 95; Zimmer, Altindisches Leben, 126. But Zimmer, op. cit., 430, 431, altered his view, and Hopkins' criticism,

¹ xi. 7, 15.

² Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 7, 1; v. 9, 10; Aitareya Brāhmaṇa, iii. 41, 4; iv. 18, 1; 22, 1. 2; vi. 18, 8; Kauṣītaki Brāhmaṇa, xxv. 1; xxvi. 1; Taittirīya Brāhmaṇa, i. 2, 3, 2; Sata-

¹ ix. 3, 8.

² Cf. Zimmer, Altindisches Leben, 151 (who thinks it is a metaphor from the

Viṣūcikā is the name of a disease mentioned in the Vājasaneyi Saṃhitā¹ as a result of over-indulgence in Soma drinking. It seems clearly to be 'dysentery,' or, as Wise calls it, 'sporadic cholera.' The term apparently means 'causing evacuations in both directions.'

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1 xix.10=Maitrāyaṇī Saṃbitā, iii.11,
7=Kāṭhaka Saṃbitā, xxxvii.18=Tait-
tirīya Brāhmaṇa, ii. 6, 1, 5=Śatapatha
Brāhmaṇa, xii. 7, 3, 2.
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² Hindu System of Medicine, 330. Cf. Zimmer, Altindisches Leben, 275, 392.

Vi-ṣkandha occurs several times in the Atharvaveda¹ as the name of a disease. As remedies against it a lead amulet,² or hemp,³ or a salve,⁴ or the Jaṅgiḍa plant are recommended for use.⁵ Weber⁰ suggests that the disease meant is 'rheumatism,' because it draws the shoulders apart (vi-skandha), but Bloomfield¹ thinks that it is rather the name of a demon, like the Rigvedic Vyaṃśa⁰ and Vigrīva,⁰ both of which are similarly formed and are names of demons. Possibly Karśapha and Viśapha mentioned in one hymn¹o are plants used to cure the disease.

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<sup>1</sup> i. 16, 3; ii. 4, 1 et seq.; iii. 9,
2. 6; iv. 9, 5; xix. 34, 5. It is also
found in the Taittirīya Samhitā, vii. 3,
11, 1.
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- 2 Av. i. 16, 3. Cf. ii. 4; iii. 9, 6.
- 3 Av. ii. 4, 5.
- 4 Av. iv. 9, 5.
- ⁵ Av. ii. 4, 1. 5; xix. 34, 5; 35, 1.
- 6 Indische Studien, 4, 410; 13, 141;

17, 215. See Zimmer, Altindisches Leben, 390, 391; Grill, Hundert Lieder, 75.

- 7 Hymns of the Atharvaveda, 282, 283.
- 8 Rv. i. 32, 5, etc.
- 9 Rv. viii. 4, 24.
- 10 Av. iii. 9, r. Cf. Bloomfield, op. cit., 340. Roth, St. Petersburg Dictionary, s.v., thinks demons are meant: this seems the more probable view.

Vi-ṣṭārin in the Atharvaveda¹ denotes a special sort of Odana or porridge.

1 iv. 34, I et seq. According to Whitney, Translation of the Atharvaveda, 206, the designation 'outspread' is due to the fact that the rice mess

was kneaded into furrows and juices (rasa) were poured into them. See Kausika Sūtra, lxvi. 6.

Viṣṭhā-vrājin is a word of doubtful significance in the Śata-patha Brāhmaṇa.¹ According to Sāyaṇa, it means 'remaining in one and the same place'; if this is right, the rendering of the

St. Petersburg Dictionary and of Böhtlingk's Dictionary, 'one whose herd is stationary,' seems legitimate. But, as Eggeling² points out, the Kāṇva recension of the Śatapatha Brāhmaṇa in another passage³ seems to treat the word as denoting a disease: thus Viṣṭhāvrājin may mean 'one afflicted by dysentery.'

2 Sacred Books of the East, 41, 123, n. 1.

3 Ibid., 50, n. I.

Viṣṇāpu is the son of Viśvaka in the Rigveda.¹ When lost he was restored to his father by the Aśvins.

1 i. 116, 23; 117, 7; viii. 86, 3; x. 65, 12.

Visphulinga denotes a 'spark' of fire in the Upanisads.1

¹ Bṛhadāraṇyaka Upaniṣad, ii. 1, 23; ing sparks of fire,' in Rv. i. 191, 12 vi. 1, 12; Kauṣītaki Upaniṣad, iii. 3; (Sāyaṇa, 'a tongue of fire,' or iv. 20, etc. *Cf. viṣpulingaka*, 'scatter- 'sparrow').

Viṣvak-sena is the name of a teacher, a pupil of Nārada, mentioned in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.

Visalya¹ and Visalyaka² are names of a disease in the Atharvaveda. Since Shankar Pandit's reciters³ pronounced the word as Visalpaka in all the passages, that should probably be adopted as the right reading.⁴ Some sort of pain is meant, perhaps 'neuralgia,' in connexion with fever.

1 ix. 8, 20.

² vi. 127, 1 et seq.; ix. 8, 2. 5; xix. 44, 2.

³ See Bloomfield, Hymns of the Atharvaveda, 601; Whitney, Translation of the Atharvaveda, 376. Cf. Zimmer, Altindisches Leben, 378, 384.

4 The commentator Sāyaṇa on vi. 127 reads visalpakaḥ, and on xix. 44, 2, visarpakaḥ.

Vi-sras denotes the 'decay' of old age, 'decrepitude,' senility.'1

¹ Av. xix. 34, 3, where Böhtlingk, Dictionary, s.v., suggests for visrasas the emendation visruhas (cf. Rv. vi. 7, 6); Taittirīya Brāhmaṇa, iii. 8, 20, 5;

Aitareya Āraņyaka, ii. 3, 7; Aitareya Brāhmaņa, viii. 20, 7; Kāthaka Upanişad, vi. 4.

Vihalha is found in the Atharvaveda¹ apparently as the name of a plant. The forms Vihamla and Vihahla occur as variants.

1 vi. 16, 2. Cf. Zimmer, Altindisches Leben, 72.

Vīṇā in the later Saṃhitās¹ and the Brāhmaṇas² denotes a 'lute.' A Vīṇā-vāda, 'lute-player,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,³ and is also mentioned elsewhere.⁴ The Aitareya Āraṇyaka,⁵ which states that the instrument was once covered with a hairy skin, enumerates its parts as Śiras, 'head' (i.e., neck); Udara, 'cavity'; Ambhaṇa, 'sounding board'; Tantra, 'string'; and Vādana, 'plectrum.' In the Śatapatha Brāhmaṇa 6 the Uttaramandrā is either a tune or a kind of lute. Cf. Vāṇa.

1 Taittirīya Samhitā, vi. 1, 4, 1; Kāṭhaka Samhitā, xxxiv. 5; Maitrāyanī Samhitā, iii. 6, 8.

² Śatapatha Brāhmaņa, iii. 2, 4, 6; xiii. 1, 5, 1; śata-tantrī, 'hundredstringed' (like the Vāṇa), at the Mahāvrata rite, Śānkhāyana Śrauta Sūtra, xvii. 3, 1, etc.; Jaiminīya Brāhmaņa, i. 42 (Journal of the American Oriental Society, 15, 235).

³ Vājasaneyi Samhitā, xxx. 20; Taittirīya Brāhmaņa, iii. 4, 15, 1. ⁴ Bṛhadāraṇyaka Upaniṣad, ii. 4, 8;

⁵ iii. 2, 5; cf. Sāṅkhāyana Āraṇyaka, viii. 9.

6 xiii. 4, 2, 8. Cf. Eggeling, Sacred Books of the East, 44, 356, n. 3.

Cf. Zimmer, Altindisches Leben, 289; Hopkins, Journal of the American Oriental Society, 13, 328; von Schroeder, Indiens Literatur und Cultur, 755.

Vīṇā-gāthin denotes 'lute-player' in the Brāhmaṇas.¹ In the Śatapatha Brāhmaṇa Vīṇāgaṇagin denotes the 'leader of a band.'

¹ Taittirīya Brāhmaņa, iii. 9, 14, 1; Śatapatha Brāhmaņa, xiii. 1, 5, 1; 4, 2, 8. 11. 14; 3, 5.

² xiii. 4, 3, 3; 4, 2; Śāńkhāyana Śrauta Sūtra, xvi. 1, 29.

Vīņā-vāda. See Vīņā.

Vīta-havya is the name of a prince who is mentioned in the Rigveda¹ along with Bharadvāja, and as a contemporary of Sudās,² though in both passages it is possible to understand the

1 vi. 15, 2. 3.

² vii. 19, 3.

word as a mere adjective. In the Atharvaveda³ Vītahavya appears as connected with Jamadagni and Asita, but it is clear that the legend there has no value. It is possible, though not certain, that he was a king of the Sṛṇjayas.⁴ In the Yajurveda Saṃhitās⁵ a Vītahavya Śrāyasa appears as a king: he may be identical with the Vītahavya of the Rigveda, or belong to the same line. *Cf.* Vaitahavya.

3 vi. 137, 1.

4 Hillebrandt, Vedische Mythologie, I,

⁵ Taittirīya Samhitā, v. 6, 5, 3; Kāṭhaka Samhitā, xxii. 3; Pañcavimśa Brāhmana, xxv. 16, 3. *Ibid.*, ix. 1, 9, he is represented as being niruddha, apparently in 'banishment'; but the scholiast explains him as not a king, but a Rsi, which is quite possible.

Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 212; Buddha, 405.

Vīra in the Rigveda¹ and later² denotes 'man ' as the strong and heroic. Collectively in the singular³ the word denotes 'male offspring,' an object of great desire (cf. Putra) to the Vedic Indian. The Pancavimśa Brahmana⁴ gives a list of eight Vīras of the king, constituting his supporters and entourage.

1 i. 18, 4; 114, 8; iv. 29, 2; v. 20, 4; 61, 5, etc.

² Av. ii. 26, 4; iii. 5, 8, etc.

³ Rv. ii. 32, 4; iii. 4, 9; 36, 10; vii. 34, 20, etc.; Taittirīya Samhitā, vii. 1, 8, 1, etc.

4 xix. 1, 4. Viz., the king's brother, his son, Purohita, Mahisī, Sūta, Grāmanī, Kṣattr, and Samgrahītr. See Ratnin.

Vīraņa is the form in the late Ṣaḍviṃśa Brāhmaṇa (v. 2) of the name of the plant Vīriṇa.

Vīra-hatyā, 'murder of a man,' is one of the crimes referred to in the Taittirīya Āraṇyaka.¹ The Vīra-han, 'man-slayer,' is often mentioned in the older texts.² Cf. Vaira.

1 x. 40.

² Taittirīya Samhitā, i. 5, 2, 1; ii. 2, 5, 5; Kāṭhaka Samhitā, xxxi. 7; Kapisthala Samhitā, xxxvii. 7; Maitrāyanī

Samhitā, iv. 1,9; Taittirīya Brāhmaņa, iii. 2,8,12; Vājasaneyi Samhitā, xxx. 5; Pancaviṃśa Brāhmaṇa, xii. 6,8; xvi. 1, 12. etc.

Vīriņa in the Śatapatha Brāhmaṇa¹ denotes a kind of grass (Andropogon muricatus). See Vairiņa.

1 xiii. 8, 1, 15. Cf. Zimmer, Altindisches Leben, 70.

Vīrudh means 'plant' in the Rigveda¹ and later.² As contrasted with **0**ṣadhi, it denotes the inferior order of plants, but it often has practically the same sense as Oṣadhi.

1 i. 67, 9; 141, 4; ii. 1, 14; 35, 8, 2 Av. i. 32, 3; 34, 1; ii. 7, 1; v. 4, 1; etc. (cf. Zimmer, Altindisches Leben, 57.

r. Vṛka, 'wolf,' is mentioned frequently in the Rigveda,¹ and also later.² It was an enemy of sheep³ and of calves,⁴ being dangerous even to men.⁵ Its colour is stated to be reddish (aruṇa).⁶ The 'she-wolf,' Vṛkī, is also mentioned several times in the Rigveda.⁵

¹ i. 42, 2; 105, 7; 116, 14; ii. 29, 6; vi. 51, 14; vii. 38, 7, etc.

² Av. vii. 95, 2; xii. 1, 49; Kāṭhaka Saṃhitā, xii. 10; Maitrāyaṇī Saṃhitā, iii. 14, 4; Vājasaneyi Saṃhitā, iv. 34; xix. 10. 92, etc.

³ Rv. viii. 34, 3; urā-mathi, 'worrying sheep,' x. 66, 8.

4 Av. xii. 4, 7.

5 Rv. i. 105, 11. 18; ii. 29, 6. In

Nirukta, v. 21, Roth, St. Petersburg Dictionary, s.v. 16, sees the sense of 'dog,' which seems needless. Cf. Nirukta, Erläuterungen, 67.

6 Rv. i. 105, 18.

⁷ i. 116, 16; 117, 17; 183, 4; vi. 51, 6; x. 127, 6.

Cf. Zimmer, Altindisches Leben, 81; Weber, Indische Studien, 18, 14.

2. Vṛka in two passages of the Rigveda¹ denotes 'plough.'

1 i. 117, 21; viii. 22, 6; Nirukta, v. 26.

Vṛka-dvaras is found in one passage of the Rigveda,¹ which Ludwig² interprets as referring to a battle against Vṛkadvaras, king of the Śaṇḍikas. But this is quite uncertain. Roth³ and Oldenberg⁴ incline to read vṛkadhvaras. Hillebrandt⁵ suggests Iranian connections, but without any clear reason.

1 ii. 30, 4.

3 St. Petersburg Dictionary, s.v.;

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 110.

4 Rgveda-Noten, 1, 211.

5 Vedische Mythologie, 3, 442.

² Translation of the Rigveda, 3, 153; Griffith, Hymns of the Rigveda, 1, 297, n.

Vṛkṣa is the ordinary term for 'tree' in the Rigveda¹ and later.² In the Atharvaveda³ it denotes the coffin made from a tree, no doubt by hollowing it out. The Ṣaḍviṃśa Brāhmaṇa⁴ refers to the portent of a tree secreting blood.

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1 i. 164, 20. 22; ii. 14, 2; 39, 1; iv. 20, 5; v. 78, 6, etc.

2 Av. i. 14, 1; ii. 12, 3; vi. 45, 1; xii. 1, 27. 51, etc.
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3 Av. xviii. 2, 25. Cf. Brhaddevatā, v. 83, with Macdonell's note (d).

4 Indische Studien, 1, 40, and cf. Journal of the American Oriental Society, 15, 214.

Vṛkṣa-sarpī, 'tree-creeper,' is the name of a species of worm or female serpent in the Atharvaveda.¹

1 ix. 2, 22. Cf. Zimmer, Altindisches Leben, 98.

Vṛkṣya in the Śatapatha Brāhmaṇa (i. 1, 1, 10) denotes the 'fruit of a tree.'

Vṛcayā is referred to once in the Rigveda¹ as the spouse given by the Aśvins to Kakṣīvant.

1 i. 51, 3. Cf. Pischel, Vedische Studien, 1, 3, 203, who distinguishes two Kakṣīvants, but without sufficient

reason, since i. 116, 17, must clearly refer to Vṛcayā.

Vṛcīvant is the name of a tribe referred to once in the Rigveda,¹ where it is clearly stated that the Sṛnjaya king, Daivavāta, conquered the Turvaśa king and the Vṛcīvants. Zimmer² thinks that the Vṛcīvants and the Turvaśa people should be identified, but this is both unnecessary and improbable; it is adequate to assume that they were allied against³ the Sṛnjayas. The Vṛcīvants appear again only in the strange legend in the Pancaviṃśa Brāhmaṇa,⁴ according to which the Jahnus and the Vṛcīvants contended for sovereignty, Viśvāmitra, the Jahnu king, winning it by his knowledge of a certain rite. See also Hariyūpīyā.

¹ vi. 27, 5 et seq.

² Altindisches Leben, 124.

³ Oldenberg, Buddha, 404; Ludwig,

Translation of the Rigveda, 3, 153; Hillebrandt, Vedische Mythologie, 1, 105. 4 xxi. 12, 2.

Vṛjana, according to Roth,¹ denotes in several passages of the Rigveda² the 'settlement' or 'village,' the German 'Mark' and its inhabitants. Zimmer,³ accepting this view, sees in Vṛjana the 'secure abode' (kṣiti dhruvā) where the clan lives,⁴ the clan itself as a village community (like Grāma), and the clan in war.⁵ Geldner,⁶ on the other hand, takes the literal sense of Vṛjana ṭo be 'net,' developing all the other senses from that idea, but the traditional view seems more natural.

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<sup>1</sup> St. Petersburg Dictionary, s.v. 2.

<sup>2</sup> i. 51, 15; 73, 2; 91, 21; 105, 19
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Vṛtra-ghna occurs in a passage of the Aitareya Brāhmaṇa,¹ where in a Gāthā reciting the prowess of Bharata it is said that he bound horses on the Yamunā (Jumna) and Gaṅgā (Ganges) Vṛtraghne, which Sāyaṇa renders 'at Vṛtraghna,' as the name of a place. Roth,² however, seems right in interpreting the form as a dative, 'for the slayer of Vṛtra'—i.e., Indra.

² St. Petersburg Dictionary, s.v. Cf. Aufrecht, Aitareya Brahmana, 425.



Vṛtra-śaṅku, literally 'Vṛtra-peg,' found in one passage of the Śatapatha Brāhmaṇa,¹ is said by the scholiast on the Kātyāyana Śrauta Sūtra² to denote a stone pillar. This improbable interpretation is based on another passage in the same Brāhmaṇa.³

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<sup>1</sup> xiii. 8, 4, 1.
<sup>2</sup> xxi. 3, 31.

| <sup>3</sup> iv. 2, 5, 15. Cf. Eggeling, Sacred Books of the East, 44, 437, n. 1.
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Vṛddha-dyumna Ābhipratāriṇa ('descendant of Abhipra-tārin') is the name of a prince (rājanya) in the Aitareya Brāhmaṇa (iii. 48, 9), where his priest, Śucivṛkṣa Gaupalāyana, is praised. In the Śāṅkhāyana Śrauta Sūtra (xv, 16, 10-13), on the contrary, he is said to have erred in the sacrifice, when a Brahmin prophesied that the result would be the expulsion of the Kurus from Kurukṣetra, an event which actually came to pass.

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² i. 51, 15; 73, 2; 91, 21; 105, 19; 128, 7; 165, 15; 166, 14, etc.

³ Altindisches Leben, 142, 159, 161.

⁴ Rv. i. 51, 15; 73, 2 (cf. i. 73, 4).
⁵ Rv. vii. 32, 27; x. 42, 10.

⁶ Vedische Studien, 1, 139 et seq.

¹ viii. 23, 5.

Vṛddha-vāśinī in the Nirukta (v. 21) denotes the 'female jackal.'

1. Vṛśa. See Vṛṣa.

- 2. Vṛśa Jāna ('descendant of Jana') is the name of a famous Purohita, who was unfortunate enough, while with his royal master, Tryaruṇa, to see a boy killed by the chariot which the king drove too fast. He thereupon recalled the boy to life. The story is told briefly in the Pañcaviṃśa Brāhmaṇa,¹ the Śāṭyāyanaka,² the Tāṇḍaka,³ was also narrated in the Bhāllavi Brāhmaṇa,⁴ and is preserved in the Bṛhaddevatā.⁵ Sieg⁶ has endeavoured to trace the story in part in the Rigveda,7 but there is a consensus of opinion⁵ against the correctness of such a view.
 - 1 xiii. 3, 12.
- ² See Sāyaṇa on Rv. v. 2, and the Jaiminīya version in the Journal of the American Oriental Society, 18, 20.

3 See Sayana, loc. cit.

4 Referred to in the Brhaddevatā, v. 23, apparently as cited in the Nidāna. The passage is not in the extant text of the Nidāna Sūtra. See Sieg, Die Sagenstoffe des Rgveda 65, n. 5.

5 v. 14 et seq., where see Macdonell's

notes,

- 8 Op. cit., 64-76.
- 7 v. 2.
- 8 Ludwig, Translation of the Rigveda, 4, 324; Hillebrandt, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 33, 248 et seq.; Oldenberg, Sacred Books of the East, 46, 366 et seq.; Rgveda-Noten, 1, 312. On the other hand, Geldner, Festgruss an Roth, 192, supports the tradition. Cf. Weber, Indische Studien, 10, 32.

Vṛścika in the Rigveda¹ and the Atharvaveda² denote¹ scorpion.' Its poison was feared³ like that of serpents. It is described as lying torpid in the earth during winter.⁴

- 1 i. 191, 16.
- ² x. 4, 9. 15; xii. 1, 46; Śāṅkhāyana Āraṇyaka, xii. 27.
- 3 Rv., loc. cit.; Av. x. 4, 9. 15.
- 4 Av. xii. 1, 46.
- Cf. Zimmer, Altindisches Leben, 98.

Vṛṣa is the name of a plant of some kind in the Kāṭhaka Saṃhitā.¹ Later the Gendarussa vulgaris is so styled. Maitrā-yaṇī Saṃhitā² has Vṛśa, which Böhtlingk³ takes to mean a small animal, a quite possible sense. Cf. Yevāṣa.

1 xxx. 1. 2 iv. 8, 1; 3 Dictionary, General Index to Supplements, 376.

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Vṛṣa-khādi is used as an epithet of the Maruts in the Rigveda.¹ The sense is doubtful: Bollensen² thought the expression referred to the wearing of rings in the ears; Max Müller³ renders it 'strong rings,' comparing the later Cakra or discus.

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<sup>1</sup> i. 64, 10.

<sup>2</sup> Orient und Occident, 2, 461, n.
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Vṛṣa-gaṇa is the name of a family of singers mentioned in one passage of the Rigveda.¹

1 ix. 97, 8. Cf. Ludwig, Translation of the Rigveda, 3, 132.

Vṛṣaṇ-aśva is the name of a man referred to in the Rigveda,¹ where Indra is called Menā, perhaps his 'wife' or 'daughter.' The same legend is alluded to in the Jaiminīya Brāhmaṇa,² the Śatapatha Brāhmaṇa,³ the Ṣaḍviṃśa Brāhmaṇa,⁴ and the Taittirīya Āraṇyaka,⁵ but it is clear that all of these texts had no real tradition of what was referred to.

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1 i. 51, 13.
2 ii. 79 (Journal of the American Oriental Society, 18, 37).
3 iii. 3, 4, 18.
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<sup>4</sup> i. 1, 16.
<sup>5</sup> i. 12, 3.

Cf. Eggeling, Sacred Books of the East,
26, 81, n. 2.
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Vṛṣa-daṃśa, 'strong-toothed,' is the name of the cat in the Yajurveda Saṃhitās,¹ where it figures as a victim at the Aśvamedha ('horse sacrifice'). It also appears in the Pañcaviṃśa Brāhmaṇa;² the fact that the sneeze of the cat is here referred to renders it likely that the animal was already tamed. Geldner³ sees a house cat in the animal alluded to in a hymn of the Atharvaveda⁴ by a set of curious epithets, including vṛṣadatī, 'strong-toothed,' but Whitney⁵ decisively rejects the idea that the hymn refers to the domestic cat.

³ Sacred Books of the East, 32, 107, 120. Cf. Zimmer, Altindisches Leben, 263.

¹ Taittirīya Samhitā, v. 5, 21, 1; Maitrāyanī Samhitā, iii. 14, 12; Vājasaneyi Samhitā, xxiv. 31.

² viii. 2, 2.

³ Vedische Studien, 1, 313-315.

⁴ i. 18.

⁵ Translation of the Atharvaveda, 19, 20; Bloomfield, Journal of the American Oriental Society, 15, 153, n.; Hymns of the Atharvaveda, 261.

Cf. Zimmer, Altindisches Leben, 86.

Vṛṣan in two passages of the Rigveda¹ seems to denote a man, with the patronymic Pāthya in one of them.

¹ i. 36, 10; vi. 16, 14, 15. Cf. Max | 152, 153; Ludwig, Translation of the Müller, Sacred Books of the East, 32, | Rigveda, 3, 104.

Vṛṣabha regularly denotes a 'bull' in the Rigveda,¹ but usually in a metaphorical sense.

1 i. 94, 10; 160, 3; vi. 46, 4; of strong food'; but the literal sense, Parjanya, vii. 101, 1. 6, etc. Roth renders vṛṣabhānna, ii. 16, 5, 'eating' Cf. Māṃsa.

Vṛṣala in the dicing hymn of the Rigveda¹ denotes an 'out-cast'; the same sense appears in the Bṛhadāraṇyaka Upaniṣad,² where the touch of either a Vṛṣala or a Vṛṣalī is to be avoided.

1 x. 34, 11. Cf. Nirukta, iii. 16.

² vi. 4, 12 Mādhyamdina.

Vṛṣa-śuṣma Vātāvata ('descendant of Vātāvant') Jātū-karṇya is the name of a priest in the Brāhmaṇas of the Rigveda.¹ Vṛṣaśuṣma in the Vaṃśa Brāhmaṇa² is probably intended for the same name.

¹ Aitareya Brāhmaṇa, v. 29, 1; | lectio Vādhāvata: Indische Studien, 1, Kauṣītaki Brāhmaṇa, ii. 9 (with a varia | 215, n. 1). ² Indische Studien, 4, 373.

Vṛṣā-rava, 'roaring like a bull,' is the name of some animal in the Rigveda.¹ In the Śatapatha Brāhmaṇa² the word occurs in the dual, meaning perhaps 'mallet' or 'drumstick.'

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1 x. 146, 2 = Taittirīya Brāhmaṇa, | Cf. Bloomfield, Hymns of the Atharii. 5, 5, 6. | vaveda, 426; Zimmer, Altindisches Leben, 90.
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Vṛṣṭi is the regular word for 'rain' in the Rigveda¹ and later.²

1 i. 116, 12; ii. 5, 6, etc. 2 Av. iii. 31, 11; vi. 22, 3, etc.

Vṛṣṭi-havya is in the Rigveda¹ the name of a Rṣi, whose sons were the Upastutas.

1 x. 115, 9. Cf. Max Müller, Sacred Translation of the Rigveda, 3, 108, Books of the East, 32, 152, 153; Ludwig, 109.

Veņu in the Atharvaveda¹ and later² denotes a 'reed' of bamboo. It is described in the Taittirīya Saṃhitā³ as 'hollow' (su-ṣira). In the Rigveda⁴ it occurs only in a Vālakhilya hymn in a Dānastuti ('praise of gifts'), where Roth⁵ thinks that 'flutes of reed' are meant, a sense which Veņu has in the later texts. The Kauṣītaki Brāhmaṇa⁶ couples Veņu with Sasya, stating that they ripen in Vasanta, 'spring.' Apparently bamboo reeds are meant.⁷

- 1 i. 27, 3.
 2 Taittiriya Samhitā, v. 2, 5, 2;
- vii. 4, 19, 2; Kāthaka Samhitā, xiii. 12; Satapatha Brāhmana, i. 1, 4, 19; ii. 6, 2, 17, etc.
 - 3 v. I, I, 4.
 - 4 viii. 55, 3.

- ⁵ St. Petersburg Dictionary, s.v. 2.
- 6 iv. 12.
- ⁷ Cf. Kātyāyana Śrauta Sūtra, iv. 6, 17, with the scholiast; Weber, *Indische Studien*, 10, 343.
 - Cf. Zimmer, Altindisches Leben, 71.

Vetasa is the name of the water plant Calamus Rotang, or a similar reed, in the Rigveda¹ and later.² It is called 'golden' (hiranyaya) and 'water-born' (apsuja).⁴

- 1 iv. 58, 5.
- ² Av. x. 7, 41; xviii. 3, 5; Taittirīya Samhitā, v. 3, 12, 2; 4, 4, 2; Vājasaneyi Samhitā, xvii. 6; Taittirīya Brāhmaņa, iii. 8, 4, 3, etc.
- 3 Rv., loc. cit.; Av. x. 7, 41.
- ⁴ Taittirīya Samhitā, v. 3, 12, 2, etc.
 - Cf. Zimmer, Altindisches Leben, 71.

Vetasu is a name occurring in the singular in two passages of the Rigveda¹ and once in the plural.² It seems that he was defeated by Indra, but there is no reason to assume that he was a demon. Zimmer³ thinks that the Vetasus were probably the tribe of which Daśadyu was a member, and that they defeated the Tugras. The passages are too obscure to render any version probable.

- 1 vi. 20, 8; 26, 4. 2 x. 49, 4. 3 Altindisches Leben, 128. Cf. Kaegi, Der Rigveda, n. 337.
- Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 55, 328.

Vena] Digitized by Arya Samaj Foundation Chennal and eGangotri A LOCALITY—SACRED LORE—SUBSIDIARY TEXTS 325

Vetasvant, 'abounding in reeds,' is the name of a place in the Pañcavimśa Brāhmaṇa,¹ not, as Weber² once took it, a part of the name of Ekayāvan Gāmdama.

1 xxi. 14, 20.
2 Indische Studien, 1, 32. Cf. Hopkins, of Arts and Sciences, 15, 69.

Veda in the Atharvaveda¹ and later² denotes 'sacred lore.' In the plural³ it more definitely refers to the Vedas of the Rc, Yajus, and Sāman. Cf. Vidyā.

1 Av. vii. 54, 2; x. 8, 17; xv. 3, 7.

² Traya, 'threefold,' Śatapatha Brāhmaṇa, v. 5, 5, 10; xiii. 4, 3, 3; Nirukta, i. 2. 18. 20, etc.

³ Av. iv. 35, 6; xix. 2, 12; Taittirīya Samhitā, vii. 5, 11, 2; Aitareya Brāhmaṇa, v. 32, 1; vi. 15, 11; Taittirīya

Brāhmaṇa, iii. 10, 11, 4; Śatapatha Brāhmaṇa, xi. 3, 3, 7; xii. 3, 4, 11, etc. In the Brāhmaṇas the word, no doubt, has normally the sense of the extant collections, which appear under their accepted titles, Rgveda, Yajurveda, Sāmaveda, in the Āraṇyakas.

Vedānga, as the name of a text subsidiary to the study of the Rigveda, is first found in the Nirukta¹ and the Rigveda Prātiśākhya.²

¹ i. 20. ² xii. 40.

Cf. Roth, Nirukta, xv. et seq.; Weber, Indische Studien, 9, 42.

1. Vena occurs in one passage of the Rigveda¹ as a generous patron. Pṛthavāna, found in the same passage, may or may not be another name of his, and Pārthya in the following stanza of the hymn is perhaps his patronymic.

1 x. 93, 14. Cf. Ludwig, Translation of the Rigveda, 3, 166.

2. Vena in the Rigveda¹ is thought by Tilak² to be the planet Venus. But this is certainly impossible.

1 x. 123. 2 Orion, 163 et seq. Cf. Whitney, Journal of the American Oriental Society, 16, xciv.

- 1. Veśa is a term of somewhat doubtful sense, apparently denoting 'vassal,' 'tenant,' in a few passages, and, according to Roth, dependent neighbour.'
- 1 Rv. iv. 3, 13; v. 85, 7; possibly x. 49, 5; but cf. 2. Veśa; Kāṭhaka Saṃhitā, xii. 5 (veśatva); xxxi. 12; xxxii. 4; Vājasaneyi Saṃhitā, Kāṇva, ii. 5, 7; Maitrāyaṇī Saṃhitā, i. 4, 8; ii. 3, 7; iv. 1, 13. Cf. Weber, Indische Studien, 13, 204, who takes veśas in Av. ii. 32, 5, where pari-veśas also occurs in the same sense, and compares vaiśya in Taittirīya Saṃhitā, ii. 3, 7, 1, as meaning 'servitude.'
- ² St. Petersburg Dictionary, s.v. 1, veśa, and veśatva. Cf. Whitney, Translation of the Atharvaveda, 75, who seems inclined to read veṣas in Av. ii. 32, 5; but Weber's explanation of the origin of the sense of 'servant' is adequate. Geldner, Vedische Studien, 3, 135, n. 4, sees in Veśa either a neighbour or a member of the same village community. Cf. Sajāta.
- 2. Veśa may be a proper name in two passages of the Rigveda; if so, it is quite uncertain whether a demon is meant or not.

1 ii. 13, 8; x. 49, 5. Cf. Ludwig, Translation of the Rigveda, 3, 152, 164.

Veśantā,¹ Veśantī,² Veśāntā,³ all denote a 'pond' or 'tank.' Cf. Vaiśanta.

¹ Av. xi. 6, 10; xx. 128, 8. 9; Taittirīya Brāhmaṇa, iii. 4, 12, 1. ² Av. i. 3, 7.

³ Brhadāranyaka Upanişad, iv. 3, 11.

Veśas. See 1. Veśa.

Veśanta. See Veśanta.

Veśī in one passage of the Rigveda¹ seems to denote a 'needle.'

1 vii. 18, 17. Cf. Hopkins, Journal of the American Oriental Society, 15, 264, n.

Veśman, 'house,' occurs in the Rigveda¹ and later.² It denotes the house as the place where a man is 'settled' $(vi\acute{s})$.

1 x. 107, 10; 146, 3.

house (eka-veśman) of the king is contrasted with the numerous dwellings of the people.

² Av. v. 17, 13; ix. 6, 30; Aitareya Brāhmaņa, viii. 24, 6, etc. In Satapatha Brāhmaņa, i. 3, 2, 14, the single

Veśya in two passages of the Rigveda (iv. 26, 3; vi. 61, 14) seems to denote the relation of 'dependence' rather than 'neighbourhood.' Cf. 1. Veśa.

Veṣka in the Śatapatha Brāhmaṇa (iii. 8, 1, 15) denotes the 'noose' for strangling the sacrificial animal. See Bleṣka.

Vehat seems to mean a 'cow that miscarries.' It is mentioned in the Atharvaveda¹ and later.²

1 xii. 4, 37 et seq. In iii. 23, 1, a woman is called vehat.

² Vājasaneyi Samhitā, xviii. 27; xxiv. 1, etc.; Taittirīya Samhitā, ii. 1, 5, 3, etc. In Śatapatha Brāhmana, xii. 4, 4, 6, Eggeling, Sacred Books of the East, 44, 195, adopts the sense 'a cow desiring the bull.' But cf. Whitney, Translation of the Atharvaveda, 127.

Vaikarṇa occurs but once in the Rigveda¹ in the description of the Dāśarājña, where Sudās is stated to have overthrown the twenty-one tribes (janān) of the kings or folk of the two Vaikarṇas. Zimmer² conjectures that they were a joint people, the Kuru-Krivis: this is quite possible, and even probable. Vikarṇa as the name of a people is found in the Mahābhārata,³ and a lexicographer⁴ places the Vikarṇas in Kaśmīr, a reminiscence probably of a real settlement of the Kurus in that country. Cf. Uttara Kuru.

Cf. Hopkins, Journal of the American Oriental Society, 15, 261 et seq., who sees in Vaikarņau the two Vaikarņa kings.

Vaikhānasa is the name of a mythical group of Rsis who are said in the Pañcaviṃśa Brāhmaṇa¹ to have been slain at Munimaraṇa by Rahasyu Devamalimluc, and who are mentioned in the Taittirīya Āraṇyaka also.² An individual Vaikhānasa is Puruhanman.³

1 xiv. 4, 7.

2 i. 23, 3 (Indische Studien, 1, 78).

⁸ xiv. 9, 29.

¹ vii. 18, 11.

² Altindisches Leben, 103.

³ vi. 2105.

⁴ St. Petersburg Dictionary, s.v.

Digitized by Arya Samaj Foundation Chennai and eGangotri 328 PATRONYMICS-BERYL-LEGENDARY FAMILY [Vaijāna

Vaijāna, 'descendant of Vijāna,' is Sāyaņa's version of the patronymic of Vrsa in the Pañcavimsa Brāhmana.1 reading is vai Jānah, as pointed out by Weber.2

1 xiii. 3, 12.

2 Indische Studien, 10, 32.

Vaittabhatī-putra is the name in the Kānva recension of the Brhadāranyaka Upanisad (vi. 5, 2) of a teacher, a pupil of Kārśakeyīputra, Cf. Vaidabhṛtīputra.

Vaidava, 'descendant of Vīdu,' is the patronymic of a Vasistha in the Pañcavimsa Brāhmaņa (xi. 8, 14), where he is said to have been the seer of a Saman or Chant.

Vaidūrya, 'beryl,' is first found in the late Adbhuta Brāhmana.1

1 Weber, Indische Studien, 1, 40; Omina und Portenta, 325 et seq.

Vaitarana occurs once in the Rigveda. 1 Roth 2 thinks the word is a patronymic, but it seems rather3 to be an adjective in the sense of 'belonging to Vitarana' used of Agni, like Agni of Bharata or of Vadhryaśva.

1 x. 61, 17.

² St. Petersburg Dictionary, s.v. 2. 3 Ludwig, Translation of the Rig-

veda, 3, 165; Griffith, Hymns of the Rigveda, 2, 457, n.

Vaitahavya, 'descendant of Vītahavya,' is the name of a family who are said in the Atharvaveda1 to have come to ruin because they devoured a Brahmin's cow. They are said to be Srnjayas, but as the exact form of the legend here referred to does not occur elsewhere, its authenticity is open to some doubt.2 According to Zimmer,3 Vaitahavya is a mere epithet of the Srnjayas, but this is not probable4 in view of the existence of a Vītahavva.

¹ v. 18, 10. 11; 19, 1.

² Bloomfield, Hymns of the Atharvaveda, 434.

³ Altindisches Leben, 132. 4 Cf. Oldenberg, Buddha, 405; Weber Indische Studien, 18, 233.

Vaida, 'descendant of Vida,' is the patronymic of Hiranyadant in the Aitareya Brāhmaṇa¹ and the Aitareya Āraṇyaka.² The word is also written Baida.

¹ iii. 6, 4; Āśvalāyana Śrauta Sūtra, xii. 10, 9. ² ii. 1. 5.

Vaidathina, 'descendant of Vidathin,' is the patronymic of Rjiśvan in the Rigveda (iv. 16, 11; v. 29, 13).

Vaidad-aśvi, 'descendant of Vidadaśva,' is the patronymic of Taranta in the Rigveda.¹ In the Pañcaviṃśa Brāhmaṇa² and the Jaiminīya Brāhmaṇa³ the Vaidadaśvis are Taranta and Purumīļha. The latter is not a Vaidadaśvi in the Rigveda, a clear sign of the worthlessness of the legends relative to these two men in the Brāhmaṇas.

1 v. 61, 10.

² xiii. 7, 12. Cf. Śāṭyāyanaka in

Sāyaṇa on Rv. ix. 58, 3.

³ i. 151; iii. 139, where Vaitadaśvi is the form. *Cf.* Ārṣeya Brāhmaṇa, p. 54 (ed. Burnell).

Cf. Max Müller, Sacred Books of the East, 32, 360; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesell schaft, 42, 232, n.; Rgveda-Noten, 1, 354; Sieg, Die Sagenstoffe des Rgveda, 62 et seq.

Vaidabhṛtī-putra, 'son of a female descendant of Vedabhṛt,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32). Cf. Vaiṭṭabhaṭīputra.

Vaidarbha, 'prince of Vidarbha,' is applied to Bhīma in the Aitareya Brāhmaṇa (vii. 34, 9).

Vaidarbhi, 'descendant of Vidarbha,' is the patronymic of a Bhārgava in the Praśna Upaniṣad (i. 1; ii. 1).

Vaideha, 'prince of Videha,' is the title of Janaka and of Namī Sāpya.

Vaidhasa, 'descendant of Vedhas,' is the patronymic of Hariscandra in the Aitareya Brāhmana (vii. 13, 1) and the Śāṅkhāyana Śrauta Sūtra (xv. 17, 1).

Vainya, 'descendant of Vena,' is the patronymic of the mythic Pṛthi, Pṛthī, or Pṛthu.¹

¹ Rv. viii. 9, 10; Pañcaviṃśa Brāhmaṇa, xiii. 5, 20; Śatapatha Brāhmaṇa, v. 3, 5, 4, etc.

Vaipascita ('descendant of Vipascit') Dārḍha-jayanti ('descendant of Dṛḍhajayanta') Gupta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Vaipascita Dārḍhajayanti Dṛḍhajayanta Lauhitya, in a Vaṃśa (list of teachers) of the Jaiminīya Upanisad Brāhmaṇa (iii. 42, 1).

Vaipaścita ('descendant of Vipaścit') Dārḍhajayanti ('descendant of Dṛḍhajayanta') Dṛḍhajayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Vipaścit Dṛḍhajayanta Lauhitya, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaiyaśva, 'descendant of Vyaśva,' is the patronymic of Viśvamanas in the Rigveda (viii. 23, 24; 24, 23; 26, 11).

Vaiyāghrapadī-putra, 'son of a female descendant of Vyāghrapad,' is the name of a teacher, a pupil of Kāṇvī-putra, in the Kāṇva recension of the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad (vi. 5, 1).

Vaiyāghra-padya, 'descendant of Vyāghrapad,' is the patronymic of Indradyumna Bhāllaveya in the Śatapatha Brāhmaṇa¹ and the Chāndogya Upaniṣad,² of Budila Āśvatarāśvi in the Chāndogya Upaniṣad,³ and of Gośruti in that Upaniṣad⁴ and in the Śāṅkhāyana Āraṇyaka.⁵ In the Jaiminīya Upaniṣad Brāhmaṇa⁶ the patronymic is applied to Rāma Krātujāteya.

¹ x. 6, 1, 8.
2 v. 14, 1.

³ v. 16, 1.

⁴ v. 2, 3.

⁵ ix. 7 (Gośruta-vaiyāghrapadya as a compound).

⁶ iii. 40, I; iv. 16, I.

Vaiyāska is read in one passage of the Rigveda Prātiśākhya,¹ as the name of an authority on the metres of the Rigveda. Roth² is clearly right in thinking that Yāska is meant.³

- 1 xvii. 25.
- ² St. Petersburg Dictionary, s.v.
- 3 The name not being a patronymic

from Viyāska, but standing for vai Yāskah. Cf. Vaijāna.

Vaira and Vaira-deya seem to have in the later Samhitas and the Brahmanas the definite and technical sense of 'wergeld,' the money to be paid for killing a man as a compensation to his relatives. This view is borne out by the Sūtras of Āpastamba³ and Baudhāyana.⁴ Both prescribe the scale of 1,000 cows for a Kṣatriya,5 100 for a Vaiśya, 10 for a Śūdra, and a bull over and above in each case. Apastamba leaves the destination of the payment vague, but Baudhāyana assigns it to the king. It is reasonable to suppose that the cows were intended for the relations, and the bull was a present to the king for his intervention to induce the injured relatives to abandon the demand for the life of the offender. The Apastamba Sūtra6 allows the same scale of wergeld for women, but the Gautama Sūtra7 puts them on a level with men of the Śūdra caste only, except in one special case. The payment is made for the purpose of vaira-yātana or vaira-niryātana, 'requital of enmity,' 'expiation.'

The Rigveda⁸ preserves, also, the important notice that a man's wergeld was a hundred (cows), for it contains the epithet śata-dāya, 'one whose wergeld is a hundred.' No doubt the values varied, but in the case of Śunaḥśepa the amount is a hundred (cows) in the Aitareya Brāhmaṇa.⁹ In the Yajurveda Samhitās 10 śata-dāya again appears.

¹ Pañcaviṃśa Brāhmaṇa, xvi. 1, 12. Cf. Taittirīya Saṃhitā, i. 5, 2, 1; Kāṭhaka Saṃhitā, ix. 2; Kapiṣṭhala Saṃhitā, viii. 5; Maitrāyaṇī Saṃhitā, i. 7, 5, all of which have vīram for vairam, perhaps wrongly.

² Rv. v. 61, 8 (on the exact sense of which, cf. Max Müller, Sacred Books of the East, 32, 361; Hillebrandt, Vedische Mythologie, 1, 92; Oldenberg, Rgveda-Noten, 1, 354); Kāṭhaka Saṃhitā, xxiii. 8; xxviii 2, 3, 6.

- 3 i. 9, 24, I-4.
- 4 i. 10, 19, 1. 2.
- 5 The crime of slaying a Brahmin is too heinous for a wergeld. See Apastamba, i. 9, 24, 7 et seq.; Baudhāyana, i. 10, 18, 18.
 - 6 i. 9, 24, 5.
 - ⁷ i. 10, 19, 3. ⁸ ii. 32, 4.
 - 9 vii. 15, 7.
- 10 See n. 1. The word is not found in the Taittiriya.

The fixing of the price shows that already public opinion, and perhaps the royal authority, was in Rigvedic times diminishing the sphere of private revenge; on the other hand, the existence of the system shows how weak was the criminal authority of the king (cf. Dharma).

Cf. Roth, Zeitschrift der Deutschen Morgentländischen Gesellschaft, 41, 672-676; Bühler and von Schroeder, Festgruss an Roth, 44-52; Bühler, Sacred

Books of the East, 2, 78, 79; 14, 201 Schrader, Prehistoric Antiquities, 402 Jolly, Recht und Sitte, 131, 132; Delbrück in Leist, Altarisches Jus Gentium, 297.

[Vairahatya

Vaira-hatya, 'manslaughter,' is mentioned in the Vājasaneyi Samhitā (xxx. 13) and the Taittirīya Brāhmana (i. 5, 9, 5). *Cf.* Vīrahan.

Vai-rājya. See Rājya.

Vairūpa, 'descendant of Virūpa,' is the patronymic of Aṣṭā-daṃṣṭra in the Pañcaviṃśa Brāhmaṇa (viii. 9, 21).

Vaisanta is the name in the Rigveda¹ of a prince whose offering Indra is said to have deserted for that of Sudās through the aid of the Vasiṣṭhas. Ludwig² thinks that the name is Veśanta, and that he was a priest of the Pṛthu-Parśus; Griffith³ says that probably a river is meant, but neither of these views is plausible.

¹ vii. 33, 2. ³ Hymns of the Rigveda, 2, 24, n. ² Translation of the Rigveda, 3, 173. Cf. Geldner, Vedische Studien, 2, 130.

Vaiśampāyana, 'descendant of Viśampa,' is the name of a teacher, famous later, but in the earlier Vedic literature known only to the Taittirīya Āraṇyaka (i. 7, 5) and the Gṛhya Sūtras.

Vai-śāleya, 'descendant of Viśāla,' is the patronymic of the mythic Takṣaka in the Atharvaveda (viii. 10, 29).

Vaiśī-putra, 'the son of a Vaiśya wife,' is mentioned in the Brāhmaṇas.¹

¹ Taittirīya Brāhmaņa, iii. 9, 7, 3; Satapatha Brāhmaņa, xiii. 2

Vaisya denotes a man, not so much of the people, as of the subject class, distinct from the ruling noble (Kṣatriya) and the Brāhmaṇa, the higher strata of the Āryan community on the one side, and from the aboriginal Śūdra on the other. The name is first found in the Puruṣa-sūkta ('hymn of man') in the Rigveda,¹ and then frequently from the Atharvaveda² onwards,³ sometimes in the form of Viśya.⁴

The Vaisya plays singularly little part in Vedic literature, which has much to say of Kşatriya and Brahmin. characteristics are admirably summed up in the Aitareya Brāhmana⁵ in the adjectives anyasya bali-kyt, 'tributary to another'; anyasyādya, 'to be lived upon by another'; and yathākāmajyeyah, 'to be oppressed at will.' He was unquestionably taxed by the king (Rajan), who no doubt assigned to his retinue the right of support by the people, so that the Ksatriyas grew more and more to depend on the services rendered to them by the Vaiśyas. But the Vaiśya was not a slave: he could not be killed by the king or anyone else without the slayer incurring risk and the payment of a wergeld (Vaira), which even in the Brahmin books extends to 100 cows for a Vaisya. Moreover, though the Vaisya could be expelled by the king at pleasure, he cannot be said to have been without property in his land. Hopkins⁶ thinks it is absurd to suppose that he could really be a landowner when he was subject to removal at will, but this is to ignore the fact that normally the king could not remove the landowner, and that kings were ultimately dependent on the people, as the tales of exiled kings show.

On the other hand, Hopkins⁷ is clearly right in holding that the Vaiśya was really an agriculturist, and that Vedic society was not merely a landholding aristocracy, superimposed upon an agricultural aboriginal stock, as Baden Powell⁸ urged. Without ignoring the possibility that the Dravidians were agriculturists, there is no reason to deny that the Āryans were

¹ x. 90, 12.

² v. 17, 9.

³ Vājasaneyi Samhitā, xxx. 5, etc. See Varna.

⁴ Av. vi. 13, 1; Vājasaneyi Samhitā, xviii. 48, etc.

⁵ vii. 29. Cf. Muir, Sanskrit Texts,

⁶ India, Old and New, 222 et seq.

⁷ Op. cit., 210 et seq.

⁸ Indian Village Community, 190 et seq.

so likewise, and the goad of the plougher was the mark of a Vaiśya in life⁹ and in death.¹⁰ It would be absurd to suppose that the Āryan Vaiśyas did not engage in industry and commerce (cf. Paṇi, Vaṇij), but pastoral pursuits and agriculture must have been their normal occupations.

In war the Vaiśyas must have formed the bulk of the force under the Kṣatriya leaders (see Kṣatriya). But like the Homeric commoners, the Vaiśyas may well have done little of the serious fighting, being probably ill-provided with either body armour or offensive weapons.

That the Vaisyas were engaged in the intellectual life of the day is unlikely; nor is there any tradition, corresponding to that regarding the Kṣatriyas, of their having taken part in the evolution of the doctrine of Brahman, the great philosophic achievement of the age. The aim of the Vaisya's ambition was, according to the Taittirīya Saṃhitā, 11 to become a Grāmaṇī, or village headman, a post probably conferred by the king on wealthy Vaisyas, of whom no doubt there were many. It is impossible to say if in Vedic times a Vaisya could attain to nobility or become a Brahmin. No instance can safely be quoted in support of such a view, 12 though such changes of status may have taken place (see Kṣatriya and Varṇa).

It is denied by Fick¹³ that the Vaiśyas were ever a caste, and the denial is certainly based on good grounds if it is held that a caste means a body within which marriage is essential, and which follows a hereditary occupation (cf. Varna). But it would be wrong 14 to suppose that the term Vaiśya was merely applied by theorists to the people who were not nobles or priests. It must have been an early appellation of a definite class which was separate from the other classes, and properly to be compared with them. Moreover, though there were differences among Vaiśyas, there were equally differences among Kṣatriyas and Brāhmaṇas, and it is impossible to deny

⁹ Kāthaka Samhitā, xxxvii. 1.

¹⁰ Kauśika Sūtra, lxxx.

¹¹ ii. 5, 4, 4.

¹² Rhys Davids, Buddhist India, 55 et seq., argues to the contrary from Buddhist evidence; but this has no

cogency for the Vedic period, and much, if not all, of it is hardly in point as concerns this issue.

¹³ Die sociale Gliederung, 163 et seq.

¹⁴ Cf. Indian Empire, 1, 347.

the Vaisyas' claim to be reckoned a class or caste if the other two are such, though at the present day things are different.

Cf. Zimmer, Altindisches Leben, 213 et seq.; Weber, Indische Studien, 10, 1 et seq.; Muir, Sanskrit Texts, 12, 7 et seq.; Ludwig, Translation of the Rigveda, 3, 242, 243; Hopkins, Journal of the American Oriental Society, 13, 76 et seq. (for the Epic Vaisya).

Vaiśvā-mitra, 'descendant of Viśvāmitra,' is the term by which that famous priest's line is referred to in the Aitareya Brāhmaṇa (vii. 17 et seq.).

Vaiṣṭha-pureya, 'descendant of Viṣṭhapura,' is the name of a teacher in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad in the Mādhyaṃdina recension (ii. 5, 20; iv. 5, 25). He was a pupil of Śaṇḍilya and Rauhiṇāyana.

Vyacha in go-vyacha, the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,¹ is of uncertain signification. According to Sāyaṇa,² the compound denotes a 'driver out of cows.' Perhaps it means a 'tormentor of cows,' as the St. Petersburg Dictionary takes it. Weber³ renders it as 'knacker of cows,' Eggeling as 'one who approaches cows.'

1 Vājasaneyi Samhitā, xxx. 18; Taittīrīya Brāhmaņa, iii. 4, 16, 1. Cf. Kāthaka Samhitā, xv. 4.

² On Taittiriya Brāhmaṇa, loc. cit.

3 Indische Streifen, 1, 82, n. 11. This

interpretation is supported by the use of the word in the Kāṭhaka, where it replaces the Govikartana of other texts. See Ratnin (p. 200).

4 Sacred Books of the East, 44, 416.

Vy-advara, Vy-advarī, are the names of a 'gnawing' (ad, 'eat') animal in the Atharvaveda and the Satapatha Brāhmaṇa. Cf. also Vyadhvara, which the St. Petersburg Dictionary would read throughout.

1 Śatapatha Brāhmaṇa, vii. 4, 1, 27. 2 Av. iii. 28, 2, where a worm is Cf. Av. vi. 50, 2. certainly not meant.

Vyadhvara, 'perforating,' designates a worm in one passage of the Atharvaveda,¹ where there seems to be no good reason to alter the reading to Vyadvara, though Whitney² thinks that it may rather be connected with vi-adhvan³ than with the root vyadh, 'pierce.'⁴ The term occurs with Maśaka, 'fly,' in the Hiranyakeśi Gṛhya Sūtra,⁵ and perhaps also in another passage of the Atharvaveda,⁵ where, however, both Whitney¹ and Shankar Paṇḍit read Vyadvara.

- 1 ii. 31, 4.
- ² Translation of the Atharvaveda, 74.
- 3 This would mean 'diverging from the road,' 'devious.'
- 4 The Padapātha analyzes the word as vi-adhvara.
- ⁵ ii. 16, 3.
- 6 vi. 50, 3.
- 7 Op. cit., 318. Cf. 135. Cf. also Bloomfield, Hymns of the Atharvaveda, 316, 361, 487; Lanman in Whitney, op. cit., 318.

Vyalkaśā is the name of a plant in the Rigveda.1

1 x. 16, 13. Cf. Zimmer Altindisches Leben, 70.

Vy-aśva is the name of a Rṣi, a protégé of the Aśvins, mentioned in several hymns of the eighth Maṇḍala, which may have been the composition of a descendant of his, Viśvamanas. In two other passages he is referred to only as a Rṣi of the past, and Oldenberg points out that none of his own work appears in the Samhitā. The Rigveda also mentions the Vyaśvas, with whom Ludwig is inclined to connect Vaśa Aśvya. An Āngirasa Vyaśva occurs as a seer of Sāmans or Chants in the Pañcaviṃśa Brāhmaṇa.

- 1 Rv. i. 112, 15.
 2 viii. 23, 16. 23; 24, 22; 26, 9.
- 3 Rv. viii. 9, 10; ix. 65, 7.
- 4 Zeitschrift der Deutschen Morgenländischen Gesellschaft 42, 217.
- ⁵ Rv. viii. 24, 28
- 6 Translation of the Rigveda, 3.
- 7 xiv. 10, 9.

Vy-așți is the name of a mythical teacher in the first two Vamsas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

1 iv. 5, 22; iv. 5, 28 Mādhyamdina.

Vyā-khyāna in one passage of the Satapatha Brāhmaṇa¹ clearly denotes a 'narrative' merely—viz., that of the dispute of Kadrū and Suparṇī. In other passages² the word means simply 'commentary.' In the Bṛhadāraṇyaka Upaniṣad,³ used in the plural, it signifies a species of writing, apparently 'commentaries,' though its exact relation to Anuvyākhyāna must remain obscure. Sieg⁴ thinks that the Vyākhyānas were forms of narrative like Anvākhyāna and Anuvyākhyāna.

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1 iii. 6, 2, 7.
2 vi. 1, 27. 33; vii. 2, 4, 28.
4 Die Sagenstoffe des Rgveda, 21, 34.
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Vyāghra, 'tiger,' is never found in the Rigveda, but frequently occurs in the Atharvaveda,¹ as well as the lion. This fact is legitimately regarded as an indication that the Atharvaveda belongs to a period when the Vedic Indian had approached and entered the territory of Bengal. Later,² also, mention of the tiger is quite common. The Taittirīya Saṃhitā³ preserves a reference to the danger of waking a sleeping tiger. The destructive character of the animal is often alluded to,⁴ the man-eater (puruṣād)⁵ being also mentioned. Like the lion, the tiger passes as a symbol of strength.⁶ This idea is illustrated by the fact that the king at the Rājasūya ('royal consecration') steps² on a tiger's skin to win himself the strength of the animal. Cf. also Sārdūla, Petva.

1 iv. 3, 1; 36, 6; vi. 38, 1; 103, 3; 140, 1; xii. 1, 49; 2, 43; xix. 46, 5;

² Taittirīya Samhitā, vi. 2, 5, 5; Kāṭhaka Samhitā, xvii. 2; Maitrāyaṇī Samhitā, ii. 1, 9; Vājasaneyi Samhitā, xiv. 9; xix. 10; Aitareya Brāhmaṇa, vii. 5, 3 Śatapatha Brāhmaṇa, xii. 7, 1, 8; Chāndogya Upaniṣad, vi. 9, 3; 10, 2, etc.

3 v. 4, 10, 5.

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⁴ Cf. Av. iv. 36, 6; viii. 5, 11, and see Sasayu.

5 Av. xii. 1, 49.

6 Av. iv. 8, 4. 7. Cf. Yāska, Nirukta,

⁷ Av. iv. 8, 4. Cf. Eggeling, Sacred Books of the East, 41, 92. He does not wear the skin, as Zimmer, Altindisches Leben, 79, says.

Cf. Schrader, Prehistoric Antiquities

249, 250.

Vyāghra-padya is a false reading in the Chāndogya Upaniṣad (v. 16, 1) for Vaiyāghrapadya.

Vyādhi, 'disease,' occurs several times in Vedic literature.¹ The specific diseases are dealt with under the separate names, but the Vedic texts also mention innumerable bodily defects. The list of victims² at the Puruṣamedha ('human sacrifice') includes a 'dwarf' (vāmana, kubja), a 'bald' person (khalati),³ a 'blind' man (andha),⁴ a 'deaf' man (badhira),⁵ a 'dumb' man (mūka),⁶ a 'fat' man (pīvan), a 'leper' (sidhmala, kilāsa),७ a 'yellow-eyed' man (hary-akṣa), a 'tawny-eyed' man (ping-ākṣa), a 'cripple' (pīṭha-sarpin), a 'lame' man (srāma), a 'sleepless' man (jāgaraṇa), a 'sleepy' man (svapana), one 'too tall' (ati-dīrgha), one 'too short' (ati-hrasva), one 'too stout' (ati-sthūla or aty-aṃsala), one 'too thin' (ati-kṛśa), one 'too white' (ati-śukla), one 'too dark' (ati-kṛṣṇa), one 'too bald' (ati-kulva), and one 'too hairy' (ati-lomaśa).

In the Maitrāyaṇī Saṃhitā 0 the man with bad nails and the man with brown teeth are mentioned along with sinners like the Didhiṣūpati. The Śatapatha Brāhmaṇa 10 mentions a 'white-spotted (śukla), bald-headed man, with projecting teeth (viklidha) and reddish-brown eyes.' Interesting is Zimmer's suggestion that kirmira found in the Vājasaneyi Saṃhitā 12 means 'spotty' as an intermixture of races, but it is only a conjecture, apparently based on a supposed connexion of the word with $k\bar{r}$, 'mix.' In the Vājasaneyi Saṃhitā 13 and the

- ¹ Chāndogya Upaniṣad, iv. 10, 3; Ṣaḍvimśa Brāhmana, v. 4; Śānkhāyana Śrauta Sūtra, iii. 4, 8.
- ² Vājasaneyi Samhitā, xxx. 10. 17. 21; Taittirīya Brāhmaņa, iii. 4, 6, 1; 14, 1; 17, 1.
 - ³ Cf. Satapatha Brāhmaṇa, xiii. 3,
- ⁴ Cf. Brhadāranyaka Upanişad, vi. 2, 9; Chāndogya Upanişad, v. 1, 9; 13, 2; viii. 4, 2; 9, 1; 10, 1; Kauşītaki Upanişad, iii. 3.
- ⁵ Brhadāranyaka Upaniṣad, vi. 2, 10; Chāndogya Upaniṣad, v. 1, 10; Kauṣītaki Upaniṣad, *loc. cit*.
 - 6 Kausitaki Upanisad, loc. cit.
- ⁷ Kilāsa also in Pañcaviṃśa Brāhmaṇa, xiv. 3, 17; xxiii. 16, 11, etc.

- ⁸ Vājasaneyi Samhitā, xxx. 22; Taittirīya Brāhmaṇa, iii. 4, 19, 1, where are added the man who winks too much (ati-mirmira), has too prominent teeth (ati-dantura) or too small teeth (ati-hirita), and who stares excessively (ati-memisa). Cf. Weber, Indische Streifen, 1, 84, n. 4.
- iv. 1, 9; Taittirīya Brāhmaņa, iii. 2,
 S, 9. Cf. Av. vii. 65, 3.
- 10 xiii. 3, 6, 5. See Eggeling, Sacred Books of the East, 44, 323, n.
 - 11 Altindisches Leben, 428.
 - 12 XXX, 21,
- 13 xxx. 15, especially avijātā and vijarjarā, beside avatokā and paryāyiņī; atītvarī and atiṣkadvarī are also possibly so to be understood. Cf. Weber, Indische Streifen, 1, 80.

Taittirīya Brāhmaṇa¹⁴ various epithets are applied to women, some of which seem to denote disease, and in the Atharvaveda¹⁵ the feminine adjectives, 'antelope-footed' (rśya-padī) and 'bull-toothed' (vṛṣa-datī), probably refer to bodily defects.

14 iii. 4, 11, 1, where apaskadvarī and paryārinī are read.

15 i. 18, 4. Geldner, Vedische Studien, 1, 314, understands the hymn as referring to the domestic cat, but this lacks plausibility. The sense of the other epithets there occurring is quite obscure.

Vy-āna is the name of one of the vital airs. See Prāna.

Vyāma in the Saṃhitās¹ and the Brāhmaṇas² denotes the 'span' of the outstretched arms as a measure of length. It may be estimated at six feet or equivalent to a fathom.³

Av. vi. 137, 2; Taittirīya Samhitā,
 v. 1, 1, 4; 2, 5, 1, etc.

² Śatapatha Brāhmaņa, x. 2, 3, 1. 2;

 2, 5, 14; vii. 1, 1, 37, where the scholiast equates it to 4 Aratnis or cubits (while the scholiast on Aśvalāyana Grhya Sūtra, ix. 1, 9, regards it

as equal to 5 Aratnis). According to the Sulva Sūtra of Baudhāyana, the Aratni equals 24 angula (= \frac{3}{4} inch). See Fleet, Journal of the Royal Asiatic Society, 1912, 231, 233, 234.

3 See Eggeling, Sacred Books of the East, 41, 309, n. 5.

Vyāsa Pārāśarya ('descendant of Parāśara') is the name of a mythical sage who in the Vedic period is found only as a pupil of Viṣvaksena in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa and in the late Taittirīya Āraṇyaka.¹

¹ i. 9, 2. Cf. Weber, Indische Studien, 1, 156; 4, 377; Indian Literature, 184, n. 199.

Vra, according to Roth, means 'troop' in the Rigveda and the Atharvaveda. Zimmer sees in the word (in the feminine form of $vr\bar{a}$) a designation in one passage of the village host which formed part of the Viś, and was composed of relations (su-bandhu). On the other hand, Pischel thinks that in all the passages Vrā means 'female,' used either of animals or of

¹ St. Petersburg Dictionary, s.v. Cf. Bechtel, Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen, 1894, 393.

 2 i. 124, 8; 126, 5; iv. 1, 16; viii, 2, 6; x. 123, 2. He omits i. 121, 2, where Böhtlingk, Dictionary, s.v., treats the word as a feminine ($vr\bar{a}$).

³ ii. 1, 1, a confused passage, on which see Whitney, Translation of the Atharvaveda, 37, 38.

Altindisches Leben, 162.

5 Vedische Studien, 2, 121, 313 et seq.

6 Rv. i. 121, 2; viii. 2, 6 (female elephants).

Vraja denotes in the first instance, in the Rigveda,¹ the place to which the cattle resort (from vraj, 'go'), the 'feeding ground' to which the milk-giving animals go out² in the morning from the village (Grāma), while the others stay in it all day and night.³ Secondarily it denotes the 'herd'⁴ itself. This is Geldner's view,⁵ which seems clearly better than that of Roth⁶ who regards Vraja as primarily the 'enclosure' (from vṛj), and only thence the 'herd'; for the Vraja does not normally mean an 'enclosure' at all: the Vedic cattle were not stall-fed as a general rule. In some passages, however, 'pen,'7 in others 'stall,'8 is certainly meant. The word is often used in the myth of the robbing of the kine.9 It occasionally denotes a 'cistern.'¹o

1 Rv. ii. 38, 8; x. 26, 3, and perhaps 97, 10; 101, 8. Cf. Medhātithi on Manu, iv. 45, and Mahābhārata, i. 41, 15, where go-vraja is equal to gavām pracārāḥ, 'the pastures of the kine,' in i. 40, 17.

2 Rv. ii. 38, 8.

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³ Cf. Sāyaṇa on Aitareya Brāhmaṇa, ii. 18, 14.

⁴ Rv. v. 35, 4; vii. 27, 1; 32, 10; viii. 46, 9; 51, 5.

⁵ Vedische Studien, 2, 282 et seq.; Rigveda, Glossar, 174. Cf. Hopkins, Journal of the American Oriental Society, 13, 77.

6 St. Petersburg Dictionary, s.v. But cf. Böhtlingk, Dictionary, s.v.

⁷ Av. iii. 11, 5; iv. 38, 7; Śāṅkhāyana Āraṇyaka, ii. 16. Metaphorically, in the Bṛhadāraṇyaka Upaniṣad, vi. 4, 22, Mādhyaṃdina, it is a pen with a bolt (sārgala) and with a paliṣade (sa-ḥari-

śraya). The sense of 'pen' is also possible in Rv. x. 97, 10; 101, 8, and is not radically opposed to it, for Vraja denotes the place where the cattle are fed, and can therefore be applied to the stall where they are during the night. Cf. Gostha.

Vraia

⁸ Rv. x. 4, 2, where the 'warm Vraja' to which the cows resort is alluded to, and iv. 51, 2, where the Dawns open wide the doors of the Vraja of darkness; Taittirīya Brāhmaṇa, iii. 8, 12, 2, where the Vraja is said to be made of Aśvattha wood. The sense of 'stall' is probable in Vājasaneyi Saṃhitā, i. 25.

9 See Geldner, op. cit., 2, 283 et seq.

Vājasaneyi Samhitā, x. 4 = Taittirīya Brāhmaņa, i. 8, 11, 1 = Maitrāyaņī Samhitā, ii. 6, 7.

Vrata ('vow') in the later Samhitās¹ and the Brāhmaṇas² has the peculiar sense of the 'milk' used by one who is living on that beverage alone as a vow or penance.

1 Av. vi. 133, 2; Taittirīya Samhitā, vi. 2, 5, 3. 4; Vājasaneyi Samhitā, iv. 11, etc.

² Śatapatha Brāhmaṇa, iii. 2, 2, 10. 14. 17; 4, 2, 15; ix. 2, 1, 18. Cf. ghṛtavrata, Pañcaviméa Brāhmaṇa, xviii. 2, 5. 6, and vrata-dughā, the 'cow that gives the Vrata milk,' Śatapatha Brāhmaṇa, iii. 2, 2, 14; xiv. 3, 1, 34, etc.

Vratati in the Rigveda¹ and later² denotes a 'creeping plant.'

1 viii. 40, 6; Nirukta, i. 14; vi. 28.

² Taittirīya Brāhmaṇa, i. 5, 1, 3, etc.

Vrāja-pati is found in one passage of the Rigveda,¹ where it is said that comrades attend Indra, as the Kulapas the Vrāja-pati, when he goes about. Zimmer² thinks that this refers to the heads of families being subordinate in war to the village headman (Grāmaṇī), but Whitney³ seems to be right in seeing merely the chieftain surrounded by the leading men, the family heads, not necessarily merely a village headman. Vrāja alone occurs in one passage of the Atharvaveda,⁴ adverbially in the sense of 'in troops.'

1 x. 179, 2 = Av. vii. 72, 2. 2 Altindisches Leben, 171. Translation of the Atharvaveda, 436.
i. 16, 1. Cf. Whitney, of. cit., 17.

Vrāja-bāhu is used in the Kauṣītaki Brāhmaṇa (ii. 9) of the 'encompassing arms' of death, Vrāja here apparently meaning a 'pen,' like Vraja. Cf. Viṣṭhā-vrājin.

Vrāta is found in several passages of the Rigveda¹ and later² in the sense of 'troop.' In one passage of the Rigveda³ the troops of the Maruts are referred to by three different terms—śardha, vrāta, and gaṇa. From this fact Zimmer⁴ has

1 i. 163, 8; iii. 26, 2; v. 53, 11; ix. 14, 2 (perhaps an allusion to the five tribes); x. 34, 8. 12 (of dice). In x. 57, 5, the host of the living (jīva vrāta) is referred to.

² Av. ii. 9, 2 ('host of the living');

Taiturīya Samhitā, i. 8, 10, 2; Vājasaneyi Samhitā, xvi. 25; Pañcavimśa Brāhmaṇa, vi. 9, 24; xvii. 1, 5. 12, etc. ³ v. 53, 11. *Cf.* iii. 26, 2, where sardha is not mentioned.

4 Altindisches Leben, 162.

deduced that a Vedic host fought according to clan (Viś), village (Grāma), and family, but this conclusion is hardly warranted, there being nothing to show that there is any intention to present a distinct series of divisions. It is not probable that the word ever has the technical sense of 'guild,' as Roth⁵ thinks. Cf. Vrātapati.

⁵ In the St. Petersburg Dictionary, where this is taken to be the sense; Pancavimsa Brahmana, vi. 9, 25; xvii. 1.

5. 12; Vājasaneyi Samhitā, xvi. 25; Taittirīya Samhitā, i. 8, 10, 2.

Vrāta-pati, 'lord of troops,' is an epithet included in the names of Rudra in the Yajurveda Saṃhitās,¹ along with the epithet Gaṇa-pati, 'lord of groups.' The exact sense is quite uncertain, but the term may allude to the chief of a band of robbers, as Zimmer² thinks.

¹ Taittirīya Samhitā, iv. 5, 4, 1; Samhitā, ii. 9, 4; Vājasaneyi Samhitā, Kāṭhaka Samhitā, xvii. 13; Maitrāyaṇī xvi. 25.

² Altindisches Leben, 179.

Vrātya is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,¹ where, however, no further explanation of the name is given. Fuller information is furnished by the Atharvaveda,² the Pañcaviṃśa Brāhmaṇa,³ and the Sūtras,⁴ which describe at length a certain rite intended for the use of Vrātyas. According to the Pañcaviṃśa Brāhmaṇa, there are four different kinds of 'outcasts'—viz., the hīna, who are merely described as 'depressed'; those who have become outcasts for some sin (nindita); those who become outcasts at an early age, apparently by living among outcasts; and those old men who, being impotent (śama-nīcameḍhra), have gone to live with outcasts. The last three categories are by no means of the same importance as the first. The motive of the fourth is hard to understand: according to Rājārām Rām-

Vājasaneyi Samhitā, xxx. 8; Taittirīya Brāhmaņa, iii. 4, 5, 1.

² xv. I, I et seq.

³ xvii. 1-4.

⁴ Kātyāyana Srauta Sūtra, xii. 1; xxii. 4; Lāṭyāyana Śrauta Sūtra, viii. 6; Āpastamba Śrauta Sūtra, xxii. 5, 4-14. See Hillebrandt, *Ritualtiteratur*, 139, 140.

krishṇa Bhāgavat,⁵ they were men who had enfeebled their constitutions by undue intercourse with women in the lands of the outcasts, and returned home in a debilitated state. But this is not stated in the text.

It seems probable that the really important Vrātyas were those referred to as $h\bar{\imath}na$, and that the other classes were only subsidiary. According to Rājārām, there were two categories of the first class: (a) The depressed ($h\bar{\imath}na$), who were non-Āryan; and (b) degraded Āryans (gara-gir). This, however, is a mere guess, and devoid of probability. There seems to have been but one class of Vrātyas. That they were non-Āryan is not probable, for it is expressly said that, though unconsecrated, they spoke the tongue of the consecrated: they were thus apparently Āryans. This view is confirmed by the statement that 'they call what is easy of utterance, difficult to utter': probable they had already a somewhat Prakritic form of speech (cf. Vāc). The Sūtras mention their Arhants ('saints') and Yaudhas ('warriors'), corresponding to the Brahminical Brāhmaṇa and Kṣatriya.

Other particulars accord with the view that they were Āryans outside the sphere of Brahmin culture. Thus they are said⁸ not to practise agriculture or commerce (an allusion to a nomadic life), nor to observe the rules of Brahmacarya—i.e., the principle regulating the Brahminic order of life. They were also allowed to become members of the Brahminical community by performance of the ritual prescribed, which would hardly be so natural in the case of non-Āryans.

Some details are given of the life and dress of the Vrātyas. Their principles were opposed to those of the Brahmins: they beat those unworthy of correction. Their leader (Grhapati) or householder wore a turban (Uṣṇīṣa), carried a whip (Pratoda), a kind of bow (Jyāhroḍa), was clothed in a black (kṛṣṇaśa) garment and two skins (Ajina), black and white (kṛṣṇa-valakṣa), and owned a rough wagon (Vipatha) covered with planks

⁵ Journal of the Bombay Branch of the Royal Asiatic Society, 19, 360.

⁶ Ibid., 359.

⁷ Pañcavimśa Brāhmana, xvii. 1, 9.

⁸ Ibid., xvii. 1, 2. 9 Ibid., xvii. 1, 14.

(phalakāstīrņa). The others, 10 subordinate to the leader, had garments with fringes of red (valūkāntāni dāmatūṣāṇi), two fringes on each, skins folded double (dviṣaṃhitāny ajināni), and sandals (Upānah). The leader wore also an ornament (Niṣka) of silver, which Rājārām 11 converts into a silver coinage. The Vrātyas, on becoming consecrated, were expected to hand over their goods to the priest. Many other details are given in the Sūtras (e.g., that the shoes or sandals were of variegated black hue and pointed), but these are not authenticated by the Pañcaviṃśa Brāhmaṇa.

The locality in which the Vrātyas lived cannot be stated with certainty, but their nomad life 12 suggests the western tribes beyond the Sarasvatī. But they may equally well have been in the east: this possibility is so far supported by the fact that the Sūtras make the Brahmin receiving the gift of the Vrātya's outfit an inhabitant of Magadha. The Atharvaveda 13 does not help, for it treats the Vrātya in so mystical a way that he is represented as being in all the quarters. Indeed, Roth14 believed that it was here not a case of the Vrātya of the Pañcavimsa Brāhmana at all, but of a glorification of the Vrātya as the type of the pious vagrant or wandering religious mendicant (Parivrājaka). This view is clearly wrong, as the occurrence of the words uṣṇīsa, vipatha, and pratoda shows. It is probable that the 15th Book of the Atharvaveda, which deals with the Vrātya, and is of a mystical character, exalts the converted Vrātya as a type of the perfect Brahmacārin, and, in so far, of the divinity.15

¹⁰ Ibid., xvii. 1, 15. The exact sense of the passages is obscure, and was, as Lāṭyāyana shows, already obscure in his time and earlier; the translations given are all vague. Cf. Weber, Indische Studien, 1, 32 et seq.; Indian Literature, 67, 68; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 31, 32; Rājārām, loc. cit.

¹¹ Op. cit., 361.

¹² Which is indicated by their name, 'belonging to a roving band' (vrāta), 'vagrant.'

¹³ See Whitney, Translation of the Atharvaveda, 770 et seq., with Lanman's additions.

¹⁴ St. Petersburg Dictionary, s.v.

¹⁵ Bloomfield, Atharvaveda, 94. Cf. Weber, Indische Studien, i. 33, 52,

CJ. Weber, Indische Studien, i. 33, 52, 445, n.; Indian Literature, 67, 78, 110-112, 141, 146; Aufrecht, Indische Studien, 1, 130 et seq.; Ludwig, Translation of the Rigveda, 3, xxvi et seq.; Zimmer, Allindisches Leben, 216.

Vrīhi, 'rice,' is never mentioned in the Rigveda,¹ but is frequently alluded to in the Atharvaveda² and later.³ Rice seems to be indigenous in the south-east of India:⁴ this fact accounts well for the absence of any mention of it in the Rigveda. Black and white rice is contrasted in the Taittirīya Saṃhitā,⁵ where also⁴ the distinctions of dark, swift-growing (āśu), and large rice (mahā-vrīhi) are found. Probably the swift-growing variety is that later known as ṣaṣṭika, 'ripening in sixty days.' Vrīhi and Yava, 'barley,' are normally conjoined in the texts.' Cf. Plāśuka.

¹ To take dhānya bīja in Rv. v. 53, 13, as 'rice seeds' is unnecessary and very improbable, nor is there better reason to see in dhānya rasa in Av. ii. 26, 5, a 'rice drink.'

² vi. 140, 2; viii. 7, 20; ix. 6, 14,

³ Taittirīya Samhitā, vii. 2, 10, 3, where it is said to ripen in autumn; Kāṭhaka Samhitā, x. 6; xi. 5; Maitrā-yaṇī Samhitā, iii. 10, 2; iv. 3, 2; Vāja-saneyi Samhitā, xviii. 12; Aitareya, Brāhmaṇa, ii. 8, 7; 11, 12; viii. 16,

3. 4; Śatapatha Brāhmaṇa, v. 5, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva); Chāndogya Upaniṣad, iii. 14, 3.

4 ii. 3, 1, 3. Cf. Taittirīya Brāhmaņa, 1. 7, 3, 4; Kāṭhaka Samhitā, xii. 4. 5. 6, etc.

⁵ i. 8, 10, 1.

⁶ Av. xi. 4, 13; Jaiminīya Brāhmaņa, i. 43; Chāndogya Upaniṣad, v. 10, 6, etc.

Cf. Zimmer, Altindisches Leben, 239.

Vleska. See Bleska.

Ś.

Samyu is the name of a mythical son of Brhaspati. He is quoted as a teacher in the texts of the Yajurveda.

¹ Taittirīya Samhitā, ii. 6, 10, 1; | 8, 11; Satapatha Brāhmana, i. 9, 1, v. 2, 6, 4; Taittirīya Brāhmana, iii. 3, | 24; Taittirīya Āranyaka, i. 5, 2.

Cf. Lévi, La Doctrine du Sacrifice, 113.

Śakaţa,¹ Śakaţī,² are rare words in the older literature for a 'cart.' The creaking of a cart is referred to in the Rigveda² as like the sound heard by night in the forest.

1 Nirukta, vi. 22; xi. 47; Chāndogya 2 Rv. x. 146, 3; Sadvimsa Brāhmaņa, Upanisad, iv. 1, 8.

Śaka-dhūma is found in one hymn of the Atharvaveda,¹ where it is celebrated as the king of the asterisms. The word seems to mean the 'smoke of (burning) cow-dung,' or else the 'smoke (rising) from (fresh) cow-dung': it may well be, as Weber² thinks, that this was deemed to be significant of the weather. Bloomfield,³ however, considers that the word is to be rendered as 'weather prophet,' that is, one who foretells the weather by means of the smoke of a fire. Whitney⁴ objects to this view with reason. It is not at all improbable that, as Roth⁵ believed, an asterism of some sort is meant, probably the 'milky way.'

¹ vi. 128, 1. 3. 4, and in the Nakṣatra Kalpa.

² Omina und Portenta, 363; Indische Studien, 5, 257; 10, 65; Naxatra, 2, 272, n.; 293.

3 American Journal of Philology, 7, 484 et seq.; Journal of the American Oriental

Society, 13, cxxxiii; Hymns of the Atharvaveda, 532, 533.

⁴ Translation of the Atharvaveda, 377, 378.

⁵ St. Petersburg Dictionary, s.v.

Cf. Zimmer, Altindisches Leben, 353; Caland, Altindisches Zauberritual, 175, n. 3.

Śakan. See Śakrt.

Śaka-pūta ('purified by cow-dung') is the name, apparently, of a prince, in one hymn of the Rigveda (x. 132, 5).

Śakam-bhara, 'bearer of dung,' is found in one passage of the Atharvaveda,¹ where the sense is doubtful. Ludwig² and Grill³ see in it a tribal name, Bloomfield⁴ the personification of excessive evacuation (diarrhœa), while Whitney⁵ considers that it may refer to the Mahāvṛṣas, despised as having to collect dung for fuel in the absence of wood in their country.

Śakā is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹ It is uncer-

¹ v. 22, 4.

² Translation of the Rigveda, 3, 510.

³ Hundert Lieder,2 154.

⁴ Hymns of the Atharvaveda, 445, 446.

⁵ Translation of the Atharvaveda, 259.

Cf. Weber, Indische Studien, 18, 253.

¹ Taittirīya Samhitā, v. 5, 12, 1; 18, 1; Maitrāyani Samhitā, iii. 14, 13; Vājasaneyi Samhitā, xxiv. 32.

tain whether a kind of bird² or fly,³ or long-eared beast⁴ is intended.

- ² Mahidhara on Vājasaneyi Samhitā, oc. cit.
- ³ Sāyaņa on Taittirīya Samhitā, v. 5, 12, 1; 18, 1.
- ⁴ Sāyaņa on Taittirīya Samhitā, v. 5, 12, 1.
 - Cf. Zimmer, Altindisches Leben, 99.

Šakuna, 'bird,' is mentioned frequently in the Rigveda¹ and later.² It usually denotes a large bird,³ or a bird which gives omens.⁴ Zimmer⁵ compares κύκνος, which also is a bird of omen.

- 1 iv. 26, 6; ix. 85, 11; 86, 13; 107, 20; 112, 2; x. 68, 7; 106, 3; 123, 6; 165, 2.
- Av. xii. 1, 51; 3, 13; xx. 127, 4;
 Taittirīya Samhitā, iii. 2, 6, 2; Vājasaneyi Samhitā, xviii. 53, etc.
- ³ Cf. Av. xi. 2, 24, as compared with Vayas; Nirukta, iii. 18.
- 4 Cf. Kauşītaki Brāhmaņa, vii. 4; Maitrāyaņī Upaniṣad, vi. 34, etc. 5 Altindisches Leben, 430.
- Śakuni, 'bird,' is used practically like Śakuna, but with a much clearer reference to divination. It was smaller than the Śyena or Suparṇa,¹ gave signs,² and foretold ill-luck.³ When it is mentioned⁴ in the list of sacrificial victims at the Aśvamedha ('horse sacrifice'), a special species must be meant: later the falcon is so called, but the 'raven' may be intended; the commentator on the Taittirīya Saṃhitā thinks that it is the 'crow.' It is mentioned several times elsewhere.⁵
 - 1 Rv. ii. 42, 2.
 - ² Rv. ii. 42, 1; 43, 3.
 - ³ Av. x. 3, 6.
- ⁴ Taittirīya Samhitā, v. 5, 19, 1; Vājasaneyi Samhitā, xxiv. 40; Maitrāyanī Samhitā, iii. 14, 21.
 - ⁵ Av. ii. 25, 2; vii. 64, 1; xi. 9, 9;

Kāthaka Samhitā, xxv. 7; Aitareya Brāhmaņa, ii. 15, 12; iv. 7, 3; Satapatha Brāhmaņa, xiv. 1, 1, 31; Chāndogya Upaniṣad, vi. 8, 2, etc.

Cf. Zimmer, Altindisches Leben, 88, 430.

Śakuni-mitra is one of the names of Vipaścit Pārāśarya in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Śakunta is a name for 'bird' in the Atharvaveda (xi. 6, 8).

Śakuntaka,1 Śakuntikā,2 are diminutives, meaning 'little bird' in the Samhitās.

¹ Khila after Rv. ii. 43; Vājasaneyi ² Rv. i. 191, 1; Vājasaneyi Samhitā, Samhitā, xxiii, 23. xxiii. 22.

Sakuntalā is the name of an Apsaras who bore Bharata, according to the Satapatha Brāhmana, at Nādapit. Weber² doubtfully reads the latter word as Nādapitī, an epithet of Śakuntalā.

1 xiii, 5, 4, 13.

2 Episches im vedischen Ritual, 6.

Śakunti is found in the Rigveda (ii. 42, 3; 43, 1) denoting a 'bird' of omen.

Śakula in the later Samhitās¹ denotes an unknown species of fish.

1 Av. xx. 136, 1; Vājasaneyi Samhitā, xxiii. 28. Cf. Zimmer, Altındisches Leben, 97.

Śakṛt,¹ Śakan,² denotes 'dung' in the Rigveda and later. It is clear that the value of manure was early appreciated (see Karīṣa). For the use of the smoke of dung or of a dung fire for prognosticating the weather, see Sakadhūma.

1 Used only in nominative and accu- | base, Av. xii. 4, 4; Taittirīya Samhitā, sative: Rv. i. 161, 10; Av. xii. 4, 9; Taittirīya Samhitā, vii. 1, 19, 3, etc.

² In the oblique cases Sakan is the

v. 7, 23, 1; Vājasaneyi Samhitā, xxxvii. 9.

Cf. Zimmer, Altindisches Leben, 236.

r. Śakti is said in the Jaiminīya Brāhmaṇa¹ to have been the son of Vasistha, and to have been cast into the fire by the Viśvāmitras. According to Sadguruśisya,2 who appears to follow the Śatyayanaka,3 the story of Śakti is as follows: Viśvāmitra, being defeated in a contest by Śakti, had recourse

¹ ii. 390 (Journal of the American | ² Sarvānukramaņī, ed. Macdonell, Oriental Society, 18, 47). p. 107, and on Rv. vii. 32. 3 Geldner, Vedische Studien, 2, 159, n. 3.

to Jamadagni, who taught him the Sasarparī; later he revenged himself on Śakti by having him burnt in the forest. The Bṛhaddevatā⁴ relates the first part of the tale only. Geldner⁵ sees in the Rigveda⁶ a description of the death struggle of Śakti, but this interpretation is more than doubtful.⁷

2. Śakti Āṅgirasa ('descendant of Aṅgiras') is the name of a seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.¹

1 xii, 5, 16. Cf. Hillebrandt, Vedische Mythologie, 2, 160.

Śakvarī, fem. plur., denotes the Śakvarī verses, known also as the Mahānāmnī verses, to which the Śākvara Sāman (chant) is sung. This sense seems to occur in the Rigveda, and is certain later.

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vii. 33, 4; x. 71, 14; Nirukta, i. 8.
Av. xiii. 1, 5; Taittirīya Samhitā,
ii. 2, 8, 5; 6, 2, 3; iii. 4, 4, 1; v. 4,
12, 2; Kāṭhaka Samhitā, xxvi. 4;
Pañcavimśa Brāhmana, x. 6, 5; xii. 13,
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12; Taittirīya Brāhmaṇa, ii. 1, 5, 11; Śatapatha Brāhmaṇa, iii. 3, 1, 1; 9, 2, 17, etc.

Cf. Keith, Aitareya Āranyaka, 258 et seq.

Śanku in the Rigveda¹ and later² denotes a 'wooden peg.' Thus the term is used of the pegs by which a skin is stretched out in the Śatapatha Brāhmaṇa,³ and of the pin of hobbles (Paḍbīśa).⁴ In the Chāndogya Upaniṣad⁵ it may mean 'stalk'⁶ or 'fibre of a leaf.'⁷

1 1. 164, 48.

3 ii. 1, 1, 10.

5 ii. 23, 4.

6 Max Müller, Sacred Books of the East, 1, 35.

7 Little, Grammatical Index, 149. But cf. Oertel, Journal of the American Oriental Society, 16, 228, who compares & ici in Jaiminiya Brāhmaṇa, ii. 10; Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 3.

⁴ iv. 112 et seq., with Macdonell's notes.

⁵ Op. cit., 2, 159 et seq.; more doubtfully, Rigveda, Kommentar, 89.

⁶ iii. 53, 22.

⁷ Oldenberg, Rgveda-Noten, 1, 254.

<sup>Satapatha Brāhmaņa, iii. 5, 1, 1;
2, 2; 6, 1, 3; xiii. 8, 4, 1; Aitareya
Brāhmaņa, iii. 18, 6, etc.</sup>

⁴ Bṛhadāraṇyaka, vi. 2, 13 (Mādhyaṃ-dina = vi. 1, 13 Kāṇva), etc.

1. Śańkha in the Atharvaveda,¹ with the epithet Kṛśana, denotes a pearl-shell used as an amulet. In the later literature² it denotes a 'shell' or 'conch' used for blowing as a wind instrument.

¹ iv. 10, 1. See Lanman in Whitney, Translation of the Atharvaveda, 161. | ² Bṛhadāraṇyaka Upaniṣad, ii. 4, 9; iv. 5, 10.

- 2. Śańkha Kausya is mentioned as a teacher whom Jāta Śākāyanya criticized in the Kāṭhaka Saṃhitā (xxii. 7; cf. 6).
- 3. Śankha Bābhravya ('descendant of Babhru') is the name of a teacher, a pupil of Rāma, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Śankha-dhma, a 'conch-blower,' is enumerated among the victims at the Puruṣamedha ('human sacrifice') in the Yajur-veda,¹ and is mentioned in the Bṛhadāraṇyaka Upaniṣad.²

¹ Vājasaneyi Samhitā, xxx. 19; Taittirīya Brāhmaṇa, iii. 4, 13, 1.

2 ii. 4, 9; iv. 5, 10.

Śaṅga Śāṭyāyani ('descendant of Śāṭyāyana') Ātreya ('descendant of Atri') is the name of a teacher, a pupil of Nagarin, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1).

Śacīvant is apparently the name of a man in one passage of the Rigveda, where the vocative Śacīvah occurs. But Roth prefers to read Śacī ca instead.

1 x. 74, 5.
2 St. Petersburg Dictionary, s.v.

Cf. Ludwig, Translation of the Rig-

Śaṇa denotes a kind of 'hemp' (Cannabis sativa or Crotolaria juncea). It is mentioned in the Atharvaveda¹ as growing in the forest, and as used like the Jaṅgiḍa as a remedy against Viṣkandha. It also occurs in the Satapatha Brāhmaṇa.²

¹ ii. 4, 5.

² iii. 2, 1, 11 i 6, 1, 24; 2, 15.

Cf. Zimmer, Altindisches Leben, 68.

Śaṇḍa is joined with Marka as a Purohita of the Asuras in the Yajurveda Saṃhitās¹ and Brāhmaṇas.²

¹ Taittirīya Samhitā, vi. 4, 10, 1; Maitrāyanī Samhitā, iv. 6, 3; Vājasaneyi Samhitā, vii. 12. 13 (Marka in 16. 17).

² Śatapatha Brāhmana, iv. 2, 1, 4; Taittirīya Brāhmana, i. 1, i, 5. Cf. Hillebrandt, Vedische Mythologie, 1, 223.

Śaṇḍika is found in one passage of the Rigveda¹ in the plural. According to Ludwig,² the hymn is a prayer for victory over the Śaṇḍikas and their king.

¹ iii. 30, 8. ² Translation of the Rigveda, 3, 153.

Śata-dyumna ('possessing a hundred glories') is the name of a man who, along with Yajñeṣu, was made prosperous by the priest Mātsya through his knowledge of the exact moment for sacrifice, according to the Taittirīya Brāhmaṇa (i. 5, 2, 1).

Śata-pati occurs in a verse of the Maitrāyaṇī Saṃhitā¹ and the Taittirīya Brāhmaṇa² as an epithet of Indra, who is described as alone the 'lord of a hundred' among men. To interpret the expression as 'lord of a hundred gods,' as does the commentary on the Taittirīya Brāhmaṇa, is obviously impossible. It seems clear that there is a reference to an analogous human functionary—viz., the lord of a hundred villages, known in the later law³—who was probably at once a judicial deputy of the sovereign and a revenue collector, an ancient magistrate and collector.

¹ iv. 14, 12.

² ii. 8, 4, 2.

³ See Foy, Die königliche Gewalt, 74.

Śata-balākṣa Maudgalya ('descendant of Mudgala') is the name of a grammarian in the Nirukta (xi. 6).

Śata-māna. See Māna and Kṛṣṇala.

352 NAMES—HUNDRED NAMES OF RUDRA—ENEMY [Śatayātu

Śata-yātu ('having a hundred magic powers') is the name of a Rṣi in the Rigveda.¹ He is enumerated after Parāśara and before Vasiṣṭha. Geldner² thinks he may have been a son of Vasiṣṭha.

1 vii. 18, 21.

2 Vedische Studien, 2, 132.

Cf. Ludwig, Translation of the Atharvaveda, 3, 139.

Śata-rudriya,¹ Śata-rudrīya² (hymn 'relating to the hundred Rudras'), is the name of a section of the Yajurveda,³ which celebrates the god Rudra in his hundred aspects, enumerating his many epithets.

1 Kāṭhaka Samhitā, xxi. 6; Satapatha Brāhmaṇa, ix. 1, 1, 1; 2, 1; x. 1, 5, 3, 15.

² Taittirīya Samhitā, v. 4, 3, 1; 5, 9, 4; 7 3, 3; Taittirīya Brāhmaṇa, iii. 11, 9, 9, etc.

3 Taittirīya Samhitā, iv. 5, 1-11;

Kāṭhaka Samhitā, xvii. 11-16; Maitrāyaṇī Samhitā, ii. 9, 1 et seq.; Vājasaneyi Samhitā, xvi. 1 et seq.

Cf. Zimmer, Altindisches Leben, 202; Weber, Indian Literature, 108, 111, 159, 169, 170; Eggeling, Sacred Books of the East, 43, 150 et seq.

Śata-śārada in the Rigveda¹ and the Atharvaveda² denotes a 'period of a hundred autumns' or years.

1 vii. 101, 6; x. 161, 2.

² i. 35, I; viii. 2, 2; 5, 21.

Śatānīka Sātrājita is mentioned in the Aitareya Brāhmana and the Śatapatha Brāhmaṇa as a great king who defeated Dhṛtarāṣṭra, the prince of Kāśi, and took away his sacrificial horse. He was clearly a Bharata. He is also alluded to in the Atharvayeda.

1 viii. 21, 5.

2 xiii. 5, 4, 9-13.

³ i. 35, 1 = Vājasaneyi Samhitā,

xxxiv. 52, in connexion with the Dākṣāyaṇas.

Śatri Āgni-veśi ('descendant of Agniveśa') is the name of a generous patron in the Rigveda.¹

1 v. 34, 9. Cf. Ludwig, Translation of the Rigveda, 3, 155.

Satru denotes 'enemy' in the Rigveda 1 and later.2

1 i. 33, 13; 61, 13; ii. 23, 11; 30, 2 Av. iv. 3, 1; vi. 4, 2; x. 3, 1, 3 et seq.; iii. 16, 2; iv. 28, 4, etc.

Śaṃ-tanu is the hero of a tale told by Yāska,¹ and often found later.² He supersedes his elder brother Devāpi as king of the Kurus. When his improper deed brings on a prolonged drought in his realm, he is compelled to ask his brother to assume the kingship; Devāpi, however, refuses, but instead performs a sacrifice which produces rain. Sieg³ endeavours to trace this story in the Rigveda,⁴ but all that is there stated is that Devāpi Ārṣṭiṣeṇa obtained (no doubt as priest) rain for Śaṃtanu (no doubt a king). There is no hint of relationship at all.

¹ Nirukta, ii. 10.

² Bṛhaddevatā, vii. 155 et seq., with Macdonell's notes; Sieg, Die Sagenstoffe des Rgveda, 129 et seq.

3 Loc. cit. 4 x. 98.

Sapatha in the Rigveda¹ and later² denotes a 'curse,' not an 'oath,' as a judicial process. But that an oath of such a kind was possible as it was later,² is shown by at least one passage of the Rigveda,³ where the speaker, possibly Vasiṣṭha, imprecates death on himself if he is a wizard, and death on his foes if he is not.

1 x. 87, 15; Nirukta, vii. 3.
2 Av. iii. 9, 5; iv. 9, 5; 18, 7; 19, 7, etc.
3 vii. 104, 15.
Cf. Muir, Sanskrit Texts, 12, 326, etc.

r. Śapha, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as Pāda, the 'foot' of a quadruped, also means a 'quarter.' This sense' in found as early as the Rigveda, and is not rare later.

viii. 47, 17.
 Av. vi. 46, 3; xix. 57, 1; Taittirīya
 Samhitā, vi. 1, 10, 1; Satapatha Brāhmaņa, iii. 3, 3, 3, etc.

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Cf. Hopkins, Journal of the American Oriental Society, 16, 278; 17, 47; Zimmer, Altindisches Leben, 259.

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2. Sapha in the Brāhmaṇa¹ is the name (used in the dual) of a wooden implement, acting like a pair of tongs, for lifting an iron pot from the fire. It is probably so called because it resembled a hoof in being divided.

¹ Aitareya Brāhmaṇa, i. 22, 14; Eggeling, Sacred Books of the East, 44, Satapatha Brāhmaṇa, xiv. 2, 1, 16. Cf. 458, n. 4; 476.

Śaphaka is the name of some plant in the Atharvaveda.¹ It is also mentioned in the Āpastamba Śrauta Sūtra,² where it seems to denote an edible water plant or fruit, perhaps a water nut. It may be so called from its leaves being shaped like hoofs (Śapha).

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1 iv. 34, 5.
2 ix. 14, 14.
Cf. Weber, Indische Studien, 18, 138;
Zimmer, Altindisches Leben, 70; Whitney, Translation of the Atharvaveda 207.
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Śaphāla is the name of Rtuparņa's kingdom in the Baudhāyana Śrauta Sātra.¹

1 xx. 12. Cf. Caland, Über das rituelle Sūtra des Baudhāyana, 21, 36.

Sabara is the name of a wild tribe who in the Aitareya Brāhmaṇa¹ are classed as Dasyus, with the Andhras, Pulindas, Mūtibas, and Puṇḍras.

1 vii. 18, 2; Sānkhāyana Śrauta Sūtra, xv. 26, 6. Cf. Muir, Sanskrit Texts, 12, 483.

Samity denotes the 'man who cuts up' the slaughtered animal in the Rigveda¹ and later,² sometimes having merely the sense of 'cook.'

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<sup>1</sup> i. 162, 9 et seq.; ii. 3, 10; iii. 4, 10;
v. 43, 4, etc.
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² Av. x. 9, 7 ('cook' of the Sataudanā, or offering of a cow and a hundred rice-dishes); Vājasanevi Sam-

hitā, xvii. 57; xxi. 21; xxiii. 39; Aitareya Brāhmaņa, ii. 6, 2; 7, 10-12; vii. 1, 2; Pañcaviṃśa Brāhmaṇa, xxv. 18, 4, etc.

Śamī is the name of a tree in the Atharvaveda¹ and later.² It is described in the Atharvaveda³ as destructive to the hair,⁴ as producing intoxication, and as broad-leaved. These characteristics are totally wanting in the two trees, *Prosopis spicigera* or *Mimosa suma*, with which the Śamī is usually identified.⁵

¹ Av. vi. 11, 1; 30, 2. 3.

² Taittirīya Samhitā, v. 1, 9, 6; 4, 7, 4 (for the lower araņī); Kāṭhaka Samhitā, xxxvi. 6; Taittirīya Brāhmaņa, i. 1, 3, 11 et seq.; 6, 4, 5; Satapatha Brāhmaṇa, ii. 5, 2, 12; ix. 2, 3, 37, etc.

³ Av. vi. 30, 2. 3.

⁴ In the Dhanvantarīya Nighantu, p. 188 (ed. Poona), the Samī and its fruit are said to destroy the hair.

⁵ See Roth in Whitney, Translation of the Atharvaveda, 302.

From the soft wood of the Śamī was formed the lower of the two sticks (araṇī) used for kindling the sacred fire, the upper one (the drill) being of Aśvattha. The fruit of the tree is called Śamīdhānya.

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<sup>6</sup> Av. vi. 11, 1; Śatapatha Brāhmaṇa,
xi. 5, 1, 15; cf. 13; iii. 4, 1, 22;
Taittirīya Samhitā, v. 1, 9, 6; 4, 7, 4.
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Śambara is the name of an enemy of Indra in the Rigveda.¹ He is mentioned along with Śuṣṇa, Pipru, and Varcin, being in one passage called a Dāsa, son of Kulitara.² In another passage³ he is said to have deemed himself a godling (devaka). His forts, ninety,⁴ ninety-nine,⁵ or a hundred⁶ in number, are alluded to, the word itself in the neuter plural once⁻ meaning the 'forts of Śambara.' His great foe was Divodāsa Atithigva, who won victories over him by Indra's aid.8

It is impossible to say with certainty whether Sambara was a real person or not. Hillebrandt⁹ is strongly in favour of the theory that he was a real chief as enemy of Divodāsa: he relies on the statistics¹⁰ of the mention of the name to show that, whereas he was conceived as a real foe in the hymns of the time of Divodāsa, later texts, like those of the seventh Maṇḍala, make him into a demon, as a result of the change of scene from Arachosia to India. As a matter of fact, apart from this theory, Sambara was quite possibly an aboriginal enemy in India, living in the mountains.¹¹

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1 i. 51, 6; 54, 4; 59, 6; 101, 2; 103, 8; 112, 14; 130, 7; ii. 12, 11; 14, 6; 19, 6; iv. 26, 3; 30, 14; vi. 18, 8; 26, 5; 31, 4; 43, 1; 47, 2. 21; vii. 18, 20; 99, 5.

2 Rv. vi. 26, 5.

3 Rv. vii. 18, 20.

4 Rv. i. 130, 7.

5 Rv. ii. 19, 6.

6 Rv. ii. 14, 6.

7 Rv. ii. 24, 2.

8 Rv. i. 51, 6; 130, 7; ii. 19, 6; iv. 26, 3, etc.

9 Vedische Mythologie, 1, 103, 108;
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3, 273.

10 Seven times in Mandala i; four in ii; two in iv; six in vi; two in vii. These references show prima facie greater reality in Mandala vi than elsewhere. The references in ii are certainly all of the mythical kind, and those in vii are of much the same sort.

11 Rv. i. 130, 7; iv. 30, 14; vi. 26, 5. Cf. Ludwig, Translation of the Rigveda, 3, 177; Macdonell, Vedic Mythology, p. 161; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 210; Geldner, Rigveda, Glossar, 178.

⁷ Śatapatha Brāhmaṇa, i. 1, 1, 10. Cf. Zimmer, Altindisches Leben, 59, 60.

Sambin, a word occurring only once, appears to mean 'ferryman' in the Atharvaveda (ix. 2, 6). The literal sense is probably 'pole-man' (from śamba, a word of doubtful signification found in the Rigveda, x. 42, 7).

Sammad Āngirasa ('descendant of Angiras') is the name of the seer of a Sāman or Chant in the Pancavimśa Brāhmana (xv. 5, 11).

Cf. Hillebrandt, Vedische Mythologie, 2, 160.

Śamyā denotes in the Rigveda¹ and later² a 'peg,' more particularly one on the millstone; ³ and on the yoke, ⁴ where it seems to mean the pin of wood attached to either end so as to keep the yoke in place on the ox's neck. ⁵ The Śamyā was also used as a measure of length. ⁶

1 x. 31, 10.

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² Av. vi. 138, 4; xx. 136, 9; Taittirīya Saṃhitā, vi. 2, 7, 1; Paūcaviṃśa Brāhmaṇa, xxv. 10, 4; Śatapatha Brāhmaṇa, xii. 5, 2, 7, etc.

³ Taittirīya Brāhmana, i. 6, 1, 1; Satapatha Brāhmana, i. 1, 1, 22; 2, 1,

16 et seq. ; v. 2, 3, 2, etc.

⁴ Rv. iii. 33, 13; Satapatha Brāhmana, iii. 3, 4, 25; Taittirīya Samhitā, i. 6, 8, 3.

⁵ Pañcaviṃśa Brāhmaṇa, vi. 5, 20.

Cf. xi. 1, 6; xv. 7, 6; Grierson, Bihar Peasant Life, 194, and illustration, p. 33; Cuningham, The Stûpa of Bharhut, Plate xxviii.; Caland and Henry, L'Agnistoma, 49.

Sambin

6 Taittirīya Brāhmaṇa, iii. 2, 6, 2. According to the commentary on Kātyāyana Śrauta Sūtra, v. 3, 20, the length was 32 Angulas, or fingerbreadths This would be equivalent to 2 feet: cf. Fleet, Journal of the Royal Asiatic Society, 1912, 232.

Śayandaka. See Śayandaka.

Śayana in the Atharvaveda¹ and later² denotes a 'couch.' Cf. Talpa, Vahya.

¹ iii. 25, 1; v. 29, 8. ² Śatapatha Brāhmaṇa, xi. 5, 1, 2; 7, 4.

Śayāṇḍaka is the form in the Taittirīya Saṃhitā¹ of the name of an animal which in the Maitrāyaṇī² and Vājasaneyi Saṃhitās³ is written as Śayaṇḍaka. Some sort of bird is meant according to Roth,⁴ but the commentator on the Taittirīya Saṃhitā equates the word with Kṛkalāsa, 'chameleon.'

¹ v. 5, 14, 1. ³ xxiv. 33.

² iii. 14, 14.

⁴ St. Petersburg Dictionary, s.v. Cf. Zimmer, Altindisches Leben, 95.

Śayu is the name in the Rigveda¹ of a protégé of the Aśvins, who made his cow to give milk.

- ¹ i. 112, 16; 116, 22; 117, 20; 118, 8; 119, 6; vi. 62, 7; vii. 68, 8; x. 39, 13; 40, 8.
- 1. Śara in the Rigveda¹ and later² denotes a kind of 'reed' (Saccharum Sara). Its use for arrow shafts,³ and its brittleness,⁴ are expressly referred to in the Atharvaveda. Cf. Śarya.
- ¹ i. 191, 3. ² Av. iv. 7, 4; Taittirīya Samhitā, v. 2, 6, 2; vi. 1, 3, 3; Kāṭhaka Samhitā, xi. 5; xxiii. 4; Satapatha Brāhmaṇa, i. 2, 4, 1; iii. 1, 3, 13; Bṛhadāraṇyaka

Upanișad, vi. 4, 11, etc.; Nirukta, v. 4, etc.

- 3 Av. i. 2, 1; 3, 1.
- 4 Av. viii. 8, 4.
- Cf. Zimmer, Altindisches Leben, 71.
- 2. Śara Arcatka ('descendant of Rcatka') is the name of a Rsi in the Rigveda. It is very doubtful, however, whether Ārcatka is really a patronymic.
- 1 i. 116, 22; cf. perhaps i. 112, 16; Ludwig, Translation of the Rigveda, Oldenberg, Rgveda-Noten, 1, 103. Cf. 3, 150.
- 3. Śara Śaura-devya ('descendant of Śūradeva') is the name of a generous prince in the Rigveda, who gave one calf to three singers. That this Dānastuti ('praise of gifts') is ironical seems certain.
 - viii. 70, 13-15.
 Pischel, Vedische Studien, 1, 5-7;
 Ludwig, Translation of the Rigveda,
 3, 163;
 5, 175.

Śarad. See Rtu.

1. Śarabha is the name of some wild animal in the Atharvaveda¹ and later.² In the classical literature it is a fabulous, eight-legged beast, dwelling in the snowy mountains, a foe of lions and elephants: the commentator Mahīdhara sees this sense, but without reason, in the Vājasaneyi Samhitā. The

1 ix. 5, 9. Cf. Salabha.

Brāhmaņa, ii. 8, 5; Śatapatha Brāhmaņa, i. 2, 3, 9, etc

² Taittirīya Samhitā, iv. 2, 10, 4; maņa, i. 2, 3, 9, etc Vājasaneyi Samhitā, xiii. 51; Aitareya

animal is spoken of as akin to the goat; 3 it was probably a kind of deer.

³ Av., loc. cit.; Satapatha Brāhmaṇa, loc. cit. Eggeling, Sacred Books of the East, 12, 52, n. 1, accepts the traditional rendering.

Cf. Zimmer, Altindisches Leben, 89.

2. Śarabha is the name of a Rsi in the Rigveda.1

1 viii. 100, 6. Cf. Ludwig, Translation of the Rigveda, 3, 163.

Śaravyā, 'arrow-shot,' is an expression found in the Rigveda¹ and later.²

vi. 75, 16; x. 87, 13.
 Av. i. 19, 1. 3; v. 18, 9; xi. 10, 6;
 xii. 5, 25, 29; Taittirīya Samhitā, iv. 5, 1, 1, etc.

Śarāva is a measure of corn in the Brāhmanas.1

¹ Saptadaśa-śarāva, Taittirīya Brāhmaṇa, i. 3, 4, 5; 6, 8; Śatapatha Brāhmaṇa, v. 1, 4, 12.

Śarīra, 'body,' is a word of frequent occurrence in Vedic literature.¹ The interest of the Vedic Indians seems early to have been attracted to the consideration of questions connected with the anatomy of the body. Thus a hymn of the Atharvaveda² enumerates many parts of the body with some approach to accuracy and orderly arrangement.³ It mentions the heels $(p\bar{a}rs\bar{n}\bar{\imath})$, the flesh $(m\bar{a}msa)$, the ankle-bones (gulphau), the fingers $(angul\bar{\imath}h)$, the apertures (kha), the two metatarsi (uchlakau), the tarsus $(pratisth\bar{a})$, the two knee-caps $(asth\bar{\imath}vantau)$, the two legs (janghe), the two knee-joints $(j\bar{a}nunohsandh\bar{\imath})$. Then comes above the two knees $(j\bar{a}n\bar{u})$ the four-sided (catustaya), pliant (sithira) trunk (kabandha). The two hips $(sron\bar{\imath})$ and the two thighs $(\bar{u}r\bar{u})$ are the props of the frame

¹ Rv. i. 32, 10; x. 16, 1, etc.; Av. v. 9, 7; xviii. 3, 9, etc.; Vājasaneyi Samhitā, xxxiv. 55; Taittirīya Samhitā, i. 7, 2, 1; Aitareya Brāhmaṇa, ii. 6, 13; 14, 2; Śatapatha Brāhmaṇa, x. 1, 4, 1; Taittirīya Brāhmaṇa, i. 2, 1, 8.

⁻ X. 2.

³ Cf. Hoernle, Journal of the Royal Asiatic Society, 1907, 10-12; Osteology, 109-111, 242.

(kusindha). Next come the breast-bone (uras), the cervical cartilages (grīvāh), the two breast pieces (stanau), the two shoulder-blades (kaphodau), the neck-bones (skandhau), and the backbones ($prst\bar{\imath}h$), the collar-bones (amsau), the arms ($b\bar{a}h\bar{u}$), the seven apertures in the head (sapta khāni śīrṣaṇi), the ears (karnau), the nostrils (nāsike), the eyes (cakṣaṇī), the mouth (mukha), the jaws (hanū), the tongue (jihvā), the brain (mastiska), the forehead (lalāta), the facial bone (kakāṭikā), the cranium (kapāla), and the structure of the jaws (cityā hanvoḥ).

This system presents marked similarities with the later system of Caraka and Suśruta,4 which render certain the names ascribed to the several terms by Hoernle. Kaphodau, which is variously read in the manuscripts,5 is rendered 'collar-bone' by Whitney, but 'elbow' in the St. Petersburg Dictionary. Skandha in the plural regularly denotes 'neck-bones,' or, more precisely, 'cervical vertebræ,' a part denoted also by usnihā in the plural.7 Prsti8 denotes not 'rib,' which is parśu,9 but a transverse process of a vertebra, and so the vertebra itself, there being in the truncal portion of the spinal column seventeen vertebræ and thirty-four transverse processes. The vertebræ are also denoted by kīkasā in the plural,10 which sometimes11 is limited to the upper portion of the vertebral column, sometimes 12 to the thoracic portion of the spine. Anūka also denotes the vertebral column,13 or more specially the lumbar14 or thoracic 15 portion of the spine; it is said in the Satapatha Brāhmaņa 15

4 Osteology, 112.

5 Whitney, Translation of the Atharvaveda, 568.

6 Av. x. 7, 3 (where the Skandhas are compared with the Krttikas, probably because both were seven in number, but this is not certain); 9, 20; vi. 135, 1; xii. 5, 67; Hoernle, Journal, 1906, 918; 1907, 1, 2.

7 Av. vi. 134, 1; Rv. vi. 163, 2= Av. ii. 33, 2; Av. ix. 8, 21; x. 10, 20.

8 Rv. x. 87, 10 = Av. viii. 3, 10; Av. ix. 7, 5. 6; x. 9, 20; xii. 1, 34; xviii. 4, 10; Satapatha Brāhmaņa, vii. 6, 2, 7. See Hoernle, Journal, 1907, 2 et seq.; Whitney, op. cit., 548; Eggeling, Sacred Books of the East, 44, 164, n. 2.

9 Av. ix. 7, 6, etc.

10 Av. ix. 7, 5; 8, 14.

11 Av. xi. 8, 15.

12 Av. ii. 33, 2; Satapatha Brāhmana, vii. 6, 2, 10.

13 Av. iv. 14, 8. Cf. ix. 8, 21 (the spine of the trunk).

14 Av. ii. 33, 2.

15 Satapatha Brāhmana, xii, 2, 4, 12. 14. Cf. the phrase ise anukye, Av. xi. 3, 9, where the two shafts of a cart are compared with the transverse processes of a vertebra.

that there are twenty transverse processes in the lumbar spine (udara) and thirty-two in the thoracic, which gives twenty-six vertebræ, the true number (but the modern division is seven cervical, twelve thoracic, five lumbar, and two false—the sacrum and the coccyx). The vertebral column is also denoted by karūkara, 16 which, however, is usually found in the plural 17 denoting the transverse processes of the vertebræ, a sense expressed also by kuntāpa. 18

Grīvā, in the plural, denotes cervical vertebræ, the number seven being given by the Śatapatha Brāhmaṇa, 19 but usually 20 the word simply means windpipe, or, more accurately, the cartilaginous rings under the skin. Jatru, also in the plural, denotes the cervical cartilages, 21 or possibly the costal cartilages, which are certainly so called in the Śatapatha Brāhmaṇa, 22 where their number is given as eight.

Bhamsas, which occurs thrice in the Atharvaveda,²³ seems to denote the pubic bone or arch rather than the 'buttocks' or 'fundament,' as Whitney ²⁴ takes it.

In the Satapatha Brāhmaṇa 25 the number of bones in the the human body is given as 360. The number of the bones of the head and trunk are given in another passage 26 as follows: The head is threefold, consisting of skin (tvac), bone (asthi), brain (matiska); the neck has 15 bones: 14 transverse processes (karūkara) and the strength (vīrya)—i.e., the bone of the centre regarded as one—as the 15th; the breast has 17: 16 cervical cartilages (jatru), and the sternum (uras) as the 17th; the abdominal portion of the spine has 21: 20 trans-

¹⁶ Av. xi. 9, 8; Bloomfield, Hymns of the Atharvaveda, 124.

¹⁷ Satapatha Brahmana, xii. 2, 4, 10, 14.

¹⁸ Ibid., xii. 2, 4, 12.

¹⁹ Ibid., xii. 2, 4, 10.

²⁰ Rv. vi. 163, 2 = Av. ii. 33, 2; Av. vi. 134, 1; ix. 7, 3; x. 9, 20; xi. 8, 15; Hoernle, Journal, 1906, 916 et seq.

²¹ Rv. vii, 1, 12 = Av. xiv. 2, 12.

²² xii. 2, 4, 11. Cf. vii. 6, 2, 10; Hoernle, Journal, 1906, 922 et seq.

²³ Av. ii, 33, 5; ix. 8, 21, with a

fuller version in the Paippalāda recension (Whitney, Translation of the Atharvaveda, 77, 551). In viii. 6, 5, it denotes vulva: Hoernle, 16-18.

²⁴ Loc. cit.

²⁵ x. 5, 4, 12; xii. 3, 2, 3, 4; Hoernle, Osteology, 238, 239, and the criticism in 106-109, which shows how far removed the Satapatha Brāhmaņa is from a scientific system. Cf. Keith, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 62, 135 et seq.

²⁶ xii. 2, 4, 9-14; Hoernle, Ostcology, 240.

verse processes (kuntāpa), and the abdominal portion (udara) as the 21st; the two sides have 27: 26 ribs (parśu), and the two sides as the 27th; the thoracic portion of the spine (anūka) has 33: 32 transverse processes, and the thoracic portion as 33rd.

There are several enumerations of the parts of the body, not merely of the skeleton, in the Yajurveda Samhitas.27 include the hair (lomāni), skin (tvac), flesh (māmsa), bone (asthi), marrow (majjan), liver (yakrt), lungs (kloman), kidneys (matasne), gall (pitta), entrails (antrani), bowels (gudah), spleen (plīhan), navel (nābhi), belly (udara), rectum (vanisthu), womb (yoni), penis (plāśi and śepa), face (mukha), head (śiras), tongue (jihvā), mouth (āsan), rump (pāyu), leech (vāla), eye (cakṣus), eyelashes (pakṣmāṇi), eyebrows (utāni), nose (nas), breath (vyāna), nose-hairs (nasyāni), ears (karņau), brows (bhrū), body or trunk (ātman), waist (upastha), hair on the face (śmaśrūni), and on the head (keśāḥ). Another enumeration 28 gives śiras, mukha, keśāh, śmaśrūni, prāna (breath), caksus, śrotra (ear), jihvā, vāc (speech), manas (mind), angulīķ, angāni (limbs), bāhū, hastau (hands); karnau, ātmā, uras (sternum), þrstīh (vertebræ), udara, amsau, grīvāh, śronī, ūrū, aratnī (elbows), jānūni, nābhi, pāyu, bhasat (fundament), āndau (testicles), pasas (membrum virile), janghā, pad (foot), lomāni, tvac, māmsa, asthi, majjan. Another set of names 29 includes vanisthu, purītat (pericardium), lomāni, tvac, lohita (blood), medas (fat), māmsāni, snāvāni (sinews), asthīni, majjānah, retas (semen), pāyu, kośya (flesh near the heart), pārśvya (intercostal flesh), etc.

The bones of the skeleton of the horse are enumerated in the Yajurveda Saṃhitās.³⁰

In the Aitareya Āraṇyaka³¹ the human body is regarded as made up of one hundred and one items; there are four parts,

²⁷ Vājasaneyi Samhitā, xix. 81-93; Maitrāyanī Samhitā, iii. 11,9; Kāṭhaka Samhitā, xxxviii. 3; Taittirīya Brāhmana, ii. 6, 4.

²⁸ Vājasaneyi Samhitā, xx. 5-13; Maitrāyani Samhitā, iii 11,8; Kāthaka Samhitā, xxxviii. 4; Taittirīya Brāhmana, ii. 6, 5.

²⁹ Vājasaneyi Samhitā, xxxix, 8, 9,

³⁰ Vājasaneyi Samhitā, xxv. 1-9; Maitrāyani Samhitā, iii. 15. Cf. Aitareya Brāhmana, vii. 1,

³¹ i. 2, 2.

each of twenty-five members, with the trunk as one hundred and first. In the two upper parts there are five four-jointed ³² fingers, two kakṣasī (of uncertain meaning), ³³ the arm (dos), the collar-bone (akṣa), and the shoulder-blade (aṃsa-phalaka). In the two lower portions there are five four-jointed toes, the thigh, the leg, and three articulations, according to Sāyaṇa's commentary.

The Śāṅkhāyana Āraṇyaka³⁴ enumerates three bones in the head,³⁵ three joints (parvāṇi) in the neck,³⁶ the collar-bone (akṣa),³⁷ three joints in the fingers,³⁸ and twenty-one transverse processes in the spine (anūka).³⁹ The Maitrāyaṇī Saṃhitā ⁴⁰ enumerates four constituents in the head (prāṇa, cakṣus, śrotra, vāc), but there are many variations, the number going up to twelve on one calculation.⁴¹ In the Taittirīya Upaniṣad ⁴² an enumeration is given consisting of carma (skin), māṃsa, snāvan, asthi, and majjan; the Aitareya Brāhmaṇa ⁴³ has lomāni, māṃsa, tvac, asthi, majjan, and the Aitareya Āraṇyaka ⁴⁴ couples majjānah, snāvāni, and asthīni. Other terms relating to the body are kaṅkūṣa,⁴⁵ perhaps a part of the ear,⁴⁶ yoni (female organ), kakṣa ⁴⁷ (armpit), Danta (tooth), nakha (nail), prapada ⁴⁸ (forepart of the foot), halīkṣṇa ⁴⁹ (gall).

32 This is contrary to fact: Hoernle, Osteology, 122, 123.

33 Perhaps the armpit regarded as in some way double; Keith, Aitareya Āranyaka, 175.

34 ii. 2.

35 Cf. Hoernle, Osteology, 172 et seq.; Satapatha Brāhmaṇa, xii. 2, 4, 9.

36 ii. 3. See Keith, Sānkhāyana Aranyaka, 9, n. 4.

37 ii. 4; Hoernle, Osteology, 202 et seq.; Keith, op. cit., 9, n. 5.

³⁸ ii. 5. Cf. n. 32. The later Śānkhāyana here improves on the Aitareya osteology.

39 ii. 6. See Keith, op. cit., 10, n. 4.

40 iii. 2, 9.

41 See references in Keith, Aitareya Eranyaka, 185, 192, 195. The numbers

vary and are fanciful, being of no scientific importance.

42 i. 7, I.

43 vi. 29, 4.

- 44 iii. 2, 1. 2; Śāńkhāyana Āraņyaka, viii. 1. 2,
- 45 Av. ix. 8, 2, where the Paippalāda recension has kankukha.

46 Zimmer, Altindisches Leben, 378.

47 Av. vi. 127, 2. Cf. kakşī, Maitrā-yanī Samhitā, iv. 5, 9.

48 Av. ii. 33, 5, with Lanman's note in Whitney's Translation, p. 77; Keith, Aitareya Āranyaka, 204. In that Āranyaka the passage ii. 1, 4 makes the sense 'toe' improbable.

49 Av. ii. 33, 3; Whitney, op. cit., 76. Cf. Hoernle, Journal of the Royal Asiatic Society, 1906, 916 et seq.; 1907, 1 et seq.; Osteology, passim.

Saru denotes in the Rigveda¹ and Atharvaveda² a missile weapon, often certainly an 'arrow,' but perhaps sometimes a 'dart' or 'spear.'

¹ i. 100, 18; 172, 2; 186, 9; ii. 12, 10; iv. 3, 7; 28, 3, etc.

² i. 2, 3; 19, 2; vi. 65, 2; xii. 2, 47. ³ E.g., Rv. x. 125, 6; and x. 87, 6.

4 Perhaps Rv. iv. 3, 7, where brhati

is applied to it, and where 'lance' seems the best sense, the use being metaphorical.

Cf. Schrader, Prehistoric Antiquities. 223; Zimmer, Altindisches Leben, 301.

Śarkarā, fem. plur., denotes in the later Samhitās¹ and the Brāhmaṇas² 'grit' or 'gravel.'

¹ Av. xi. 7, 21; Taittirīya Samhitā, v. 1, 6, 2; 2, 6, 2; 6, 4, 4, etc.

² Taittirīya Brāhmaṇa, i. 1, 3, 7;

2, 1, 4; iii. 12, 6, 2; Śatapatha Brāhmaṇa, ii. 1, 1, 8, etc.

Śarkarākhya. See Śārkarākṣa.

Śarkoţa is the name of an animal in the Atharvaveda,¹ either a 'serpent,' as Roth² and Zimmer³ held, or a 'scorpion,' as Grill,⁴ Henry,⁵ and Bloomfield⁶ think.

1 vii. 56, 5.

² St. Petersburg Dictionary, s.v., comparing the later Karkotaka.

3 Altindisches Leben, 95.

4 Hundert Lieder,2 183.

5 Le livre vii de l'Atharvavéda, 82.

6 Hymns of the Atharvaveda, 554, 555.

Śardha. See Vrāta.

Sardhya in one passage of the Rigveda¹ is taken by Roth² as perhaps denoting a part of the chariot. The sense is, however, quite uncertain.

1 i. 119, 5.

² St. Petersburg Dictionary, s.v.

Śarya,¹ Śaryā,² seem in the Rigveda to denote an 'arrow.'³ Perhaps, also, Śaryā⁴ and Śarya⁵ (neut.) mean the 'wicker-

¹ i. 119, 10, where the sense is not certain.

² i. 148, 4; x. 178, 3. *Cf.* Nirukta v. 4; x. 29.

3 As derived from 1. Sara, and meaning literally 'made from a reed.'

4 Rv .ix. 110, 5; x. 61, 3.

5 Rv. ix. 14, 4; 68, 2.

work' in the Soma sieve, but the exact sense of the passages is doubtful.6

52, takes śaryāni in Rv. ix. 68, 2, as denoting the outer husk of the Soma

6 Hillebrandt, Vedische Mythologie, 1, | plant. See also Geldner, Vedische Studien, 2, 255, n. I.

Saryanāvant occurs in several passages of the Rigveda, in all of which Sayana sees a local name. According to his account, Śaryaṇāḥ (masc. plur.) is a district in Kurukṣetra, Śaryanavant being a lake not far from it in the back part (jaghanārdhe) of Kuruksetra. The unusual consistency of his statements on this point is in favour of the word being a place name; it is also to be noted that Kuruksetra contained the lake Anyatahplaksa. Roth,2 however, thought that in two passages3 the word denoted merely a 'lake,' literally '(water) covered with a thicket of reeds' (śaryana), and in the others a Soma vessel. Zimmer4 inclines to this rendering. On the other hand, Pischel⁵ accepts Sāyaṇa's view. Hillebrandt⁶ also sees in the word a place name, but he is inclined to locate it among the 'five tribes,' 7 which is not quite inconsistent with its being in Kuruksetra, for the connexion of the Pūrus with the later Kurus is known;8 or perhaps, he suggests, Śaryaṇāvant is an old name for the Wular sea of Kaśmīr, which was only a reminiscence in Vedic times. This is not probable; still less so is Ludwig's hypothesis that the Saryanavant is the later eastern Sarasvatī. Bergaigne 10 regards the name as that of a celestial preparer of Soma.

1 i. 84, 14; viii. 6, 39; 7, 29; 64, 11; ix. 65, 22; 113, 1; x. 35, 2. See Jaiminīya Brāhmaņa, iii. 64 (Journal of the American Oriental Society, 18, 17); Śātyāyanaka in Sāyaņa on Rv. i.

² St. Petersburg Dictionary, s.v.

3 i. 84, 14; x. 35, 2.

4 Altindisches Leben, 19, 20.

Müller, Sacred Books of the East, 32, 398, 399.

8 Vedische Mythologie, 1, 126 et seq. 7 This is deduced, not with any certainty, from Rv. ix. 65, 22.

8 Hillebrandt, op. cit., 1, 142, n. 4; Ludwig, Translation of the Rigveda, 3, 205.

9 Op. cit., 3, 201.

Śaryāta is mentioned once in the Rigveda¹ as a protégé of the Asvins. Of him in the Satapatha Brāhmaņa2 and the

1 i. 112, 17.

2 iv. I, 5, 2.

⁵ Vedische Studien, 2, 217. So Max

¹⁰ Religion Védique, I, 206.

Jaiminīya Brāhmaṇa³ is told a story how Cyavana was annoyed by the Śāryātas, and appeased by the gift of Sukanyā, Śaryāta's daughter, as a wife, and how Cyavana was then restored to youth by the Aśvins. He is there called Mānava ('descendant of Manu'). He appears also as Śaryāta Mānava, a sacrificer, in the Jaiminīya Upaniṣad Brāhmaṇa.⁴

³ iii. 120-122 (Journal of the American Oriental Society, 11, cxlv).

⁴ iv. 7, 1; 8, 3. 5. Cf. Muir, Sanskrit Texts, 5, 250 et seq.; Eggeling, Sacred Books of the East, 26, 272 et seq.; Oertel, Journal of the American Oriental Society, 16, 236, 237.

Śarva-datta ('given by the god Śarva') Gārgya ('descendant of Garga') is the name of a teacher in the Vamsa Brāhmaṇa.

1 Indische Studien, 4, 372.

Śala is explained by the St. Petersburg Dictionary as a measure of length in the Atharvaveda, Kāthaka Samhitā, and Taittirīya Brāhmaṇa. Whitney objects that the sense in all these passages is not suited by this meaning.

1 viii. 7, 28.

2 xii. 10 (Indische Studien, 3, 464).

³ i. 5, 10, 1 (where this is the interpretation of the commentator).

⁴ Translation of the Atharvaveda, 501.

⁵ He does not notice the Kāṭhaka. Against his criticism it must be noted that in every one of the passages a numeral is compounded with Śala, as tri-śala, etc.

Salabha, 'locust,' appears in the Paippalāda recension of the Atharvaveda¹ for Sarabha, the reading of the received text, and is regarded by Whitney² as making better sense.

1 ix. 5, 9.

² Translation of the Atharvaveda, 534. But the mention of the goat in the passage strongly supports Śarabha. See Śatapatha Brāhmaṇa, i. 2, 3, 9.

Salalī denotes the 'quill' of the porcupine, used for parting the hair and anointing the eyes.¹

1 Kāthaka Samhitā, xxiii. 1; Taittirīya Brāhmaņa, i. 5, 6, 6; Satapatha Brāhmaņa, ii. 6, 4, 5.

<u>Śaluna</u> is found in the Atharvaveda¹ denoting a 'worm.' The Paippalāda recension reads Śalūla, and Sāyaṇa Śalga.

1 ii. 31, 2. Cf. Whitney, Translation | Hymns of the Atharvaveda, 315; Zimmer, of the Atharvaveda, 73; Bloomfield, Altindisches Leben, 98 (Salunna).

Śalka denotes in the later Samhitās¹ and the Brāhmaṇas² chip' or 'shaving' used for kindling a fire, etc.

¹ Taittirīya Samhitā, v. 2, 9, 3;
 ² Aitareya Brāhmaņa, ii. 14, 4; Taitturīya Srāhmaņa, i. 1, 9, 9; 2, 1, 15.

Salmali is the name of the 'silk cotton tree' (Salmalia Malabarica). Its fruit is regarded as poisonous in the Rigveda, but the car of the bridal procession is made of its wood. It is described as the tallest of trees.

vii. 50, 3.
 x. 85, 20.
 Taittirīya Samhitā, vii. 4, 12, 1;

patha Brāhmaṇa, xiii. 2, 7, 4; Pañcaviṃśa Brāhmaṇa, ix. 4, 11, etc.

Vājasaneyi Samhitā, xxiii. 13; Sata- 44, 317, n. 2.

Salya. See Işu.

Śalyaka denotes in the Vājasaneyi Samhitā¹ and later² the 'porcupine.'

¹ xxiv. 35.
² Aitareya Brāhmaṇa, iii. 26, 3.
Cf. Zimmer, Altindisches Leben, 82.

Śavarta is the name of a species of 'worm' in the Atharvaveda¹ and the Taittirīya Saṃhitā.²

1 ix. 4, 16, with the various reading Svavarta, Whitney, Translation of the Atharvaveda, 531.

2 v. 7, 23, I.

Cf. Zimmer, Altindisches Leben, 98. Possibly Roth is right in holding that the word = <code>fava-varta</code>, a worm 'living on carrion.'

Śavas is the name of a teacher, a pupil of Agnibhū Kāśyapa in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 373.

Śavasa occurs only in the false reading Śavasa - Uśinareşu in the Gopatha Brāhmaṇa (i, 2, 9) for sa-Vaśośīnareşu. See Vaśa.

Śavistha is, according to Ludwig,¹ the name of a generous patron in the Rigveda.²

1 Translation of the Rigveda, 3, 163.

2 viii. 74, 14. 15.

Śaśa, 'hare,' is found once in the Rigveda, where it is said to have swallowed a razor. The animal is occasionally mentioned later also.²

1 x 28, 2. Later, a goat supplants the hare in this curious story; see Böthling, Proceedings of the Saxon Academy, 1894, et seq.

² Vājasaneyi Samhitā, xxiii. 56;

xxiv. 38; Maitrāyaņī Samhitā, iii. 14, 15; the hare in the moon, Śatapatha Brāhmaņa, xi. 1, 5, 3.

Cf. Zimmer, Altindisches Leben, 84.

Śaśayu, 'pursuing the hare,' is the epithet of some animal (Mṛga) in the Atharvaveda.¹ Zimmer² thinks the tiger is meant, but this is not likely. Roth³ considers that a bird of prey is intended, while Whitney,⁴ following the commentator, renders the word by 'lurking.'

i iv. 3, 6.

2 Altindisches Leben, 79, 84.

3 In Whitney, Translation of the Atharvaveda, 149. 4 Loc. cit.

Cf. Bloomfield, Hymns of the Athar-vaveda, 368.

Śaśvatī. See Āsanga.

Śaṣpa in the later Saṃhitās and the Brāhmaṇas¹ denotes 'young or sprouting grass.'

Vājasaneyi Samhitā, xix. 13, 81; | 8, 4; Śatapatha Brāhmaņa, xii. 7, 2, 8;
 xxi. 29; Aitareya Brāhmaņa, viii. 5, 3; | 9, 1, 2, etc.

Sastr in the Rigveda (i. 162, 5) and the Atharvaveda (ix. 3, 3) denotes the slaughterer of an animal.

Śastra is the technical term¹ for the 'recitation' of the Hoty priest, as opposed to the Stotra of the Udgātṛ. The recitations at the morning offering of Soma are called the Ājya and Prauga; at the midday offering, the Marutvatīya and the Niṣkevalya; at the evening offering, the Vaiśvadeva and the Āgnimāruta.

1 Taittirīya Samhitā, iii. 2, 7, 2, etc.; Cf. We and Ca saneyi Samhitā, xix. 25, 28, etc.; Śatapatha Brāhmana, iv. 2, 4, 20, etc.

Cf. Weber, Indische Studien, 10, 353, and Caland and Henry, L'Agnistoma, passim, where the Śastras are set out at length.

Śākaṭāyana, 'descendant of Śakaṭa,' is the patronymic of a grammarian referred to by Yāska¹ and in the Prātiśākhyas,² as well as often later.

¹ Nirukta, i. 3, 12 et seq.
² Rigveda Prātišakhya, i. 3; xiii. 16;
Vājasaneyi Prātišakhya, iii. 8, etc.

Śāka-dāsa Bhāditāyana ('descendant of Bhadita') is mentioned in the Vaṃśa Brāhmaṇa¹ as the pupil of Vicakṣaṇa Tāṇḍya.

1 Indische Studien, 4, 373

Śāka-pūṇi, 'descendant of Śakapūṇa,' is the name of a grammarian often mentioned in the Nirukta.¹

1 iii. 11; viii. 5. 6, 14; xii. 19; xiii. 10. 11. Cf. Weber, Indian Literature, 85.

Śākala in the Aitareya Brāhmaṇa¹ denotes the 'teaching of Śākalya' according to the St. Petersburg Dictionary. But Böhtlingk² seems right in taking it as a kind of snake in that passage.

1 iii. 43, 5 (Weber, Indische Studien, 9, 277). Cf. Weber, Indian Literature, 33, n. 2 Dictionary, s.v.

Śākalya, 'descendant of Śakala,' is the patronymic of Vidagdha in the Śatapatha Brāhmaṇa,¹ and of Sthavira in the Aitareya² and Śāṅkhāyana Āraṇyakas.³ An undefined Śākalya

1 xi. 6, 3, 3; Brhadāraņyaka Upanisad, iii. 9, 1; iv. 1, 7, etc.

² iii, 2, 1, 6. ³ vii, 16; viii, 1, 11. is mentioned in the same Āraṇyakas,⁴ in the Nirukta,⁵ and often later, as a teacher dealing with the text of the Rigveda. Weber⁶ is inclined to identify Vidagdha with the Śākalya who is known as the maker of the Pada Pātha of the Rigveda, but Oldenberg⁷ thinks that the latter was later than the Brāhmaṇa period. Geldner⁸ identifies the two; this view, however, is not very probable.⁹

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<sup>4</sup> Aitareya, iii. 1, 1; Śāṅkhāyana, vii. 1.
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Śākāyanin, in the plural, denotes the followers of Śākāyanya in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śākāyanya, 'descendant of Śāka,' is the patronymic of Jāta in the Kāṭhaka Saṃhitā.¹

1 xxii. 7 (Indische Studien, 3, 472). Cf. Maitrayani Upanisad, i. 2; vi. 29.

Śākin, plur., is believed by Ludwig¹ to designate a group of generous donors in the Rigveda.²

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<sup>1</sup> Translation of the Rigveda, 3, 155; Griffith, Hymns of the Rigveda, 1, 521, n. <sup>2</sup> v. 52, 17.
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Śāktya, 'descendant of Śakti,' is the patronymic of Gaurivīti.1

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1 Aitareya Brāhmaṇa, iii. 19, 4; xii. 13, 10; xxv. 7, 2; Apastamba Satapatha Brāhmaṇa, xii. 8, 3, 7; Śrauta Sūtra, xxiii. 11, 14; xxiv. 10, Pañcaviṃśa Brāhmaṇa, xi. 5, 14; 6. 8.
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Śākvara. See Śakvarī.

Śākhā in the Rigveda¹ and later² denotes the 'branch' of a tree: Vayā is more often used in this sense in the Rigveda.

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<sup>1</sup> i. 8, 8; vii. 43, 1; x. 94, 3. <sup>2</sup> Av. iii. 6, 8; x. 7, 21; xi. 2, 19, etc. VOL. II. <sup>24</sup>
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⁷ Prolegomena, 380, n.

⁵ vi. 28.

⁸ Vedische Studien, 3, 144-146. 9 Keith, Aitareya Āranyaka, 239, 240.

⁶ Indian Literature, 32, 33.

Śāṅkhāyana as the name of a teacher is not mentioned in the Kauṣītaki Brāhmaṇa, but it occurs in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka,¹ where Guṇākhya is given as the authority for that work. In the Śrauta Sūtras² the name of Śāṅkhāyana never occurs, but the Gṛhya Sūtras³ seem to recognize as a teacher Suyajña Śāṅkhāyana. In later times⁴ the school flourished in Northern Gujarat. Śāṅkhāyana appears in the Taittirīya Prātiśākhya⁵ along with Kāṇḍamāyana.

1 xv. 1. Oldenberg's suggestion (Sacred Books of the East, xxix. 4, 5) that Guṇākhya is intended as the author of the Sūtras is quite unnecessary; Keith, Aitareya Āranyaka, 328.

² Hillebrandt, Śānkhāyana Śrauta

Sūtra, I, viii et seq.

³ Śāńkhāyana Grhya Sūtra, iv. 10; vi. 10; Śāmbavya Grhya Sūtra in Indische Studien, 15, 154; Āśvalāyana Grhya Sūtra, iii. 4, 4. Cf. Kārikā in Nārāyaṇa on Śāṅkhāyana Grhya Sūtra, i. 1, 10; Ānartīya on Śāṅkhāyana Śrauta Sūtra, i. 2, 18.

4 Bühler, Sacred Books of the East, 2, xxxi.

5 xv. 7.

Cf. Weber, Indian Literature, 32, 44, 50 et seq.; 80, 313, 314; Macdonell, Sanskrit Literature, 45, 191, 205, 245, 249.

Śātyāyana, 'descendant of Śātya,' is the patronymic of a teacher mentioned twice in the Śatapatha Brāhmaṇa¹ and often in the Jaiminīya Upaniṣad Brāhmaṇa.² In a Vaṃśa (list of teachers) in the latter work³ he is called a pupil of Jvālāyana, while in the Vaṃśa at the end of the Sāmavidhāna Brāhmaṇa he appears as a pupil of Bādarāyaṇa. The Śātyāyanins, his followers, are frequently mentioned in the Sūtras,⁴ the Śātyāyani Brāhmaṇa⁵ and the Śātyāyanaka⁶ being also referred to in them. It has been shown by Oertel¹ that this Brāhmaṇa bore a close resemblance to, and probably belonged to the same period as, the Jaiminīya Brāhmaṇa.

¹ viii. 1, 4, 9; x. 4, 5, 2.

² i. 6, 2; 30, 1; ii. 2, 8; 4, 3; 9, 10; iii. 13, 6; 28, 5.

³ iv. 16, 1.

⁴ Lātyāyana Śrauta Sūtra, iv. 5, 18; Anupada Sūtra, i. 8; ii. 9; iii. 2. 11; iv. 8, etc.; Weber, Indische Studien, 1, 44.

⁶ Āpastamba Śrauta Sūtra, v. 23, 3.

⁶ Ibid., x. 12, 13. 14; Lāṭyāyana Śrauta Sūtra, i. 2, 24; Āśvalāyana Śrauta Sūtra, i. 4, 13.

⁷ Journal of the American Oriental Society, 16, ccxli; 18, 20 et seq.

Cf. Macdonell, Sanskrit Literature, 203; Aufrecht, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 151, 152.

Śāṇḍa, 'descendant of Śaṇḍa,' is the name of a man in the Rigveda¹ who is praised for his generosity. It is not likely that he is identical with Purupanthā mentioned in the next verse.

1 vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

Śāṇḍila, masc. plur.. is the term applied to the 'descendants of Śāṇḍilya' in the Taittirīya Āraṇyaka (i. 22, 10).

Śāṇḍilī-putra, 'pupil of a female descendant of Śaṇḍila,' is the name of a teacher, a pupil of Rāthītarīputra, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

1 vi. 4, 32 (Mādhyamdina = vi. 5, 2 Kānva).

Śāṇḍilya, 'descendant of Śaṇḍila,' is the patronymic of several teachers (see Udara and Suyajña). The most important Śāṇḍilya is the one cited several times as an authority in the Śatapatha Brāhmaṇa,¹ where his Agni, or 'sacrificial fire,' is called Śāṇḍila.² From this it appears clearly that he was one of the great teachers of the fire ritual which occupies the fifth and following books of the Śatapatha Brāhmaṇa. In the Vaṃśa (list of teachers) at the end of the tenth book³ he is given as a pupil of Kuśri and a teacher of Vātsya; another list at the end of the last book in the kāṇva recension⁴ gives him as a pupil of Vātsya, and the latter as a pupil of Kuśri. In the confused and worthless⁵ lists of teachers at the end of the second and fourth books of the Bṛhadāraṇyaka Upaniṣad he is said to be the pupil of various persons—Kaiśorya Kāpya,⁰ Vaiṣṭapureya,ⁿ Kauśika,⁶ Gautama,⁰ Baijavāpa,¹o and Āna-

¹ ix. 4, 4, 17; 5, 2, 15; x. 1, 4, 10; 4, 1, 11; 6, 3, 5; 5, 9. *Cf.* Chāndogya Upaniṣad, iii. 11, 4.

² ix. 1, 1, 43; 3, 3, 18; 5, 1, 61, 68, etc.

³ x. 6, 5, 9.

⁴ vi. 5, 4.

⁵ Eggeling, Sacred Books of the East, 12, xxxiv, n. 2.

⁶ ii. 5, 22; iv. 5, 28 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kāņva).

⁷ ii. 5, 20; iv. 5, 26 Mādhyamdina.

⁸ ii. 6, 1; iv. 6, 1 Kāṇva.

 ⁹ ii. 5, 20; iv. 5, 26 (Mādhyamdina
 = ii. 6, 1; iv. 6, 1 Kānva).

¹⁰ ii. 5, 20; iv. 5, 26 Mādhyamdina.

bhimlāta.¹¹ No doubt different Śāṇḍilyas may be meant, but the lists are too confused to claim serious consideration.

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u ii. 6, 2 Kānva.

Cf. Eggeling, Sacred Books of the East,
12, xxxi et seq.; 43, xxiii et seq.; Weber,
213.
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Indian Literature, 71, 76 et seq.; 120, 131, 132; Macdonell, Sanskrit Literature, 213.

Śāṇḍilyāyana, 'descendant of Śāṇḍilya,' is the patronymic of a teacher in the Śatapatha Brāhmaṇa.¹ Apparently he is identical with Celaka, also mentioned in that text;² it is thus reasonable to suppose that Cailaki Jīvala³ was his son. It is much more doubtful whether he was⁴ the grandfather of Pravāhaṇa Jaivala, who was a prince rather than a Brahmin.

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1 ix. 5, 1, 64.

2 x. 4, 5, 3. The name Śāṇḍily-

āyana, like that of Sāṇḍilya, is common

in the Sūtras. See Weber, Indische

Studien, 1, 45 et seq.
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Cf. Weber, Indian Literature, 53, 76, 120.

Śāta-parņeya 'descendant of Śataparņa,' is the patronymic of Dhīra in the Śatapatha Brāhmaṇa (x. 3, 3, 1).

Śāda denotes 'grass' in the Rigveda¹ and later.²

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<sup>1</sup> ix. 15, 6. <sup>2</sup> Vājasaneyi Saṃhitā, xxv. 1, etc.
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Śāpa in the Rigveda¹ and later² denotes the 'drift' brought down by streams, possibly conceived as the 'curse' of the waters.³

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    vii. 18, 5; x. 28, 4.
    Av. iii. 24, 3; Śāńkhāyana Āraņ-
yaka, xii. 11.
    Cf. Geldner, Rigveda, Glossar, 178;
Vedische Studien, 3, 184, 185.
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Śāmulya in the marriage hymn of the Rigveda¹ denotes a 'woollen garment' worn at night.

1 x. 85, 29. Cf. Zimmer, Altindisches Leben, 262.

Satapatha Brāhmaṇa, ii. 3, 1, 34.
 Weber, op. cit., 1, 259.

Śāmūla in the Jaiminīya Upaniṣad Brāhmaṇa¹ seems to have much the same sense as Śāmulya, 'a woollen shirt,' generally. Roth² emends to śamīla, 'pieces of Śamī wood.'

1 i. 38, 4. Cf. Oertel, Journal of the American Oriental Society, 16, 116, 233; Lātyāyana Śrauta Sūtra, ix. 4, 7; Kauśika Sūtra, lxix, 3.

² Journal of the American Oriental Society, 16, ccxliii.

Śāmba. See Śārkarāksa.

Śāmbara, properly an adjective in the sense of 'relating to Śambara,' appears in one passage of the Rigveda (iii. 47, 4) to be used as a substantive denoting 'the contest with Śambara.'

Śāmbu occurs in the plural with the Angirases in a passage of the Atharvaveda, no doubt as the name of a family of ancient teachers. There is extant in manuscript a Gṛhya Sūtra of the Śāmbavyas.

¹ xix. 39, 5, where Whitney, Translation of the Atharvaveda, 960, retracts the emendation Bhrgubhyah for Śāmbubhyah in the text.

² Oldenberg, Indische Studien, 15, 4,

Cf. Bloomfield, Hymns of the Atharvaveda, 678.

Śāyasthi is the name of a teacher in the Vaṃśa Brāhmaṇa.1

1 Indische Studien, 4, 372.

Śārada. See Pur.

r. Śāri occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ It seems clear, since it is described as 'of human speech' (puruṣa-vāc), that it was some kind of bird, possibly the later Sārikā ('starling'), as Zimmer² suggests. See also Śāriśākā.

¹ Taittirīya Samhitā, v. 5, 12, 1; Maitrāyanī Samhitā, iii. 14, 14; Vājasaneyi Samhitā, xxiv. 33.

2. Śāri, occurring in one passage of the Rigveda, is said by Sāyaṇa to mean 'arrow.' This is uncertain, but connexion with Śara or 1. Śāri is quite possible.²

1 i. 112, 16,

² Oldenberg, Rgveda-Noten, 1, 103.

Śāriśākā is an utterly obscure expression found in one passage of the Atharvaveda.¹ Weber² thinks it means 'dung (śakan) of the Śāri bird'; Grill³ sees in the word the śārikā, 'the hooded crow'; Roth⁴ suggests the emendation (śāriḥ (=śāliḥ) śaka iva, 'like rice in manure'; and Bloomfield⁵ emends śāri-śukeva, 'like starlings and parrots.'

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1 iii. 14, 5.
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5 Hymns of the Atharvaveda, 351. But see Lanman's note in Whitney, loc. cit.

Śārkarākṣa is found in the Vaṃśa Brāhmaṇa¹ as the patronymic of a teacher, Śāmba, perhaps by a blunder for Śārkarākṣya, 'descendant of Śarkarākṣa.' In the Kāṭhaka Saṃhitā² a teacher, Śarkarākhya, occurs, again probably a blunder, in this case for Śarkarākṣa himself. The patronymic Śārkarākṣi is found in the Āśvalāyana Śrauta Sūtra.³

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1 Indische Studien, 4, 372.
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Śārkarākṣya, 'descendant of Śarkarākṣa,' is the patronymic of Jana in the Śatapatha Brāhmaṇa¹ and the Chāndogya Upaniṣad.² In the plural they occur in the Aitareya Āraṇyaka³ and the Taittirīya Āraṇyaka.⁴ It is not necessary to assume that the form is incorrect for Śārkarākṣa.

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1 x. 6, 1, 1.
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Cf. Keith, Aitareya Āranyaka, 204; Weber, Indische Studien, 1, 388; 3, 259.

Śārga is the name of a bird in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.¹ Sāyaṇa on the Taittirīya Saṃhitā calls it the 'wild Cataka.'

¹ Taittirīya Samhitā, v. 5, 19, 1; saneyi Samhitā, xxiv. 33. Cf. Zimmer, Maitrāyanī Samhitā, iii. 14, 14; Vāja- Altindisches Leben, 93.

² Indische Studien, 17, 246.

³ Hundert Lieder,2 112.

⁴ In Whitney, Translation of the Atharvaveda, 110.

² xxii, 8.

³ xii. 10, 10.

² v. 11, 1; 15, 1.

³ ii. 1, 4.

⁴ Indische Studien, 4, 382.

Śārnga.—The Anukramanī¹ (Index) of the Rigveda ascribes a hymn of that text² to the Śārngas, Jaritr, Drona, Sārisrkva, and Stambamitra. The Mahābhārata oontains a tale describing how the four Sarigas, sons of the Rsi Mandapala, were saved from the great fire in the Khāndava forest by means of Sieg4 has attempted to use this tale for the elucidation of the hymn in question, but without substantial success. As Oldenberg⁵ says, the tale is based on the hymn rather than vice versa.

ländischen Gesellschaft, 39, 79.

Śārdūla, 'tiger,' is mentioned in the later Samhitās¹ and the Brāhmanas.2 Cf. Vyāghra.

1 Taittirīya Samhitā, v. 5, 11, 1; Kāthaka Samhitā, xii. 10; Maitrāyaņī Samhitā, iii. 14, 11; Vājasaneyi Samhitā, xxiv. 30.

² Satapatha Brāhmaņa, v. 3, 5, 3;

iv. 1, 9, 11; 5, 4, 10; xi. 8, 4, 1; Taittirīva Brāhmaņa, i. 7, 8, 1; 8, 5, 2; Kausītaki Upanisad, i. 2, etc.

Cf. Zimmer, Altindisches Leben, 79.

Śāryāta, perhaps 'descendant of Śaryāta,' is the name of a singer in the Rigveda.1 A Śāryāta appears also in the Aitareya Brāhmana² with the patronymic Mānava as the seer of a Rigvedic hymn,3 and as having been anointed by Cyavana.4 The same man is evidently meant by Saryāta in the story of Cyavana in the Satapatha Brāhmana⁵ and the Jaiminīya Brāhmana.6 In both these passages the Śāryātas are mentioned as his descendants, and his daughter is called Śāryātī.

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1 i. 51, 12; iii. 51, 7.
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Śālankāyana, 'descendant of Śalanku,' is the patronymic of a teacher in the Vamsa Brāhmana.1

1 Indische Studien, 4, 383; Aśvalāyana Śrauta Sūtra, xii. 10, 10; Apastamba Śrauta Sūtra, xxiv. 9, 1. Cf. Weber,

Indian Literature, 75; Indische Studien, I, 49.

¹ See also Sāyaņa on Rv. x. 142; Sadgurusisya on the Sarvanukramanī (ed. Macdonell), p. 163. 2 x. 142.

³ i. 8334 et seq.

⁴ Die Sagenstoffe des Rgveda, 44-50. 5 Zeitschrift der Deutschen Morgen-

² iv. 32, 7.

³ x. Q2.

⁴ viii. 21, 4.

⁶ iii. 121 et seq. (Whitney, Journal of the American Oriental Society, 11, exlv.; Hopkins, ibid., 26, 58.

Śālankāyanī-putra, 'son of a female descendant of Śalanku,' is the name of a teacher, a pupil of Vārṣaganīputra in the last Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Śālā in the Atharvaveda¹ and later² denotes a 'house' in the wide sense of the word, including such meanings as 'stall' for cattle, 'shed' for corn, etc.³ See Gṛha. The householder is called Śālā-pati, 'lord of the house,' in the Atharvaveda.⁴

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1 v. 31, 5; vi. 106, 3; viii. 6, 10; ix. 3, 1 et seq.; xiv. 1, 63.

2 Taittirīya Brāhmaṇa, ii. 2, 3, 1; Satapatha Brāhmaṇa, iii. 1, 1, 6, etc.
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Śālāvatya, 'descendant of Śalāvant,' is the patronymic of Śilaka in the Chāndogya Upaniṣad (i. 8, 1), and of Galūnasa Ārkṣākāyaṇa in the Jaiminīya Upaniṣad Brāhmaṇa (i. 38, 4).

Śāli, a later word for 'rice,' is conjectured by Roth to be the equivalent of Śāri in the word Śāriśākā in the Atharvaveda.

Śālūka in the Atharvaveda¹ denotes the edible roots of the lotus.

¹ iv. 34, 5. Cf. Zimmer, Altindisches Leben, 70; Whitney, Translation of the Atharvaveda, 207.

Śālva as the name of a people is found in the Gopatha Brāhmaṇa¹ coupled with that of the Matsyas.

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1 i. 2, 9. Cf. Salva.
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Sāvasāyana, 'descendant of Śavas,' is the patronymic of Devataras in the Vaṃśa Brāhmaṇa.¹

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1 Indische Studien, 4, 373.
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Śāsa denotes in the Brāhmaņas¹ a 'sword' or 'knife.'

¹ Aitareya Brāhmaṇa, vii. 17, 5; sepa); Śatapatha Brāhmaṇa, iii. 8, 1, Śāṅkhāyana Śrauta Sūtra, xv. 25, 1 (of the knife to be used in slaying Sunaḥ-

Śikhanda Digitizachy Avar Soven Foundation Overnakand Schange to 177

Simsapā is the name of a tree (Dalbergia Sisu) in the Rigveda¹ and later.² It is a stately and beautiful tree.

1 iii. 53, 19 (with the Khadira). | vi. 129, 1; Whitney, Translation of the 2 Av. xx. 129, 7. Cf. šāṃšapa in Atharvaveda, 378.

Cf. Zimmer, Altindisches Leben, 61.

Śimśu-māra,¹ or Śiśu-māra,² is the name of an aquatic creature in the Rigveda and the later Samhitās. It is either the 'crocodile,' the 'alligator,'³ or the 'porpoise'⁴ (Delphinus Gangeticus).

¹ Rv. i. 116, 18; Taittirīya Samhitā, v. 5, 11; Av. xi. 2, 25. In Śāṅkhā-yana Āraṇyaka, xii. 28, the reading is doubtful.

² Maitrāyaṇī Samhitā, iii. 14, 2; Vājasaneyi Samhitā, xxiv. 30, and the Paippalāda recension of the Av., loc. cit.; Taittirīya Āranyaka, ii. 19.

3 Weber, Indische Studien, 5, 325, and

Sāyaṇa on Rv., loc. cit.; Av., loc. cit.; Taittirīya Samhitā, loc. cit.

4 St. Petersburg Dictionary, s.v. sisumāra; Bloomfield, Hymns of the Atharvaveda, 157; Whitney, Translation of the Atharvaveda, 624.

Cf. Zimmer, Altindisches Leben, 96; Geldner, Rigveda, Glossar, 179.

Śikya in the Atharvaveda¹ and later² seems to mean a carrying 'sling' of rope.³

1 ix. 3, 6, where Whitney suggests that it may be an ornamental hanging appendage. See Lanman in Whitney, Translation of the Atharvaveda, 526. Whitney's alternative rendering 'slings' is better. See Bloomfield, Hymns of the Atharvaveda, 597. Cf. perhaps Av. xiii, 4, 8.

² Taittirîya Samhitā, v. 2, 4, 2, 3; 6, 9, 1, etc.

³ This is pretty clearly the meaning in Satapatha Brāhmaņa, v. 5, 4, 28; vi. 7, 1, 16. Cf. Eggeling, Sacred Books of the East, 41, 268, n. 3.

Sikha and Anusikha are the names of two priests who served as Neṣṭṛ and Potṛ at the snake festival in the Pañcaviṃśa Brāhmaṇa.¹

1 XXV. 15, 3. Cf. Weber, Indische Studien, 1, 35.

Śikhaṇḍa denotes a 'tuft' or 'lock,' as a mode of wearing the hair, in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittirīya Samhitā, vii. 3, 16, 2 (in the plural); catuḥ-śikhaṇḍa, Taittirīya Brāhmaṇa, i. 2, 1, 27; iii. 7, 6, 4 (corresponding to catuḥ-kaparda, Rv.

x. 114, 3). So sikhandin means 'wearing a tust of hair,' and is found in Av. iv. 37, 7; xi. 2, 12, etc.

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Śikhaṇḍin Yājñasena ('descendant of Yajñasena') is mentioned in the Kauṣītaki Brāhmaṇa (vii. 4) as a priest of Keśin Dālbhya.

Śikhara as a 'peak' of a mountain is found in the Kauṣītaki Brāhmaṇa (xxvi. 1), and often in the Epic.

Śikhā denotes in the Śatapatha Brāhmaṇa¹ the 'knot of hair' worn on the top of the head. Wearing the top-knot unloosened was the sign of mourning in the case of women and men alike.²

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    i. 3, 3, 5.
    Aśvalāyana Grhya Sūtra, iv. 2, 9.
    Gf. Bloomfield, American Journal of
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Philology, 11, 340; Hymnis of the Atharvaveda, 534, on Av. ix. 9, 7.

Sigru is the name of a tribe occurring in the passage of the Rigveda, in which they are mentioned with the Ajas and the Yakṣus as having been defeated by the Tṛtsus and King Sudās. It is impossible to say whether they were or were not under the leadership of Bheda, as Ludwig plausibly suggests. If Sigru is connected with the later śigru, 'horse-radish' (Moringa pterygosperma), which is quite probable, it is possible that the tribe was totemistic and non-Āryan, but this is a mere matter of conjecture. The Matsyas ('Fishes') were probably-Āryan.

Cf. Zimmer, Altindisches Leben, 127.

Śiñjāra is the name of a Rṣi twice mentioned in the Rigveda 1 along with Kaṇva, Priyamedha, Upastuta, and Atri. Geldner 2 takes the word either as a name of Atri or an adjective.

¹ vii. 18, 19.

² Translation of the Rigveda, 3, 173. ³ Cf. Oldenberg, Religion des Veda,

^{85;} Macdonell, Vedic Mythology, 153; Hopkins, Journal of the American Oriental

Society, 16, cliv; Keith, Journal of the Royal Asiatic Society, 1907, 929 et seq.; Aitareya Āranyaka, 200, n.

¹ viii. 5, 25; x. 40, 7. Cf. Ludwig, Translation of the Atharvaveda, 3, 139. ² Rigveda, Glossar, 179.

Śiti-kakṣī in the Taittirīya Saṃhitā¹ is explained by Sāyaṇa as a 'white-breasted' (pāṇḍarodara) vulture. The word may, however, well be only an adjective.²

1 v. 5, 20, 1. Cf. Vājasaneyi Samhitā, xxiv. 4; Av. v. 23, 5. Cf. Zimmer, Altindisches Leben, 93.

Śiti-pṛṣṭha ('white-backed') is the name of the Maitrāvaruṇa priest at the snake festival in the Pañcaviṃśa Brāhmaṇa.¹

1 xxv. 15, 3. Cf. Weber, Indische Studien, 1, 35.

Śiti-bāhu Aiṣakṛta Naimiśi is mentioned as a sacrificer in the Jaiminīya Brāhmaṇa,¹ where it is recorded that a monkey ran off with his sacrificial cake.

1 i. 363 (Journal of the American Oriental Society, 26, 192).

Sitputa in the Taittirīya Samhitā¹ denotes, according to the commentator, a kind of cat.

1 v. 5, 17, 1. Cf. Zimmer, Altindisches Leben, 86.

Śipada occurs only in the Rigveda¹ in the negative form a-śipada, together with a-śimida. Both Śipada and Śimida are perhaps names of unknown diseases.²

1 vii. 50, 4.

² Zimmer, Altindisches Leben, 394.

Sipavitnuka in the Atharvaveda¹ seems to denote a species of worm.

1 v. 20, 7. Cf. Zimmer, Altindisches Leben, 98; Whitney, Translation of the Atharvaveda, 262.

Śiprā is a word of somewhat uncertain sense: it seems to mean 'cheeks' in several passages; in others it appears to

¹ Rv. iii. 32, 1; v. 36, 2; viii, 76, 10; x. 96, 9; 105, 5, all according to Roth, St. Petersburg Dictionary, s.v. Geldner, Rigveda, Glossar, 179, who treats the word as a neuter (sipra), takes it in i. 101, 10, as 'lip' (cf. Zimmer, Altindisches Leben, 249, n.), and sees in

iii. 32, 1; viii. 76, 10; x. 96, 9, the sense of 'moustache.' Yāska, Nirukta, vi. 17, gives the alternative senses of 'jaw' and 'nose.'

² Rv. v. 54, 11; viii, 7, 25. Geldner, loc. cit., here accepts siprā as 'helmet.'

designate the 'cheek-pieces' of a helmet, or of the 'bit's of a horse. In ayah-śipra, used of the Aśvins, and the other compounds, hiranya-śipra, hari-śipra, and hiri-śipra, the word probably has the extended sense of 'helmet,' described as 'of iron,' 'of gold,' or 'yellow.' Similarly śiprin would mean 'wearing a helmet.'

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    Rv. i. 101, 10; Zimmer, loc. cit.
    Rv. iv. 37, 4.
    Rv. ii. 34, 3.
    Rv. x. 96, 4.
    Rv. ii. 29, 2; 81, 4; vi, 44, 14, etc.
    Cf. Max Müller, Sacred Books of the East, 32, 301; Geldner, Vedische Studien, 2, 39, n. 2.
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Śiphā is found in one passage of the Rigveda, where Sāyaṇa explains the word as the name of a river, quite a possible interpretation.

¹ i. 104, 3. Cf. Zimmer, Altindisches Leben, 18; Perry, Journal of the American Oriental Society, 11, 201.

Śibi, son of Uśīnara, is mentioned in the Baudhāyana Śrauta Sūtra¹ as a protégé of Indra, who sacrificed for him on the Varṣiṣṭhīya plain, and saved him from fear of foreign invasion.

1 xxi. 18. Cf. Caland, Über das rituelle Sūtra des Baudhāyana, 28.

Śimida, occurring in the Rigveda¹ in the compound a-śimida, perhaps denotes a disease. The feminine form, Śimidā, is found as the name of a demoness in the Atharvaveda² and the Śatapatha Brāhmaṇa.³ Cf. Śipada.

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1 vii. 50, 4. Cf. Zimmer, Altindisches 2 iv. 25, 4. Leben, 394. 3 vii. 4, 1, 27.
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Śimbala in the Rigveda¹ denotes, according to Sāyaṇa, the flower of the Śālmali (=Śalmali), 'silk-cotton tree.'

¹ iii. 53, 22. Cf. Geldner, Rigveda, Glossar, 179; Oldenberg, Rgveda-Noten, 1, 254.

Simyu occurs in the Rigveda 1 as the name of one of the peoples or kings who were defeated by Sudas in the Dasarajña ('battle of the ten kings'). Since in another passage2 the Śimyus are coupled with the Dasyus, Zimmer³ plausibly concludes that they were non-Āryans.

1 vii. 18, 5.

3 Altindisches Leben, 118, 119. Cf. Hopkins, Journal of the American Oriental Society, 15, 261.

Sirimbitha occurs in one passage of the Rigveda, where the name of a man may possibly be meant, the Anukramanī (Index) ascribing the hymn in which the word occurs to his authorship. Yāska,2 however, renders the term by 'cloud.'

1 x. 155, I.

Śilaka Śālāvatya ('descendant of Śalāvant') is the name of a teacher, a contemporary of Caikitayana Dalbhya and Pravāhaņa Jaivala, in the Chāndogya Upanişad (i. 8, 1).

- 1. Silpa means 'art,' of which three kinds-nrtya, 'dance'; gīta, 'song'; and vādita, 'instrumental music,' are enumerated in the Kauşītaki Brāhmana (xxix. 5).
- 2. Śilpa Kaśyapa is named in the last Vamśa (list of teachers) in the Brhadaranyaka Upanisad1 as a teacher, a pupil of Kasyapa Naidhruvi.

Śiva as the name of a people occurs once in the Rigveda,1 where they share with the Alinas, Pakthas, Bhalanases, and Viṣāṇins the honour of being defeated by Sudās, not of being, as Roth2 thought, his allies. There can hardly be any doubt

² i. 100, 18, where Roth, St. Petersburg Dictionary, s.v., thinks that the word simply means 'enemy,'

² Nirukta, vi. 30. Cf. Ludwig, Translation of the Rigveda, 3, 167.

¹ vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kānva).

¹ vii. 18, 7. Veda, 95 et seq.; once accepted by 2 Zur Litteratur und Geschichte des Zimmer, Altindisches Leben, 126.

of their identity with the $\Sigma i \beta a \iota^3$ or $\Sigma i \beta o \iota^4$ of the Greeks, who dwelt between the Indus and the Akesines (Asiknī) in Alexander's time. The village of Siva-pura, mentioned by the scholiast on Pānini⁵ as situated in the northern country, may also preserve the name. Cf. Sibi.

3 Arrian, Indica, v. 12. 4 Diodorus, xvii. 96.

5 iv. 2, 109. Connected with Siva by Weber, Indische Studien, 13, 376. Cf. St. Petersburg Dictionary, s.v.

Cf. Zimmer, op. cit., 431; Ludwig, Translation of the Rigveda, 3, 173; Hopkins, Journal of the American Oriental Society, 15, 260 et seq.

Śiśira. See Rtu.

Śiśu Āṅgirasa ('descendant of Aṅgiras') is the name of the seer of a Sāman or Chant in the Pañcavimsa Brāhmana.1

1 xiii. 3, 24. Cf. Hillebrandt, Vedische Mythologie, 2, 160.

Śiśuka in the Atharvaveda 1 seems to be an adjective meaning 'young,' but according to Bloomfield 2 it has the sense of 'foal.' The commentator, Sāyaṇa, reads Śuśuka, which he explains as a 'wild animal so called.' Cf. Asumga.

1 vi. 14, 3. Cf. Whitney, Translation of the Atharvaveda, 291. 2 Hymns of the Atharvaveda, 464.

1. Śiśumāra. See Śimśumāra.

2. Śiśumāra is a term applied to Śarkara in the Pañcaviṃśa Brāhmaṇa (xiv. 5, 15), where he is called a Sisumārarsi, explained by the commentator to mean a Rsi in the form of a Siśumāra.

Śiśna-deva, occurring twice in the Rigveda in the plural, means 'those who have the phallus for a deity.' The term most probably refers to the phallus worship of the aborigines.

1 vii. 21, 5; x. 99, 3. Cf. Zimmer, | donell, Vedic Mythology, 155; Keith, Altindisches Leben, 118; Hopkins, Religions of India, 150; von Schroeder, Vienna Oriental Journal, 9, 237; Mac-

Journal of the Royal Asiatic Society, 1911, 1002, n. 5:

Śīpāla is the name of a water plant (Blyxa (Lesvya) mentioned in the Rigveda. Its later name is Śaival

1 x. 68, 5. Cf. the derivative adjective sīpalya, 'overgrown with Śipāla | plants,' Ṣaḍviṃśa deahmaṇa, iii. 1.

Śīpālā is found once in the Atharvaveda, where it may mean either a 'pool abounding in Śīpāla plants' or the proper name of a river or lake.

1 vi. 12, 3. Cf. Zimmer, Altindisches | Atharvaveda, 289, 290; Bloomfield, Leben, 71; Whitney, Translation of the Hymns of the Atharvaveda, 462.

Śīpudru is merely an incorrect reading in the text of the Atharvaveda for Cīpudru.

1 vi. 127, 1. See Whitney, Translation of the Atharvaveda, 376.

Śīrṣakti is a common word for 'headache' in the Atharva-veda.1

1 i. 12, 3; ix. 8, 1; xii. 2, 19; 5, 23. Cf. Bloomfield, Journal of the American Oriental Society, 16, xxxv; Hymns of the Atharvaveda, 252; American Journal of Philology, 17, 416, who sees in it śirsasakti (cf. Macdonell, Vedic Grammar, 64, 2). Böhtlingk, Proceedings of the

Saxon Academy, 1897, 50, thinks the word means 'a 3146 neck, with head awry.' See I anman in Whitney, Translation of the Atharvaveda, 14. In Av. xix. 39, 10, sirşa-soka is used for 'headache.'

Śīrṣaṇya in the Brāhmaṇas¹ denotes thie 'head' of a couch (Asandī).

¹ Aitareya Brāhmaņa, viii. 5. 3; 12, 3; 17, 2 Kausītaki Upanisad, i. 5 Sānkhāyana Śrauta Sūtra, xvii. 2, 8.

Śīrṣāmaya, 'disease of the head,' is mentioned in the Atharvaveda (v. 4, 10; ix. 8, 1).

Śīṣṭa occurs only in a Vālakhilya hymn of the Rigveda, where the word seems to be the name of an unimportant clan.

1 viii. 53, 4. Cf. Ludwig, Translation of thie Rigveda, 3, 163.

Śuka, 't' is mentioned in the Rigveda,¹ where a desire is expres ween t transfer to the Śuka and the Ropaṇākā the yellowness vill aundice. The bird is included in the list of sacrificial victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Sanhhitās.² It is described as yellow and as 'of human speech' (puruṣa-vāc).³ According to Bloomfield,⁴ this word is the correct reading for the second half of the obscure Śāriśākā of the Atharvaveda.⁵

1 i. 50, 12.

Śukti Āngirasa ('descendant of Angiras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xii. 5, 16).

1. Sukra, according to Tilak, has in two passages of the Rigveda the sense of a planet. This is most improbable. Cf. Manthin.

1 Orion, 162

² iii. 32, 2; ix. 46, 4.

2. Śukra Jābāla ('descendant of Jabālā') is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 7, 7).

Śukla. See Yajus.

Śukla-dant, 'white-tusked,' is applied as an epithet to Mrga, 'wild beast,' in the Aita raya Brāhmaṇa (viii. 23, 3). 'Elephants' must be meant.

Śuca and Śuca occur in an obscure verse of the Rigveda (x. 26, 6), where a man and a woman may be meant.

² Taittirīya Samhitā, v. 5, 12, 1; Maitrāyanī Samhitā, iii 14, 14; Vājasaneyi Samhitā, xxiv. 33; and cf. śukababhru, 'reddish, like a parrot,' ibid., xxiv. 2.

³ Taittirīya and Maitrāyaņī Samhitās, loc. cit.

⁴ Hymns of the Atharvaveda, 352.

⁵ iii. 14, 5.

Cf. Zimmer, Altindisches Leben, 90.

Sunahsepa juli 20 19 Fasya Editaj sultadang - Cherinav and a Garporti M

Sucanti is the name of a protégé of the Asvins in the

1 i. 112, 7. Cf. Ludwig, Translation of the Rigveda, 3, 165.

Śuci-vṛkṣa Gaupālāyana ('descendant of Gopāla') is the name of the priest of Vṛddhadyumna Abhipratāriṇa in the Aitareya Brāhmaṇa. He is also mentioned in the Maitrāyaṇī Saṃhitā.

iii. 48, 9 (Gaupalāyana in Aufrecht's edition). 2 iii. 10, 4.

Sutudri, twice mentioned in the Rigveda, is the name of the most easterly river of the Panjab, the modern Sutlej, the Zaradros of Ptolemy and Arrian. In the post-Vedic period the name of this river appears transformed to Satadru ('flowing in a hundred channels'). The Sutlej has changed its course very considerably within historical times.

iii. 33, 1; x. 75, 5; Nirukta, ix. 26.
In Arrian's time the Sutlej flowed independently into the Rann of Cutch:
Imperial Gazetteer of India, 23, 179.

3 Ibid. Cf. Zimmer, Altindisches Leben, 10,

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Śunaḥ-pucha, 'Dog's tail,' is the name of a brother of Śunaḥśepa 1

1 Aitareya Brāhmaņa, vii. 15, 7; Śāńkhāyana Śrauta Sūtra, v. 20, 1.

Sunah-sepa, 'Dog's tail,' is the name of a man with the patronymic Ājīgarti. According to a tale told in the Aitareya Brāhmaṇa¹ and the Śānkhāyana Śrauta Sūtra,² he was purchased as a victim by Rohita, King Hariścandra's son, who had been promised by his father to Varuṇa as a sacrifice. He was actually bound to the stake, but was released in time through his supplications, supposed to be preserved in certain hymns of the Rigveda.³ He was adopted by Viśvāmitra, to whose advice he owed the inspiration to ask the gods to release him; and became his son as Devarāta, much to the annoyance

1 vii. 13-18.

2 xv. 20, 1 et seq. Cf. xvi. 11, 2.

3 i. 24 et seq. Cf. v. 2, 7.

of some of Viśvāmitra's sons, who in consequence were cursed by their father. The Rigveda, however, contains merely the statement of Śunaḥśepa's deliverance from peril of death by the divine help, and the Yajurvedas⁴ simply say that he was seized by Varuṇa (perhaps with dropsy),⁵ but saved himself from Varuna's bonds.

4 Taittirīya Samhitā, v. 2, 1, 3; Kāṭhaka Samhitā, xix. 11. The story is not found in Maitrāyanī Samhitā, iii 2, 1.

⁵ Cf. Varuņa grhīta.

Cf. Max Müller, Ancient Sanskrit Literature, 408 et seg.; 573 et seg.; Roth, Indische Studien, 1, 457; ii. 112 et seq.; Weber, Indian Literature, 47, 48; Episches im vedischen Ritual, 10-16; Muir, Sanskrit Texts, 12, 355 et seq.; Macdonell, Sanskrit Literature, 207; Ludwig, Translation of the Rigveda, 3, 146; Keith, Journal of the Royal Asiatic Society, 1911, 988, 989.

[Śunaskarna

Śunas-karṇa, 'Dog-ear,' is the name of a king,¹ son of Śibi or of Baṣkiha,² who performed a certain rite, the Sarvasvāra, and so died without disease.

1 Baudhāyana Śrauta Sūtra, xxi. 17; Caland, Über das rituelle Sūtra des Baudhāyana, 28.

² Pañcavimsa Brāhmaņa, xvii. 12, 6.

Suna-hotra, in the plural, denotes a family of seers in the Rigveda (ii. 18, 6; 41, 14. 17).

Śunā-sīra, in the dual, occurs in the Rigveda¹ and later² as the names of two agricultural deities, the personifications, probably, of 'the share and the plough,' as Roth³ thinks.

1 iv. 57, 5. 8.

² Av. iii. 17, 5; Maitrāyanī Samhitā, i. 7, 12; Vājasaneyi Samhitā, xii. 69, etc.

3 St. Petersburg Dictionary, s.v. For

the native explanations, see Brhaddevatā, v. 8 et seq., with Macdonell's notes. Whitney, Translation of the Atharvaveda, 116, 117, renders śunam adverbially as 'successfully.'

Śuno-lāńgūla, 'Dog's tail,' is the name of a brother of Śunaḥ-śepa.¹

1 Aitareya Brāhmaṇa, vii. 15, 7; Sānkhāyana Srauta Sūtra, xv. 20, 1.

Susmina] STRAW—PRICE—OWL—NAMES

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Sumbala is found in the Satapatha Brāhmaṇa.¹ The meaning of the word is uncertain: Harisvāmi in his commentary takes it to be 'straw'; Eggeling² suggests that dried cotton fibre or pods may be meant. In any case, some substance that easily catches fire is intended.³

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1 xii. 5, 2. 3.
2 Sacred Books of the East, 44, 202, n. 3; comparing Kātyāyana Śrauta Sūtra, xxv. 7, 12.
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³ Roth, St. Petersburg Dictionary, v.

Śulka in the Rigveda¹ clearly means 'price.' In the Dharma Sūtras² it denotes a 'tax,' a sense which is found by Muir³ in a passage of the Atharvaveda,⁴ where śukla is read in the edition with great detriment to the sense. This correction is accepted by Bloomfield⁵ and by Whitney.⁶ In another passage the same change made by Weber¹ is not accepted by Whitney,⁵ and doubtfully by Bloomfield.⁰

1 vii. 82, 6; viii. 1, 5.

² See Foy, Die königliche Gewalt, 39 et sea.

3 Sanskrit Texts, 5, 310.

4 iii. 29, 3.

5 Hymns of the Atharvaveda, 434.

⁶ Translation of the Atharvaveda, 136.

7 Indische Studien, 17, 304.

8 Op. cit., 253.

9 Loc. cit.

Cf. Zimmer, Altindisches Leben, 413.

Śuśuka. See Aśumga and Śiśuka.

Śuśulūka is found in the Rigveda¹ in the compound śuśulūkayātu, the name of a demon. According to Sāyaṇa, the word means a 'small owl.' It appears in the feminine form, Śuśulūkā, in the list of victims at the Aśvamedha ('horse sacrifice') in the Maitrāyaṇī Saṃhitā.²

1 vii. 104, 22. 2 iii. 14, 17. Cf. Zimmer, Altindisches Leben, 93.

Śuṣka-bhṛṅgāra is the name of a teacher in the Kauṣītaki Upaniṣad.¹

1 ii. 6. Cf. Śānkhāyana Śrauta Sūtra, xvii. 7, 13.

Suśmina is a name of Amitratapana, a king of the Sibis, in the Aitareya Brāhmana (viii. 23, 10).

Sudra is the designation of the fourth caste in the Vedic state (see Varna). It is quite unknown in the Rigveda except, in the Purusasūkta1 ('hymn of man') in the tenth Mandala, where in the earliest version of the origin of the castes the Śūdra for the first time appears. The Rigveda, on the other hand, knows Dasyu and Dasa, both as aborigines independent of Aryan control and as subjugated slaves: it is reasonable to reckon the Śūdra of the later texts as belonging to the aborigines who had been reduced to subjection by the Aryans. Strictly speaking, the defeated aborigines must have been regarded as slaves, but it is obvious that, except on occasions when most of the men were slain, which may have occurred quite often, there must have remained too many of them to be used as slaves of individual owners. The villages of the aborigines must have continued to subsist, but under Āryan lordship and control: there may be this amount of truth in Baden Powell's theory, which practically traced all the early cultivating villages in India to Dravidian origin. On the other hand, the term Śūdra would also cover the wild hill tribes which lived by hunting and fishing, and many of which would acknowledge the superiority of their Aryan neighbours: it could, in fact, be applied to all beyond the pale of the Aryan state.

This view of the Śūdra suits adequately the Vedic references to his condition, which would not apply adequately to domestic slaves only. The Śūdra is continually opposed to the Āryan,² and the colour of the Śūdra is compared with that of the Āryan,³ just as his ways are so contrasted.⁴ The Aitareya Brāhmaṇa,⁵ in its account of the castes, declares that the

¹ x. 90, 12. See Muir, Sanskrit Texts, 2, 8 et sea.

² Av. iv. 20, 4; xix. 32, 8; 62, 1; Vājasaneyi Samhitā, xiv. 30; xxiii. 30. 31; Taittirīya Samhitā, iv. 2, 10, 2; vii. 4, 19, 3; Kāṭhaka Samhitā, Aśvamedha, iv. 7; xvii. 5; Maitrāyaṇī Samhitā, ii. 8, 6; iii. 13, 1, etc. See also Arya and Arya. In Taittirīya Samhitā, i. 8, 3, 1; Vājasaneyi Samhitā, xx. 17; Kāṭhaka Samhitā, xxxviii. 5, Sūdra is opposed to Arya.

³ Kāthaka Samhitā, xxxiv. 5; Pañcavimsa Brāhmaņa, v. 5, 17. Cf. Satapatha Brāhmaņa, vi. 4, 4, 9; Brhadāranyaka Upanisad, i. 4, 25; Aitareya Brāhmaņa, viii. 4, 5; Taittiriya Brāhmaņa, i. 2, 6, 7; Weber, Indische Studien, 10, 4; Muir, op. cit., 12, 140; Mahābhārata, xii. 188, 5.

⁴ Aitareya Brāhmaņa, vii. 17, 3, 4; Śāṅkhāyana Śrauta Sūtra, xv. 24,

⁵ vii. 29, 4; Muir, Sanskrit Texts, 12, 439.

Śūdra is anyasya presya, 'the servant of another'; kāmotthāpya, to be expelled at will'; and yathākāmavadhya, 'to be slain at will.' All these terms well enough describe the position of the serf as the result of a conquest: the epithets might have been applied to the English serf after the Norman Conquest with but slight inaccuracy, especially if his master had received a grant of jurisdiction from the Crown. The Pancavimsa Brahmana⁶ explains that even if prosperous (bahu-paśu, 'having many cows') a Śūdra could not be other than a servant: his business was pādāvanejya, 'the washing of the feet' of his superiors. The Mahābhārata7 says out and out that a Śūdra has no property (na hi svam asti śūdrasya, 'the Śūdra has nothing he can call his own'). On the other hand, just as in England the royal justice would protect the serf in life and limb,8 so it appears that the slaying of a Śūdra involved a wergeld of ten cows according to both Baudhayana9 and Apastamba.10 It may, indeed, be held that this wergeld was only due in case of murder by another than the master, but such limitation is nowhere stated.

In sacred matters the distinction between Aryan and Śūdra was, of course, specially marked. The texts 11 do not hesitate to declare that the upper castes were 'all,' ignoring the Śūdras; the Śūdra is prohibited 12 from milking the cow for the milk required at the Agnihotra ('oblation to Agni'); and the Satapatha Brāhmana 13 forbids a man who has been consecrated (dīksita) for a sacrifice to speak to a Śūdra at all for the time, though the Śātyāyanaka14 seems to have relaxed this rule by confining it to cases in which the Śūdra was guilty of some sin.

⁶ vi. 1, 11.

⁷ xii. 30, 7 (Hopkins, Journal of the American Oriental Society, 13, 73). The same text, xii. 294, 21 (ibid., 74, n.), insists on his duty of service.

⁸ Pollock and Maitland, History of English Law, 1, 350, 355, etc.

⁹ Dharma Sūtra, i. 10, 19, 1. 10 Dharma Sūtra, i. 9, 24, 3.

¹¹ Satapatha Brāhmaņa, ii. 1, 4, 2; iv. 2, 2, 14, etc. Cf. Eggeling, Sacred Books of the East, 12, xvi et seq.; 26, 292. Cf. Hopkins, op. cit., 13, 73, 75, n.

¹² Kāthaka Samhitā, xxxi. 2; Maitrāyanī Samhitā, iv. 1, 3. So the sthālī, 'cooking vessel,' is to be prepared by an Āryan, Maitrāyanī Samhitā. i. 8, 3.

¹³ iii. 1, 1, 10. Cf. v. 3, 2, 2.

¹⁴ Quoted by Apastamba, cited in the scholiast on Kātyāyana Srauta Sūtra, vii. 5, 7. The sense is not quite certain, but that given in the text seems reasonable. Cf. Weber, op. at., 10, 11.

At the sacrifice itself the Śūdra could not be present in the śālā, 'hall'; he is definitely classed in the Śatapatha Brāhmaṇa 15 and the Pañcaviṃśa Brāhmaṇa 16 as unfit for 'sacrifice' (ayajñiya); and declared in the Kāṭhaka Saṃhitā 17 not to be admitted to drink Soma. At the Pravargya (introductory Soma) rite the performer is not allowed to come in contact with a Śūdra, 18 who here, as in the Kāṭhaka Saṃhitā, 17 is reckoned as excluded from a share in the Soma-draught. On the other hand, the Śūdra is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda, 19 and a fight between an Āryan and a Śūdra, in which, of course, the former wins, forms a part of the Mahāvrata rite, being perhaps a precursor of the Indian drama. 20

Other indications, however, exist, showing that it would be undesirable to ignore the real importance of the Śūdra, which again reminds us of the condition of the serf, who, though legally restrained, still gradually won his way to the rank of a free man. Rich Śūdras are mentioned in the early texts,²¹ just as Śūdra gahapatis, 'householders,' occur in the Buddhist texts, and Śūdra kings in the legal literature.²² Sin against Śūdra and Āryan is mentioned;²³ prayers for glory on behalf of Śūdras, as well as of the other castes ²⁴ occur; and the desire to be dear to Śūdra as well as to Āryan is expressed.²⁵

15 iii. 1, 1, 10. See also Maitrāyaņī Saṃhitā, vii. 1, 1, 6; Lévi, La Doctrine du Sacrifice, 82.

16 vi. I. II.

17 xi. 10, where he therefore does not receive Karīras.

18 Śatapatha Brāhmaṇa, xiv. 1, 1, 31.
19 Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. He is also present at the Rājasūya, Kāṭhaka Saṃhitā, xxxvii. 1.

20 Keith, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 64, 534.

²¹ Maitrāyaņī Samhitā, iv. 2, 7, 10; Pañcaviṃśa Brāhmaṇa, vi. 1, 11. Some of the kings' ministers were Śūdras: Śatapatha Brāhmaṇa, v. 3, 2, 2, with Sāyaṇa's note. ²² Foy, Die königliche Gewalt, 8; Fick, Die sociale Gliederung, 83, 84. See Manu, iv. 61; Viṣṇu, lxxi. 64; perhaps Jaiminīya Upaniṣad Brāhmaṇa, i. 4, 5. But see Roth's emendation, Journal of the American Oriental Society, 16, coxliii.

²³ Kāṭhaka Samhitā, xxxviii. 5; Taittirīya Samhitā, i. 8, 3, 1; Vājasaneyi Samhitā, xx. 17.

²⁴ Taittirīya Samhitā, v. 7, 6, 4; Kāṭhaka Samhitā, xl. 13; Maitrāyaṇī Saṃhitā, iii. 4, 8; Vājasaneyi Saṃhitā, xviii. 48. On the other hand, the Śūdra uses magic just as an Ārya does, Av. x. 1, 3.

²⁵ Av. xix. 32, 8; 62, 1; Vājasaneyi Samhitā, xxvi. 2, etc.

The Sūtras also, while they emphasize as general rules points earlier not insisted on, such as their inferiority in sitting, etc.,²⁶ their exclusion from the study of the Vedas,²⁷ the danger of contact with them ²⁸ or their food,²⁰ still recognize that Śūdras can be merchants,³⁰ or even exercise any trade.³¹

Moreover, the Sūtras³² permit the marriage of a Śūdrā woman with members of all castes. Though it was a reproach to Vatsa³³ and to Kavaṣa³⁴ that they were the sons of a Śūdrā and a Dāsī respectively, still the possibility of such a reproach shows that marriages of this kind did take place. Moreover, illicit unions of Ārya and Śūdrā, or Śūdra and Āryā, are referred to in the Saṃhitās of the Yajurveda.³⁵

The origin of the term Śūdra is quite obscure, but Zimmer³⁶ points out that Ptolemy³⁷ mentions $\Sigma \dot{\nu} \delta \rho o \iota$ as a people, and he thinks that the Brāhui may be meant. Without laying any stress on this identification,³⁸ it is reasonable to accept the

²⁶ Gautama Dharma Sūtra, xii. 7; Āpastamba Dharma Sūtra, ii. 10, 27, 15. So he can be insulted with impunity, Gautama, xii. 13, and is punished for insult by mutilation, *ibid.*, xii. 1; Āpastamba, ii. 10, 27, 14.

27 Gautama, xii. 4-6.

²⁸ Apastamba, i. 5, 17, 1; ii. 2, 3, 4, etc.

29 Apastamba, i. 5, 16, 2, etc.

30 Gautama, x. 60. Cf. x. 50-67 for an exhaustive account of the Śūdra's duties in theory. His relations to his master are those of mutual support.

31 Visnu, ii. 14.

32 Pāraskara Grhya Sūtra, i. 4, 11. Rules to the contrary (e.g., Gobhila Grhya Sūtra, iii. 2, 52) are for special occasions. See Weber, op. cit., 10, 74. On the other hand, criminal intercourse of a Śūdra and an Āryan woman is severely punished in the Sūtras. See Āpastamba, i. 10, 26, 20; 27, 9; Gautama, xii. 2. 3.

33 Pañcavimsa Brāhmaṇa, xiv. 6, 6.

34 Aitareya Brāhmaṇa, ii. 19, 1.

35 Ārya and Śūdrā: Vājasaneyi Sam-

hitā, xxiii. 30; Taittirīya Samhitā, vii. 4, 19, 3; Maitrāyaņī Samhitā, iii. 13, 1; Kāṭhaka Samhitā, Asvamedha, iv. 8; Śūdra and Āryā: Vājasaneyi Samhitā, xxiii. 31. This verse the Śatapatha Brāhmana no doubt deliberately ignores.

36 Altindisches Leben, 216, 435.

37 vi. 20.

38 The Brāhui are now held not to be Dravidian ethnologically, but Turco-Iranian (Indian Empire, 1, 292, 310). It is suggested (ibid., 1, 382) that they represent the original Dravidian type, which in India has been merged in the Munda type; but this suggestion is invalidated by the fact that the Rigveda speaks of the Dasyus as anas, 'noseless' (cf. Dasyu, 1, 347, n. 7), a term admirably applicable to Dravidians, but ludicrous as applied to the Turco-Iranian type. It is much more plausible to assume that the Brāhuis are a mixed race, which in course of time has lost most of its Dravidian features. On the relation of Dravidians and speakers of Munda tongues, the Vedic texts throw no light.

CC-0. Gurukul Kangri Collection, Haridwar

ŚŪDRA WOMAN-HERO-A TEACHER-BASKET [Śūdrā

view³⁰ that the term was originally the name of a large tribe opposed to the Āryan invasion. See also Niṣāda.

39 See Weber, Indische Studien, 18, 85, 255; Ludwig, Translation of the Rigveda. 3, 212; Fick, Die sociale Gliederung, 201, 202.

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Cf. von Schroeder, Indiens Literatur und Cultur, 154, 155; Jolly, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 515; Fick, Die sociale Gliederung, 201 et seq.; Rhys Davids, Buddhist India, 54; Hopkins, Journal of the American Oriental Society, 13, 73 et seq. (for the Śūdra in the Epic); Zimmer, Altindisches Leben, 191 et seq.; Weber, Indian Literature, 18, 77, 111, 112, 276; Indische Studien, 10, 4 et seq.; Muir, Sanskrit Texts, 12, 8 et seq.

Śūdrā denoted a Śūdra woman in the Atharvaveda¹ and later.²

1 v. 22, 7 (= Dāsī, v. 22, 6).

² Taittirīya Samhitā, vii. 4, 19, 3; Kāṭhaka Samhitā, Aśvamedha, iv. 8; Maitrāyanī Samhitā, iii. 13, 1; Vājasaneyi Saṃhitā, xxiii. 30, etc.; śūdrāputra, 'son of a Śūdra woman,' Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

Śūra is the regular word in the Rigveda,¹ and occasionally later,² to denote a 'hero' or 'brave warrior.'

¹ i. 70, 11; 101, 6; 141, 8; 158, 3; ii. 17, 2; 30, 10, etc. ² Av. viii. 8, 1; Vājasaneyi Samhitā. xvi. 34; xx. 37, etc. (of gods, Indra and Agni); sūra-vīra, Av. viii. 5, 1.

Śūra-vīra Māṇḍūkya ('descendant of Maṇḍūka') is the name of a teacher in the Āraṇyakas of the Rigveda.¹

¹ Aitareya Āraṇyaka, iii. 1, 1. 3. 4; | 10 (where the name is read Śaura-Śāṅkhāyana Āraṇyaka, vii. 2. 8. 9. | vīra).

Sūrpa in the Atharvaveda¹ and later² denotes a wickerwork basket for winnowing grain. It is called *varṣa-vṛddha*, 'swollen by rain,' in the Atharvaveda,³ which shows, as Zimmer⁴ says, that it was sometimes made of reeds, not of dry wood.

1 ix. 6, 16; x. 9, 26; xi. 3, 4; xii. 3, 19 et seq.; xx. 136, 8.

² Taittirīya Samhitā, i. 6, 8, 3; Taittirīya Brāhmaņa, i. 6, 5, 4; iii. 2, 5, 11, etc. 3 xii. 3, 19.

4 Altindisches Leben, 238.

Cf. Lanman in Whitney's Translation of the Atharvaveda, 686; Bloomfield, Hymns of the Atharvaveda, 649.

Śūla, denoting the 'spit,' used for roasting flesh on, is found in the Rigveda¹ and the later Brāhmaṇas.²

1 i. 162, II.

² Satapatha Brāhmaṇa, xi. 4, 2, 4; 7, 3, 2; 4, 3; Chāndogya Upaniṣad, vii. 15, 3 (used at cremation and sugrestive of roasting). The Sūla, as the weapon of Rudra, is not mentioned till

the late Ṣaḍviṃśa Brāhmaṇa, v. 11. In the post-Vedic language the tri-śūla, or 'trident,' is the regular emblem of Śiva.

Cf. Zimmer, Altindisches Leben, 271.

- 1. Śūṣa Vārṣṇa ('descendant of Vṛṣṇi') is mentioned in the Taittirīya Brāhmaṇa (iii. 10, 9, 15) as having been honoured by a consecration with Āditya.
- 2. Śūṣa Vāhneya ('descendant of Vahni') Bhāradvāja ('descendant of Bharadvāja') is the name of a teacher, a pupil of Arāḍa Dātreya Śaunaka, in the Vaṃśa Brāhmaṇa.¹ Cf. Śruṣa.

1 Indische Studien, 4, 373.

Śṛṅga in the Rigveda¹ and later² denotes the 'horn' of any sort of animal. Hence the 'barb' of the arrow is called its horn in the Atharvaveda.³

¹ i. 140, 6; 163, 11; ii. 39, 3; iii. 8, 10, etc.

² Av. ii. 32, 6; viii. 6, 14; ix. 4, 17, etc.

³ iv. 6, 5. *Cf.* Whitney, Translation of the Atharvaveda, 154.

Śṛṅga-vṛṣ is the name of a man in one hymn of the Rigveda. According to Ludwig, he is father of Pṛdākusānu.

¹ viii. 17, 13.

Cf. Griffith, Hymns of the Rigveda,

Translation of the Rigveda, 3, 161.

2, 142, n.

Śerabha and **Śerabhaka** are names of snakes or demons in the Atharvaveda.¹

1 ii. 24, 1. Cf. Whitney, Translation of the Atharvaveda, 64.

Śeva-dhi denotes 'treasure' in the Rigveda¹ and later.2

¹ ii. 13, 6; vii. 53, 5; ix. 3, 15 | ² Av. v. 22, 14; Vājasaneyi Samhitā, (metaphorically). Cf. viii. 52, 9. | xviii. 59, etc.

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ſ Śevrdha

Sevrdha and Sevrdhaka are the names of snakes or demons in the Atharvayeda.1

ii. 24, I. Cf. Whitney, Translation of the Atharvaveda, 64.

Seṣaṇa in the Atharvaveda (vii. 109, 5), means the 'leaving' of the dice as opposed to Glahana (grahana), the 'taking up' of them for the throw. Cf. Glaha.

Sesas denotes 'offspring' in the Rigveda.1

1 1. 93, 4; v. 12, 6; 70, 4; vi. 27, 4. 5; vii. 1, 12; 4, 7; x. 16, 5.

Śaibya, 'belonging to the Śibis,' is a designation of king Amitratapana Śusmina in the Aitareya Brāhmana (viii. 23, 10). In the Prasna Upanisad (i. 1; v. 1) Saibya is the patronymic of a teacher, Satyakāma.

Sailana, in the plural, is the name of a school of teachers in the Jaiminīya Upaniṣad Brāhmaņa (i. 2, 3; ii. 4, 6).

Sailāli, 'descendant of Śilālin,' is the name of a ritual teacher in the Satapatha Brāhmana.1 A Sailāli Brāhmana is mentioned in the Apastamba Śrauta Sūtra,2 and the school of the Śailālins often occurs in the Śūtras.3

1 xiii. 5, 3, 3.

2 vi. 4, 7.

3 Anupada Sūtra, iv. 5, etc.

Cf. Weber, Indische Studien, 1, 156;

Indian Literature, 197, who compares the Nata Sütra attributed to Śilālin by Pānini, iv. 2, 110, 111.

Sailina or Sailini, 'descendant of Silina,' is the patronymic of Jitvan in the Satapatha Brāhmaņa.1 Perhaps Sailana should be compared.

¹ Sailina in Brhadaranyaka Upani- | iv. 1, 2 Kanva. Cf. Max Müller, Sacred şad, iv. 1, 5 Mādhyamdina; Śailini, Books of the East, 15, 152, n. 2. CC-0. Gurukul Kangri Collection, Haridwar

Śailūṣa is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ An 'actor' or 'dancer' may be meant. Sāyaṇa says it is a man who lives on the prostitution of his wife.

¹ Vājasaneyi Samhitā, xxx. 6; Taittirīya Brāhmaņa, iii. 4, 2, 1. Cf. Zimmer, Altindisches Leben, 290; Weber, Indian Literature, 111, 196, 197. The exact sense of Śailūşa depends on the

question of how old the drama is in India. As to this, cf. Itihāsa; Keith, Journal of the Royal Asiatic Society, 1911, 995 et seq.

Śoṇa Sātrāsāha, king of Pañcāla and father of Koka, is mentioned in the Śatapatha Brāhmaṇa¹ as having offered the horse sacrifice, which was attended by the Turvaśas also.

1 xiii. 5, 4, 16-18. Cf. Eggeling, Sacred Books of the East, 44, 400.

Śaungāyani, 'descendant of Śaunga,' is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372, 383. The Asvalāyana Śrauta Sūtra, xii. 13, 5. Śuṅgas are known as teachers in the etc.

Śaungī-putra, 'son of a female descendant of Śunga,' is the name of a teacher, a pupil of Sāmkṛtī-putra in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹

1 vi. 4, 31 (Mādhyamdina = vi. 5, 2 Kānva).

Śauca ('descendant of Śuci') is the patronymic of a man, called also Āhneya, who is mentioned as a teacher in the Taittirīya Āraṇyaka (ii. 12).

Śaucad-ratha ('descendant of Śucad-ratha') is the patronymic of Sunītha in the Rigveda (v. 79, 2).

Śauceya ('descendant of Śuci') Prācīnayogya ('descendant of Prācīnayoga') is the name of a teacher in the Śatapatha Brāhmaṇa (xi. 5, 3, 1. 8). Śauceya is also the patronymic of Sārvaseni in the Taittirīya Saṃhitā (vii. 1, 10, 2).

Śaunaka, 'descendant of Śunaka,' is a common patronymic. It is applied to Indrota¹ and Svaidāyana.² A Śaunaka appears as a teacher of Rauhiṇāyana in the Bṛhadāraṇyaka Upaniṣad.³ A Śaunaka-yajña, or Śaunaka sacrifice, occurs in the Kauṣītaki Brāhmaṇa.⁴ In the Chāndogya Upaniṣad⁵ Atidhanvan Śaunaka appears as a teacher. That Upaniṣad⁶ and the Jaiminīya Upaniṣad Brāhmaṇa² mention a Śaunaka Kāpeya who was a contemporary of Abhipratārin Kākṣaseni, whose Purohita Śaunaka was according to another passage⁵ of the latter Upaniṣad. In the Sūtras, the Bṛhaddevatā, etc., a Śaunaka appears as a great authority on grammatical, ritual, and other matters.⁵

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    Śatapatha Brāhmaņa, xiii. 5, 3, 5;
    Ibid., xi. 4, 1, 2.
    ii. 5, 20; iv. 5, 26 Mādhyaṃdina.
    iv. 7.
    i. 9, 3.
    iv. 3, 5. 7.
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⁷ iii. 1, 21. ⁸ i. 59, 2,

⁹ Cf. Weber, Indian Literature, 24,
32-34, 49, 54, 56, 59, 62, 85, 143;
Macdonell, Brhaddevatā, 1, xxiii; Keith,
Aitareya Āranyaka, 18, 19, 297.

Śaunakī-putra, 'son of a female descendant of Śunaka,' is the name of a teacher, a pupil of Kāśyapībālākyāmāṭharī-putra in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30. 31).

Śaurpa-ṇāyya, 'descendant of Śūrpaṇāya,' is the patronymic of a teacher, a pupil of Gautama, in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Śaulbāyana or Śaulvāyana, 'descendant of Śulba,' is the patronymic of a teacher, Udanka.¹ According to the Śatapatha Brāhmaṇa,² a Śaulbāyana was the Adhvaryu, or sacrificing priest, of those who had Ayasthūṇa as Gṛhapati ('householder,' the title of the sacrificer who has precedence at a sattra, or sacrificial session).

¹ Taittirīya Samhitā, vii. 4, 5, 4; 5, 4. 2; Brhadāranyaka Upaniṣad, iv. 1, 2 Mādhyamdina.

² xi. 4, 2, 17 et seq.

Śauṣkala is the name of one of the sacrificial victims at the Puruṣamedha ('horse sacrifice') in the Yajurveda.¹ It means, according to the St. Petersburg Dictionary, 'living on dried fish or flesh,'² or, according to the native lexicographers, 'selling dried fish,' while Sāyaṇa's commentary on the Taittirīya Brāhmaṇa explains the meaning to be one who catches fish with a hook, 'angler.'

¹ Vājasaneyi Samhitā, xxx. 16; Taittirīya Brāhmaņa, iii. 4, 12, 1. Cf. Weber, Indische Streifen, 1, 81, n. 7; Eggeling, Sacred Books of the East, 44, 415.

² The literal meaning is, 'relating to what is dried' (śuṣkala).

Śruṣṭi Āṅgirasa ('descendant of Aṅgiras') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmana.¹

1 xiii. 11, 21. Cf. Hillebrandt, Vedische of the Connecticut Academy of Arts and Mythologie, 2, 160; Hopkins, Transactions Sciences, 15, 68.

Śmaśāna is the name of the 'burial mound' in which the bones of the dead man were laid to rest (cf. Anagnidagdha). It is mentioned in the Atharvaveda, and often later. The Śatapatha Brāhmaṇa prescribes a four-cornered mound facing the south-east, on ground inclined to the north, out of sight of the village, in a peaceful spot amid beautiful surroundings, or on barren ground. For an Agni-cit ('builder of a fire-altar') a funeral mound like a fire-altar is prescribed. The Easterners (Prācyāh) made their mounds round.

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    v. 31, 8; x. 1, 18.
    Taittirīya Samhitā, v. 2, 8, 5;
    II, 3; Kāṭhaka Samhitā, xxi. 4;
    Maitrāyanī Samhitā, iii. 4, 7; Śatapatha Brāhmana, iv. 5, 2, 15, etc.
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Śmaśru in the Rigveda¹ and later² means 'beard' and 'moustache,' being sometimes contrasted with Keśa,³ 'hair of the head.' Shaving was known (see Vaptr and Kṣura). The

³ xiii. 8, 1, 1 et seq. Cf. Eggeling, Sacred Books of the East, 44, 424 et seq. Cf. Zimmer, Altindisches Leben, 407; Hopkins, Journal of the American Oriental Society, 16, cliii.

¹ ii. 11, 17; viii. 33, 6; x. 23, 1. 4; 26, 7; 142, 4.

² Av. v. 19, 14; vi. 68, 2; Vājasaneyi Samhitā, xix. 92; xx. 5, etc.

Applied to animals, ibid., xxv. 1; Satapatha Brāhmaṇa, xii. 9, 1, 6, etc.

³ Śatapatha Brāhmaņa, ii. 5, 2, 48,

wearing of a beard was a sign of manhood according to the Taittirīya Saṃhitā,⁴ with which agrees the notice of Megasthenes⁵ that the Indians carefully tended their beards up to the day of their death.

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4 v. 5, 1, 1.

5 In Diodorus, iii. 63.

Cf. Zimmer, Altindisches Leben, 265-
267.
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Śyāparṇa Sāyakāyana is the name of a man, the last for whom five victims were slain at the building of the sacrificial altar according to the Śatapatha Brāhmana.¹ The same text² again mentions him as a builder of the fire-altar. He must have been connected in some way with the Salvas.³ His family, the Śyāparṇas, appear in the Aitareya Brāhmaṇa⁴ as a self-assertive family of priests whom king Viśvantara excluded from his sacrifice, but whose leader, Rāma Mārgaveya, induced him to take them back. In some way Śyāparṇa was connected with the defeat of the Pañcālas by the Kuntis.⁵

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1 vi. 2, I, 39.
2 ix. 5, 2, I.
3 x. 4, I, 10.
4 vii. 27. Cf. Eggeling, Sacred Books

of the East, 43, 344, 345; Muir, Sanskrit

Texts, 12, 437 et seq.; Weber, Indische
Studien, I, 215, 216.
5 Weber, Indische Studien, 3, 471.
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Śyāma ('swarthy') with **Ayas** ('metal') in all probability denotes 'iron' in the Atharvaveda.¹ Śyāma alone has the same sense in the Atharvaveda² and later.³

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1 xi. 3, 7.
2 ix. 5, 4.
3 Taittirīya Samhitā, iv. 7, 5, 1;
Kāṭhaka Samhitā, xviii. 10; Maitrāyaṇī
Samhitā, ii. 11, 5; Vājasaneyi Samhitā, xviii. 13.

Cf. Zimmer, Altindisches Leben, 52, 54;
Schrader, Prehistoric Antiquities, 189.
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Śyāma-jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Jayanta Pārāśarya, in a Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1). Another man of the same name occurs in the same place as a pupil of Mitrabhūti Lauhitya.

Śyāma-parņa is, in the Kāṭhaka¹ and Maitrāyaṇī² Saṃhitās, the name of a man who was instructed by **Somadakṣa Kauśreya**.

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1 xx. 8 (Indische Studien, 3, 472). iii. 2, 7.
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Śyāma-sujayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Kṛṣṇadhṛti Sātyaki, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

Śyāmāka is the name of a cultivated millet (Panicum frumentaceum) in the later Saṃhitās¹ and the Brāhmaṇas.² The lightness of its seed is alluded to in the Atharvaveda,³ where it is spoken of as blown away by the wind. There it is also mentioned as the food of pigeons.⁴ The Śyāmāka and its seed (Taṇḍula) are referred to as very small in the Chāndogya Upaniṣad,⁵ where Max Müller⁶ renders it as 'canary seed.'

¹ Taittirīya Samhitā, i. 8, 1, 2; ii. 3, 2, 6; iv. 7, 4, 2; Maitrāyanī Samhitā, ii. 11, 4; Vājasaneyi Samhitā, xviii. 12; Kāṭhaka Samhitā, x. 2.

² Śatapatha Brāhmana, x. 6, 3, 2; xii. 7, 1, 9, etc.; Kausītaki Brāhmana,

iv. 12.

- 3 xix. 50, 4.
- 4 xx. 135, 12.
- ⁵ iii. 14, 3.
- ⁶ Sacred Books of the East, 1, 48. Cf. Zimmer, Altindisches Leben, 241, 275.
- r. Śyāva is the name of a protégé of the Aśvins in the Rigveda.¹ He may be identical with Hiranyahasta.
- 1 i. 117, 24; x. 65, 2. Cf. Ludwig, Translation of the Rigveda, 3, 150; Macdonell, Vedic Mythology, p. 32.
- 2. Śyāva is mentioned in the Rigveda¹ as a generous donor on the Suvāstu river.
 - 1 viii. 19, 37. Cf. Ludwig, Translation of the Rigveda, 3, 161.
- 3. Śyāva in one passage of the Rigveda (v. 61, 9) seems clearly, as Sāyaṇa thinks, to denote Śyāvāśva.

Śyāvaka is mentioned as a sacrificer and friend of Indra in the Rigveda (viii. 3, 12; 4, 2). He may be identical with 2. Śyāva.

Śyāvasāyana is the patronymic of **Devataras** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2). The form is perhaps an error for Śāvasāyana.

Śyāvāśva is the name of a man mentioned several times in the Rigveda.1 The Anukramanī (Index) assigns to him a series of hymns in the fifth, eight, and ninth books.2 In one of the hymns³ Śyāvāśva mentions, apparently as his patrons, Taranta (a son of Vidadaśva) and Purumīlha, as well as Rathavīti. On this hymn is based a legend found in the Brhaddevatā,4 that he was the son of Arcanānas, who was sacrificing for Rathavīti Dālbhya. The father was anxious to obtain the king's daughter for his son in marriage; but though the father was willing, his wife insisted on her son-in-law being a Rsi. The father and son, repulsed, were returning home, when they met on the way Taranta and Purumīdha, former patrons of the father. These showed him respect, while Taranta's wife, Śaśīvasī, presented Śyāvāśva with much wealth. The son was then fortunate enough to meet the Maruts in the forest, and praised them, thus becoming a seer. As a result the king himself ultimately offered his daughter to Śyāvāśva. Sieg⁵ seeks to show that this legend is presupposed in the Rigveda; but it is difficult to accept this view, since the references in the Rigveda are very obscure, and Śaśīyasī is probably no more than an epithet.6 That there is some Itihasa at the back of the hymn is clear: what it is can hardly now be determined.

Śyāvāśva's obtaining gifts from Vaidadaśvi is referred to also in the Śānkhāyana Śrauta Sūtra.⁷ His name occurs in the Atharvaveda⁸ in two lists of persons, of which the former includes Purumīḍha, the latter also Arcanānas and Atri. A Sāman is ascribed to him in the Pañcaviṃśa Brāhmaṇa,⁹ and he is perhaps referred to in the Taittirīya Āraṇyaka.¹⁰ In the

² v. 52-61; 81; 82; viii. 35-38; ix. 32.

⁵ Op. cit.; 50-60. Cf. Geldner, Vedische Studien, 3, 148.

¹ v. 52, 1; 61, 5. 9 (Syāva, a short form of the name, is here used); 81, 5; viii. 35, 19; 36, 7; 37, 7; 38, 8.

v. 61.

⁴ v. 49 et seq. See also Şadgurusişya on Anukramanı to Rv. v. 61 (ed. Macdonell, p. 117 et seq.); Sayana on Rv. v. 61, 17-19; Nitimanjarı in Sieg, Die Sagenstoffe des Rgveda, 50 et seq.

v. 61, 6. The word is taken as

an epithet by Roth, St. Petersburg Dictionary, s.v., and by Weber, Episches im vedischen Ritual, 27.

⁷ xvi. 11, 7-9.

⁸ iv. 29, 4; xviii. 3, 15.

⁹ viii. 5, 9. Weber, Episches im vedischen Ritual, 27, n. 4, bases on this an improbable conjecture that he was a Ksatriya.

¹⁰ i 11, 2. But cf. Sieg, op. cit., 61, n. 4, who takes the word adjectivally, as in Av. xi. 2, 18; Śānkhāyana Śrauta Sūtra, xiv. 33, 26.

Śānkhāyana Śrauta Sūtra and the Pañcaviṃśa Brāhmaṇa¹¹ he is styled Ārcanānasa, 'son of Arcanānas,' and later¹² he is called Ātreya, 'descendant of Atri.'

11 viii. 5, 9.

12 The Anukramanī calls him and his father Ātreya. In the passages from book eviii. of the Rv., cited in n. 1, Atri is mentioned with him.

Cf. Ludwig, Translation of the Rig-

veda, 3, 126, 127; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 214; Rgveda-Noten, 1, 354; Max Müller, Sacred Books of the East, 32, 359 et seq.; Lévi, La Doctrine du Sacrifice, 122.

Śyena is the name in the Rigveda¹ of a strong bird of prey, most probably the 'eagle'; later² (as in post-Vedic Sanskrit) it seems to mean the 'falcon' or 'hawk.' It is the swiftest of birds,³ and a source of terror to smaller birds.⁴ It is the strongest of birds,⁵ and even attacks herds.⁶ It watches over men (nṛ-cakṣas),⁷ a reference, no doubt, to its lofty flight in air. It brings the Soma from heaven.⁸

1 i, 32, 14; 33, 2; 118, 11; 163, 1; 165, 2, etc.

² Av. iii. 3, 4; vii. 41, 2; xi. 9, 9, etc.

³ Taittirīya Samhitā, ii. 4, 7, 1; v. 4, 11, 1; Sadvimša Brāhmaņa, iii. 8.

4 Rv. ii. 42, 2; Av. v. 21, 6.

Kāthaka Samhitā, xxxvii. 14.

⁶ Rv. iv. 38, 5. This corresponds well enough with the eagle's known habit of carrying off young lambs. 7 Av. vii. 41, 2.

8 See Bloomfield, Journal of the American Oriental Society, 16, 1-24, who cites all relevant passages.

Cf. Zimmer, Altindisches Leben, 87, 88, who points out that the epithet rjipya, 'flying upwards,' applied to the eagle, appears as an actual name of the eagle in Iranian.

Śrapayitr, 'cook,' is a term mentioned in the Śatapatha Brāhmaņa (i. 2, 2, 14).

Śramaṇa 'mendicant monk,' is first found in the Upaniṣads.¹ According to Fick,² anyone could become a Śramaṇa. For the time of Megasthenes this seems indicated by his evidence, which, however, refers only to the east of India, beyond the Madhyadeśa proper.³ The Vedic evidence is merely the name and the fact that Tāpasa, 'ascetic,' follows it in the Bṛhadāraṇyaka Upaniṣad and the Taittirīya Āraṇyaka.

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¹ Brhadāraņyaka Upanişad, iv. 3, 22; Taittirīya Āraņyaka, ii. 7, in Indische Studien, 1, 78.

² Die sociale Gliederung, 39 et seq.

³ Strabo, xv. 1, 49, 60; Arrian, Indica, xii, 8, 9.

Cf. Weber, Indian Literature, 27, 28, 129, 138.

Śravaņa. See Naksatra.

Śravaṇa-datta ('given by Śravaṇa') Kauhala ('descendant of Kohala') is the name of a teacher, a pupil of Suśārada Śālaṅkāyana in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

Śravistha. See Naksatra.

Śrāyasa is the patronymic of Kaṇva in the Taittirīya Saṃhitā¹ and the Kāṭhaka Saṃhitā,² where he appears as a teacher, and of Vītahavya in the Taittirīya Saṃhitā³ and the Pañcaviṃśa Brāhmaṇa.⁴

1 v. 4, 7, 5.
2 xxi. 8.
3 v. 6, 5, 3.
4 ix. 1, 9; xxv. 16, 3.

Śrī is the regular word for 'prosperity,' found once in the Rigveda¹ and often later.² Śreṣṭhin.

1 viii. 2, 19, seems to have this sense.
2 Av. vi. 54, 1; 73, 1; ix. 5, 31;
x. 6, 26; xi. 1, 12. 21; xii. 1, 63; 5, 7;
Taittirīya Samhitā, ii. 2, 8, 6; v. 1,
8, 6; vi. 1, 10, 3; vii. 2, 7, 3, etc.
Already in the Satapatha Brāhmaņa
(xi. 4, 3) she is regarded as a goddess.

See Rhys Davids, Buddhist India, 217 et seq. She already appears in the earliest Buddhist sculptures seated on a lotus between two elephants that pour water over her. This type of the goddess has survived down to the present day in India.

Śruta kakṣa is mentioned once in the Rigveda¹ as the Rṣi of a hymn, the authorship of which the Anukramaṇī (Index) ascribes to him. A Sāman or chant of his is mentioned in the Pañcaviṃśa Brāhmaṇa.²

¹ viii, 92, 25. Cf. Ludwig, Translation of the Rigveda, 3, 108.
² ix. 2, 7 (frauta-kaksa).

Śruta-ratha is the name of a young king in the Rigveda. He is also the patron of the Pajra family, including Kakṣīvant.

¹ i. 122, 7. lation of the Rigveda, 3, 155; Pischel, ² Rv. v. 36, 6. Cf. Ludwig, Trans- Vedische Studien, 1, 97.

Śrutarya occurs once in the Rigveda (i. 112, 9) as the name of a protégé of the Aśvins.

Śrutarvan Ārkṣa ('descendant of Rkṣa') is the name of a prince whose liberality is celebrated in one hymn of the Rigveda (viii. 74, 4. 13), and whose victory over Mṛgaya is mentioned in another (x. 49, 5).

Śrutar-vid is the name of a man in the Rigveda.1

1 v. 44, 12. Cf. Ludwig, Translation of the Rigveda, 3, 138, 139.

Śruta-sena is mentioned in the Śatapatha Brāhmana (xiii. 5, 4, 3) and the Śankhāyana Śrauta Sūtra (xvi. 9, 4) as one of the brothers of Janamejaya.

Śruṣa Vāhneya ('descendant of Vahni') Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Devataras, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1). It is much more likely that Śruṣa is a mere misreading for Śūṣa.

Śruṣṭi-gu ('possessing obedient oxen') is the name of a man in a Vālakhilya hymn of the Rigveda.¹

¹ viii. 51, 1. Cf. Ludwig, Translation | Journal of the American Oriental Society, of the Rigveda, 3, 140, 141; Hopkins, | 17, 90.

Śreni means a 'row' or 'line' of birds, or horses, or chariots, and so forth.

¹ Rv. v. 59, 7. | ³ Rv. iv. 38, 6; Chāndogya Upaniṣad, v. 14, 1.

Śresthin occurs in several passages of the Brāhmaṇas,¹ where the St. Petersburg Dictionary assigns to the word the sense of 'a man of consequence.' It is, however, possible that

1 Aitareya Brāhmaṇa, iii. 30, 3; Kauṣītaki Brāhmaṇa, xxviii. 6; Kauṣītaki Upaniṣad, iv. 20. Bhaga is the the word may already have the sense of the 'headman of a guild,' the modern Seth.² There is a similar doubt in the use of *śraiṣṭhya*,³ which is perhaps not merely 'the foremost place,' as usually assumed, but definitely 'the presidency of a guild.'

Guilds are referred to in the Dharma Sūtras,⁴ and they play a considerable part in the Buddhist texts⁵ and the Epic.⁶ But the Vedic evidence is inadequate to afford ground for positive assertion or denial of their existence or organization in Vedic times.

- ² Cf. Hopkins, India, Old and New, 168 et seq.
- ³ Av. i. 9, 3 = Taittirīya Samhitā, iii. 5, 4, 2 = Kāṭhaka Samhitā, v. 6 = Maitrāyanī Samhitā, i. 4, 3. See also for the word, Av. x. 6, 31; Aitareya Brāhmaņa, iv. 25, 8; vii. 18, 8; Taittirīya Brāhmaņa, iii. 8, 9, 1; Śatapatha Brāhmaņa, xiii. 7, 1, 1; Chāndogya Upaniṣad, v. 2, 6; Kauṣītaki Upaniṣad,
- ii. 6; iv. 15. 20, etc. The use of *śraisthya* is, on the whole, not in favour of the theory that it is a technical term.
- 4 Gautama Dharma Sūtra, xi. 20. 21, etc.; Foy, Die königliche Gewalt, 14, n. 2, etc.
- ⁵ Rhys Davids, Buddhist India, 88 et seq.
- 6 Hopkins, Journal of the American Oriental Society, 13, 81 et seq.

Śrotriya in the Atharvaveda¹ and later² denotes a 'Brahmin learned in holy lore,' 'theologian.'

1 ix. 6, 37; x. 2, 20 et seq.

² Kāṭhaka Saṃhitā, xxiii. 4; xxviii. 4; Aitareya Brāhmaṇa, i. 25, 15; Śatapatha Brāhmaṇa, v. 4, 4, 5; xiii. 4, 3, 14; Taittirīya Upaniṣad, ii. 8, etc. Cf. mahā-śrotriya, 'a great theologian,' in Chāndogya Upaniṣad, v. 11, 1.

Śrauta-ṛṣi¹ or Śrautarṣi,² 'descendant of Śrutaṛṣi or Śrutarṣi,' is the patronymic of Devabhāga.

¹ Aitareya Brāhmaṇa, vii. 1, 6.

² Śatapatha Brāhmaṇa, ii. 4, 4, 5; Taittirīya Brāhmaṇa, iii. 10, 9, 11.

Śraumatya, 'descendant of Śrumant,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śleşman means generally that with which parts of a thing are joined together (from ślis, 'join'): with reference to a hide, 1

¹ Aitareya Brāhmaṇa, v. 32, 6; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3; Chāndogya Upaniṣad, iv. 17, 4.

'laces' of some sort may be intended; to a chariot,² 'bonds' or 'cords' are probably meant; and to wood,³ 'glue' is perhaps the sense.

² Kāṭhaka Saṃhitā, xxxiv. 9. *Cf.* Pañcaviṃśa Brāhmaṇa, xvi. 1, 13, where a chariot (Ratha) is called śleşmavant, 'tied with ropes.'

3 Kauşītaki Brāhmaņa, vi. 12. Cf.

the Upaniṣads, cited in n. 1, and Sāṅkhāyana Āraṇyaka, ii. 1, which looks like a bad secondary version of the passage in the Jaiminīya.

Śloka, in the plural, is found enumerated after the Upaniṣads, and before the Sūtras, in the list of literary types given in the Bṛhadāraṇyaka Upaniṣad.¹ In the Taittirīya Upaniṣad² the Śloka-kṛt appears: he is rather the 'poet,' as Max Müller³ renders it, than merely one who 'calls aloud,' as the St. Petersburg Dictionary explains the term.⁴ Exactly what is meant cannot be said: 'verses' generally may be intended, several kinds being preserved in the Brāhmaṇas and called Ślokas.⁵

- ii. 4, 10; iv. 1, 6 (Mādhyamdina =
 iv. 1, 2 Kānva); 5, 11.
 - ² iii. 10, 6.
 - 3 Sacred Books of the East, 15, 69
- ⁴ In Av. v. 20, 7, the word has the sense assigned to it by the Dictionary.

⁵ E.g., Satapatha Brāhmaņa, xi. 3, 1, 5; 5, 4, 12; xiii. 7, 1, 15; Aitareya Brāhmaņa, viii. 22, 3; Aitareya Āraņyaka, ii. 3, 8; Pañcaviņsa Brāhmaņa, xxiv. 18, 4; Taittirīya Āraņyaka, viii. 1; Kauṣītaki Upaniṣad, i. 6, etc.

Ślonya in the Taittirīya Brāhmana¹ denotes 'lameness,' not 'skin disease' (tvag-doṣa), as explained by the commentator.

¹ iii. 9, 17, 2. Cf. slona, 'lame,' Av. xii. 4, 3; Taittirīya Samhitā, vi. 1, 6, 7, etc.

Śva-ghnin in the Rigveda¹ and the Atharvaveda² clearly means a 'gamester' or 'professional gambler.' It may originally have denoted a 'hunter.' 3

1 i. 92, 10; ii. 12, 4; iv. 20, 3; viii. 45, 38.

2 iv. 16, 5.

3 Weber, Indische Studien, 18, 71.

Śvan in the Rigveda¹ and later² is the word for 'dog,' the feminine being Śunī.³ The dog was a tame animal,⁴ and used

¹ i. 161, 13 (where the sense is quite obscure); 182, 4; ii. 39, 4, etc.

² Av. vi. 37, 3; xi. 2, 2; Pañcavimśa Brāhmaņa, viii. 8, 22, etc. ³ Av. iv. 20, 7 (catur-akṣā); Śatapatha Brāhmaṇa, vi. 5, 2, 19.

4 Rv. ii. 39, 4.

to guard the house from thieves or other intruders.⁵ He was also employed in hunting the boar (varāha-yu),⁶ but was no match for the lion.⁷ A hundred dogs are mentioned as a gift in a Dānastuti ('Praise of Gifts') in a Vālakhilya hymn.⁸ Elsewhere the dog is regarded as unfit for sacrifice, as being unclean,⁹ and is driven away from the sacrifice.¹⁰ To eat dog's flesh was a last resort of despair and hunger.¹¹ The bones of the feast were given to the dog.¹² Saramā figures in legend as Indra's faithful dog ¹³ searching for the cows. Rudra is lord of dogs (śva-pati) in the Yajurveda; ¹⁴ the 'dog-keeper' (śvanin) is mentioned in the list of sacrificial victims at the Purusamedha ('human sacrifice') in the same Samhitā.¹⁵ The four-eyed (catur-akṣa) dogs of certain texts ¹⁶ are, of course, mythological.¹⁷ Cf. Kurkura.

- ⁵ Rv. vii. 55, 5.
- 6 Rv. x. 86, 4.
- 7 Av. iv. 36, 6.
- 8 Rv. viii. 55, 3.
- ⁹ Jaiminīya Brāhmaņa, i. 51, 4; Satapatha Brāhmaņa, xii. 4, 1, 4.
 - 10 Rv. ix. 101, 1.
- 11 Rv. iv. 18, 3. Later, &va paca ('dog-cooking') denotes a degraded caste.
 - 12 Av. vi. 37, 3. Cf. ix. 4, 16.
- 13 i. 62, 3; 72, 8, etc. See Macdonell, Vedic Mythology, p. 151.
- ¹⁴ Vājasaneyi Samhitā, xvi. 28; Kāthaka Samhitā, xvii. 13; Maitrāyanī Samhitā, ii. 9, 5.

15 Vājasaneyi Samhitā, xvi. 27; xxx. 7; Taittirīya Brāhmaņa, iii. 4, 3, 1, etc. *Cf. śva-nī* ('dog-leader'), Maitrāyaṇī Samhitā, ii. 9, 5.

16 Cf. Rv. x. 14, 10. 11; Av. xviii. 2, 11. 12; Taittirīya Āraņyaka, vi. 3, 1; Taittirīya Brāhmaṇa, iii. 8, 4, 1; Satapatha Brāhmaṇa, xiii. 1, 2, 9, etc.

17 Bloomfield, Journal of the American Oriental Society, 15, 165 et seq.; Hymns of the Atharvaveda, 500, thinks that Yama's two dogs are the sun and the moon (cf. Divya Syan).

Cf. Zimmer, Altindisches Leben, 233; Hopkins, American Journal of Philology, 15, 154-163.

Śva-pad denotes a 'savage animal,' 'beast of prey,' in the Atharvaveda (viii. 5, 11; xix. 39, 4).

Śvayatha in the Śatapatha Brāhmaṇa¹ means 'swelling.' Possibly śīyathu, the disease prevalent in Videha according to the Baudhāyana Śrauta Sūtra,² was a kind of 'swelling' (? goitre).

¹ iv. 2, 1, 11 (of the eye, in a 2 ii. 5; Caland, Über das rituelle Sūtra myth).

Śva-varta, 'found in dogs,' is, according to some manuscripts, the name of a species of worm in the Atharvaveda (ix. 4, 16). See Savarta.

Śvaśura from the Rigveda onwards1 denotes the father-inlaw' of the wife; not till the Sūtra period does it include the 'father-in-law' of the husband.2 The daughter-in-law (Snuṣā), in the normal case when the father-in-law was the head of the family to which her husband belonged in fact as well as in age, was bound to pay him all respect.3 When the old man had ceased to exercise control, she became mistress (samrājñī) over him and his wife.4 In the plural5 the word denotes the 'parents-in-law.'

Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 515, 516.

Śvaśrū denotes 'mother-in-law' of the husband¹ as well as of the wife.2 She, together with her husband, if he became unable to manage the family,3 fell under the daughter-in-law's sway, but otherwise was entitled to regard.4 The gambler in the Rigveda⁵ complains of his having lost the favour of his wife's mother as one of the misfortunes brought upon him by dicing.

Śvājani is the name of a Vaiśya in the Jaiminīya Upaniṣad Brāhmaņa (iii. 5, 2).

¹ x. 28, 1; 85, 46; 95, 4; Av. viii. 6, 24; xiv. 2, 26, etc.

² Pāraskara Gṛhya Sūtra, iii. 10, 46.

³ See Rv. x. 95, 4; Av. viii. 6, 24; Maitrāyanī Samhitā, ii. 4, 2; Kāthaka Samhita, xii. 12 (Indische Studien, 5, 260); Aitareya Brāhmana, iii. 22, 7. So in Av. xiv. 2, 26, the daughter-in-law is to be 'helpful' to the father-in-law.

⁴ Rv. x. 85, 46. See Pati.

⁵ Rv. x. 95, 12; Av. xiv. 2, 27; Kāthaka Samhitā, loc. cit. Or it may be a plural majestatis, but not a sign of polyandry.

¹ Rv. x. 85, 46; Av. xiv. 2, 26.

² Rv. x. 34, 3.

³ Rv. x. 85, 46.

⁴ Av. xiv. 2, 26.

⁵ Rv. x. 34, 3.

Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 516.

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Śvāpada, like Śvapad, denotes a 'savage animal' or 'beast of prey.' It is mentioned in the Rigveda, in the Atharvaveda, and occasionally later.

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1 x. 16, 6.
2 xi. 10, 8.
3 Śatapatha Brāhmaṇa, v. 5, 4, 10
(where the tiger, Śārdūla, is mentioned
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as the chief of them); xii. 2, 4, 16; Bṛhadāraṇyaka Upaniṣad, i. 4, 29; Śāṅkhāyana Āraṇyaka, xii. 16, etc.

Śvā-vidh ('dog-piercing') is the name of the 'porcupine' in the Atharvaveda¹ and later.² It is called 'long-eared' (karṇa).³ See also Śalyaka.

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    v. 13, 9.
    Taittirīya Samhitā, v. 5, 20, 1;
    Maitrāyanī Samhitā, iii. 14, 14;
    Vājasaneyi Samhitā, xxiii. 56;
    xxiv. 33, etc.
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Śvikna is the name of a people twice mentioned in the Śatapatha Brāhmaṇa¹ in connexion with their king, Rṣabha Yājñatura. Cf. Śvaikna.

1 xii. 8, 3, 7; xiii, 5, 4, 15. Cf. Weber, Indische Studien, 1, 209, 210.

r. Śvitra ('white') is the name of a species of serpent in the Atharvaveda¹ and the later Samhitās.²

1 iii. 27, 6 (where there is a variant citra); x. 4, 5, 13.

² Taittirīya Samhitā, v. 5, 10, 2; Maitrāyanī Samhitā, ii. 13, 21, has in the parallel passage *citra*, probably by error.

Cf. Zimmer, Altindisches Leben, 95; Whitney, Translation of the Atharva-

veda, 134. Perhaps Śvitra, in the list of victims at the Aśvamedha ('horse sacrifice') in the Vājasaneyi Samhitā, xxiv. 39, has this sense; but the St. Petersburg Dictionary explains it as 'a certain domestic animal,' or, generally, 'a white animal.'

2. Śvitra is found as an adjective in the Pañcaviṃśa Brāhmaṇa (xii. 11, 11) in the sense of 'afflicted with white leprosy.'

Sveta-ketu Āruņeya1 ('descendant of Aruņa') or Auddālaki2 ('son of Uddālaka') is mentioned repeatedly in the Satapatha Brāhmaṇa and the Chāndogya Upaniṣad. In the Kauṣītaki Upanișad3 he appears as Śvetaketu, son of Āruņi, and as a Gautama. In the Kausītaki Brāhmana4 he is quoted as an authority on the vexed question of the duty of the Sadasya, or the seventeenth priest, at the ritual of the Kausītakins, to notify errors in the sacrifice; Āruņi, his father, is also cited. He was a person of some originality, for he insisted on eating honey despite the general prohibition of the use of that delicacy by Brahmacārins or religious students.5 He was a contemporary of, and was instructed by the Pañcāla king Pravāhaņa Jaivala.6 He was also a contemporary of Janaka, of Videha, and figured among the Brahmin disputants at his court.7 A story is told of him in the Śānkhāyana Śrauta Sūtra:8 Jala Jātūkarnya was lucky enough to become the Purohita of three peoples or kings, of Kāśi, Kosala, and Videha. Seeing this, Svetaketu felt annoyed and reproached his father with his excessive devotion to sacrifice, which merely enriched and glorified others, not himself. His father replied, forbidding him to speak thus: he had learned the true method of sacrificing, and his ambition in life had been to discuss it with every Brahmin.

All the references to Svetaketu belong to the latest period of Vedic literature. It is, therefore, not surprising that the Apastamba Dharma Sūtra9 should refer to him as an Avara, or

1 Satapatha Brāhmaņa, xi. 2, 7, 12; 5, 4, 18; 6, 2, 1; xii. 2, 1, 9; Brhadāranyaka Upanisad, iii. 7, 1; vi. 1, 1 (Mādhyamdina = vi. 2, 1 Kānva); Chāndogya Upanisad, v. 3, 1; vi. 1, 1; 8, 1.

2 Satapatha Brāhmana, iii. 4, 3, 13; iv. 2, 5, 14.

7 Satapatha Brahmana, xi. 6, 2, 1 (it is to be noted that he came upon Janaka when travelling about with some other Brahmins: he was never settled in the Videha country, but was clearly a Kuru - Pañcāla, like his father); Brhadāranyaka Upanisad, iii. 7, 1, where he shares the usual fate of defeat in argument by Yājñavalkya.

8 xvi. 27, 6 et seq. The exact sense of krtsnake brahmabandhau vyajijnāsisi is not quite certain. But Aruni seems to assert the love of knowledge, not of material advantages accruing to the Purohita, to have been his concern in life.

9 i. 2, 5, 4-6.

CC-0. Gurukul Kangri Collection, Haridwar

³ i. I.

⁴ xxvi. 4.

⁵ Satapatha Brāhmana, xi. 5, 4, 18.

⁶ Brhadāranyaka Upanisad, vi. 1, 1 (Mādhyamdina = vi. 2, 1 Kānva); Chāndogya Upanisad, v. 3, I.

person of later days, who still became a Rṣi by special merit. His date, however, must not be fixed too low, because the Satapatha Brāhmaṇa in which he plays so marked a part is certainly earlier than Pāṇini, and was apparently even in that grammarian's time believed to be an ancient work; hence 500 B.C. is probably rather too late than too early a period for Śvetaketu as a rough approximation to a date.¹⁰

of the East, 2, xxxvii et seq.; Eggeling, Sacred Books of the East, 12, xxxv et seq.; Max Müller, Ancient Sanskrit Literature, 360 et seq.; Weber, Indische Studien, 5,

65; 13, 443; Keith, Aitareya Āranyaka, 22 et seq.

Cf. Muir, Sanskrit Texts, 12, 433; Max Müller, Ancient Sanskrit Literature, 421 et seq.; Oldenberg, Buddha, 397, n.

Śvetyā appears in the Nadī-stuti¹ ('praise of rivers') to be a stream, probably a tributary of the Indus.²

x. 75, 6.
 Zimmer, Altindisches Leben, 14, 15;
 udwig, Translation of the Rigyeda, 3,

200, gives the form as Svetī; Geldner, Rigveda, Glossar, 184, gives both forms.

Śvaikna, 'king of the Śviknas,' is the title of Pratīdarśa, who was, according to the Śatapatha Brāhmaṇa,¹ one of those who offered the Dākṣāyaṇa sacrifice. He also taught Suplan Sārñjaya the sacrifice: hence Weber² has inferred a connexion of the Śviknas and the Sṛñjayas.

1 ii. 4, 4, 3. 2 Indische Studien, 1, 209, 210.

Śvaitreya occurs in two passages of the Rigveda, where Sāyaṇa sees in the word the name of a man, a 'descendant of Śvitrā.' The first passage is almost identical with one in the sixth Maṇḍala of the Rigveda, where, however, Daśadyu appears alone without Śvaitreya. Ludwig³ identifies Daśadyu with Śvaitreya ('son of Śvitrī'), and considers him a son of Kutsa. Bergaigne⁵ and Baunack⁶ think he is really Bhujyu. Geldner¹ considers that he was a bull used for fighting, the son

⁷ Rigveda, Glossay, 7, 8. CC-0. Gurukul Kangri Collection, Haridwar

¹ i. 33, 14; v. 19, 3. ² vi. 26, 4.

³ Translation of the Rigveda, 3,

⁴ Cf. Rv. i. 51, 6; vi. 26, 3. 4.

⁵ Religion Vedique, 3, 11.

⁶ Kuhn's Zeitschrift, 35, 527.

of a Śvitrā cow,⁸ but this is very doubtful, though the term śviaitreya is elsewhere applied to a bull.⁹ Śvitrya 10 seems to have the same sense as Śvaitreya.

8 Cf. śvaitari, Rv. iv. 33, 1.

9 Keith, Journal of the Royal Asiatic Society, 1910, 935.

¹⁰ Rv. i. 33, 15, where Roth, St. Petersburg Dictionary, s.v., takes śvitryam as the accusative of śvitrī.

S.

Ṣaṇḍa is the name of a priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.¹ Cf. Kuṣaṇḍa.

1 xxv. 15, 3. Cf. Weber, Indische Studien, 1, 35.

Ṣaṇḍika is mentioned in the Maitrāyaṇī Saṃhitā¹ as a contemporary of Keśin. Probably Khaṇḍika should be read as usual elsewhere.

1 i. 4, 12, where von Schroeder gives no variant. But g and kh are constantly interchanged in manuscripts.

S.

Sam-rudh and Sam-likhita occur in the Atharvaveda (vii. 50, 5) as two technical terms, of unknown sense, used in dicing.

Sam-vatsara, 'year,' is repeatedly mentioned from the

Rigveda onwards.1

Its duration was, according to the concurrent evidence of the Samhitās and Brāhmaṇas, 360 days, divided into 12 months, being, no doubt, roughly a lunar synodic year, which, however, it exceeded in length by 6 days.² As a solar year it appears only in the Nidāna Sūtra³ of the Sāmaveda, where the sun is stated to spend 13\frac{1}{3} days in each of the 27 Nakṣatras.

¹ Rv. i. 110, 4; 140, 2; 161, 13; ² See Māsa. vii. 103, 1. 7, etc.; Av. i. 35, 4; ii. 6, 1; iii. 10, 2; iv. 35, 4; vi. 53, 3, etc. ² See Māsa. ³ v. 12, 2. 5. Cf. Weber, Naxatra, iii. 10, 2; iv. 35, 4; vi. 53, 3, etc. ² See Māsa. ³ v. 12, 2. 5. Cf. Weber, Naxatra, iii. 10, 2; iv. 35, 4; vi. 53, 3, etc.

The year being obviously out of harmony with the solar year (whether sidereal or tropical), efforts were certainly made to effect an assimilation of the natural and the accepted year. As has been seen (see Māsa), the evidence goes strongly to show that the intercalation was not an easy matter in the Brāhmaṇa period, though there are traces of what may be regarded as a five-yearly or six-yearly intercalation. But there is no conclusive evidence that these periods were really observed.

Zimmer,4 indeed, considers that the evidence required is afforded by the lists of the years, which are sometimes enumerated as five: Samvatsara, Parivatsara, Idavatsara, Idvatsara, and Vatsara; or Samvatsara, Parivatsara, Idavatsara, Iduvatsara, Vatsara; or Samvatsara, Idavatsara, Iduvatsara, Idvatsara, Vatsara; or Samvatsara, Parivatsara, Idāvatsara, Anuvatsara, Udvatsara; 8 or Samvatsara, Parivatsara, Idavatsara, Anuvatsara, Idvatsara.9 But it must be noted not merely that the names vary considerably, but that four only are mentioned in some places, 10 in others 11 three, in others 12 two, and in yet others 13 six. Moreover, in none of these enumerations is there any reference to the names being connected with a system of intercalation. It is most probable that here we have no more that a mere series of priestly variations of Vatsara, based on the older and more genuine Samvatsara and Parivatsara as variants of the simple Vatsara, 'year.' The key to the invention of the series is probably to be found in passages like that of the Pañcavimśa Brāhmaṇa,14 where the several Caturmasya ('four-monthly') sacrifices are equated

⁵ Vājasaneyi Samhitā, xxvii. 45.

12 Sam-, Pari-vatsara, Av. viii. 8, 23; Taittirīya Āraņyaka, x. 80.

⁴ Altindisches Leben, 369, 370, and ef. St. Petersburg Dictionary, s.v. samvatsara, 2,

⁶ Taittirīya Samhitā, v. 5, 7, 3. 4.

 ⁷ Taittirīya Brāhmaņa, iii. 10, 4, 1.
 8 Kāthaka Samhitā viji 15, vaviv 6

⁸ Kāthaka Samhitā, xiii. 15; xxxix. 6; xl. 6.

⁹ Garga, quoted in the commentary on Jyotişa, 10.

¹⁰ Sam-, Pari-, Idā-, Anu-vatsara, Pañcavimsa Brāhmana, xvii. 13, 17; Taittirīya Brāhmana, i. 4, 10, 1.

¹¹ Idā-, Pari-, Sam - vatsara, Av. vi. 55, 3; Idu-, Pari-, Sam-vatsara, Taittirīya Samhitā, v. 7, 2, 4.

¹³ Sam-, Pari-, Idā-, Anu-, Vate sara, Sam-vatsara, Vājasaneyi Samhitā, xxx. 15; Sam-, Pari-, Idā-, Idu-, Id-, Vatsara, Taittirīya Āranyaka, iv. 19, 1. Cf. Weber, Naxatra, 2, 298, n. 1; Max Müller, Rigveda, 42, xxv., n. 1.

¹⁴ xvii, 13, 17,

with the different years. ¹⁵ Particularly unjustifiable is the attempt of Zimmer to see in the two-year series a series of two years of 354 days each, with an intercalary month in the second; for the year of 354 days, as such, is not known to have existed before the Sūtra period.

Zimmer ¹⁶ also finds an attempt at intercalation in the famous 12 days in which the Rbhus are said to have slept in the house of Agohya. ¹⁷ He thinks that they represent twelve days added at the winter solstice to equate the lunar year of 354 days and the solar year of 366 days; and from the reverence paid in German antiquity to the '12 nights,' he infers that this mode of intercalation is Indo-Germanic. ¹⁸ There can be little doubt that this view is wrong, and that the 12 days are merely the 'reflexion of the year' (samvatsarasya pratimā) ¹⁰ in the sense that they represent the twelve months, and have no relation to chronology at all.

A reference to the use of Samvatsara alone as the fifth year of the cycle is seen by Shamasastry²⁰ in the peculiar dating of certain notices in the Baudhāyana Śrauta Sūtra,²¹ but this view is improbable.²²

18 Cf. Weber, Indische Streifen, I, 91; Thibaut, Astronomie, Astrologie und Mathematik, 12; Hopkins, Journal of the American Oriental Society, 24, 42.

16 Op. cit., 366, 367; Tilak, Orion, 16 et seq.; Hillebrandt, Vedische Mythologie,

3, 145.

17 Rv. iv. 33, 7. Cf. i. 110, 2; 161, 13. See on this legend, Macdonell, Vedic Mythology, p. 133; Oldenberg, Religion des Veda, 236.

18 See Weber, Indische Studien, 10, 242 et seq.; 17, 223, 224; 18, 45, 46; Proceedings of the Berlin Academy, 1894, 809; Thibaut, op. cit., 10; Schrader,

Prehistoric Antiquities, 308, 310; Whitney, Journal of the American Oriental Society, 16, xciv.

19 Kāthaka Samhitā, vii. 15; Taittirīya Brāhmaņa, i. 1, 9, 10; Kauşītaki Brāhmaņa, xxv. 15. See also Atharvaveda, iv. 11, 11; Weber, Omina und Portenta, 388.

20 Gavām Ayana, 137, 138.

21 ii. 12; iii. 1; xxvi. 18; xxx. 3. See also Kauşītaki Brāhmaņa, i. 3; Śatapatha Brāhmaņa, xi. 1, 1, 7.

22 Caland, Über das rituelle Sūtra des Baudhāyana, 36, 37, gives a much more reasonable explanation of the anomaly.

Saṃvaraṇa is the name of a Ḥṣi mentioned in one passage of the Rigveda.¹

¹ v. 33, 10. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 215.

Samvarga-jit Lāmakāyana is the name of a teacher, a pupil of Śākadāsa in the Vamśa Brāhmana.

1 Indische Studien, 4, 373.

1. Sam-varta occurs once in the Rigveda¹ with Kṛśa as an ancient sacrificer. He may be identical with the next.

1 viii. 54, 2. Cf. Ludwig, Translation of the Rigveda, 3, 141, 164.

2. Sam-varta Āngirasa ('descendant of Angiras') is said in the Aitareya Brāhmaṇa¹ to have consecrated Marutta.

1 viii. 21, 12. Cf. Leumann, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 67 et seq.

Sam-śravas Sauvarcanasa is the name of a teacher who, according to the Taittirīya Samhitā (i. 7, 2, 1), discussed a point of ritual with Tuminja.

Sam-śrāvayitr in the Kauṣītaki Upaniṣad (ii. 1) denotes the attendant who announces visitors, the 'doorkeeper.'

Sam-śliṣṭakā¹ or Samśviṣṭikā² is the name of an animal mentioned in the Jaiminīya Brāhmaṇa and the Śāṭyāyanaka along with the Godhā.

1 Śātyāyanaka in Sāyaṇa on Rv. 2 Jaiminīya Brāhmaṇa, i. 221 (Journal viii. 91. of the American Oriental Society, 18, 29).

Sam-sarpa. See Māsa.

Sam-skandha ('having the shoulders together') is the name of a disease mentioned with Viskandha in the Atharvaveda.¹ Whitney,² however, thinks it is intended as an adjective implying the sense of 'counteracting the disease Viskandha.'

¹ xix. 34, 5, with Sāyaņa's note.
2 Translation of the Atharvaveda,
952.

Cf. Zimmer, Altindisches Leben, 65, 391; Bloomfield, Hymns of the Atharvaveda, 283.

Sam-hotra occurs once in the Rigveda, where Geldner² thinks the sense of 'school,' referring to a school of pupils of the ritual, is most appropriate.

1 x. 86, 10.

2 Vedische Studien, 2, 38.

Saktu in the later Samhitās and the Brāhmaṇas¹ denotes 'coarsely ground meal,' 'groats,' especially 'barley meal.' In the Rigveda,² where the word occurs only once, it seems rather to mean grain before it is winnowed by the Titaü. If the latter word, however, designates a 'sieve,' Saktu might still mean 'groats,' as opposed to fine meal.

¹ Taittirīya Samhitā, vi. 4, 10, 6; Vājasaneyi Samhitā, xix. 21 et seq.; Satapatha Brāhmaṇa, i. 6, 3, 16; ix. 1, 1, 8 (cf. Gavedhukā), etc.; Kāṭhaka Samhitā, xv. 2 (cf. Apāmārga). Cf. Kuvala, Karkandhu, Badara: Śatapatha Brāhmaṇa, v. 5, 4, 22, etc.

2 x. 71, 2.

Cf. Zimmer, Altindisches Leben, 238.

Sakhi, 'friend,' is common from the Rigveda¹ onwards,² both literally and metaphorically.

1 i. 164, 20 (of birds); iii. 43, 4 (of steeds); ii. 1, 9; v. 12, 5; vi. 75, 3, etc.

2 Av. v. 4, 7; 11, 9; 13, 5, etc. So

sakhitva and sakhya, 'friendship,' are also common—e.g., Rv. i. 10, 6; iii. 1, 15; iv. 25, 2, etc., and Rv. 1, 178, 2; ii. 18, 8; vii. 22, 9, etc.

Saghan is the name of a bird, perhaps 'eagle' or 'vulture,' in the Taittirīya Samhitā¹ and the Taittirīya Brāhmaṇa.²

¹ iii. 2, 1, 1.

² ii. 8, 6, 1; Böhtlingk, Dictionary, s.v. ('vulture').

Cf. Zimmer, Altindisches Leben, 88.

Sanga Prayogi seems to be mentioned as a teacher in the Maitrāyaņi Samhitā (iii. 1, 9).

Sam-gati in one passage of the Rigveda (x. 141, 4) seems to have the sense of Samiti, 'assembly of the people.'

Sam-gava denotes the time when the grazing cows are driven together for milking. In the division of the day the word denotes the period before midday, 'forenoon.' It is found in the Rigveda¹ and often later.² Cf. Go and Ahan.

1 v. 76, 3.

² Av. ix. 6, 46; Maitrāyaṇī Saṃhitā, iv. 2, 11; Taittirīya Brāhmaṇa, i. 4, 9, 2; 5, 3, 1; ii. 1, 1, 3; Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya

Upanișad, ii. 9, 4; Jaiminīya Upanișad Brāhmaṇa, i. 12, 4.

Cf. St. Petersburg Dictionary, s.v.; Geldner, Vedische Studien, 3, 112 et seq.

Sam-gavinī is found in the Aitareya Brāhmaṇa,¹ where it is said that the animals of the Bharatas in the evening were at the Goṣṭha, 'pasture,' but at midday came to the Saṃgavinī, apparently a shed or an enclosure in which during the heat of the day they were milked.

1 iii. 18, 14. Cf. Geldner, Vedische Studien, 3, 112, 113; Zimmer, Altindisches Leben, 362.

Sam-grahītr is found in the later Samhitās¹ and the Brāhmaṇas.² He is an official who figures among the Ratnins of the king. The sense of 'charioteer' seems adequate for every passage, but Sāyaṇa³ in some passages inclines to think that the meaning is 'treasurer' of the king.

¹ Taittirīya Samhitā, i. 8, 9, 2; Kāṭhaka Samhitā, xv. 4; Maitrāyaṇī Samhitā, ii. 6, 5; iv. 3, 8 (as a Ratnin); in the Śatarudriya in the plural: Taittirīya Samhitā, iv. 5, 4, 2; Kāṭhaka Samhitā, xvii. 13; Maitrāyaṇī Samhitā, ii. 9, 4; Vājasaneyi Samhitā, xvi. 26.

² Taittirīya Brāhmaṇa, i. 7, 3, 5; 9, 6; iii. 8, 5, 3; Aitareya Brāhmaṇa.

ii. 25, 6; Śatapatha Brāhmaṇa, v. 3, 1, 8; 4, 3, 23.

³ On Taittirīya Samhitā, i. 8, 9, 2, and optionally on i. 8, 16; but as 'charioteer' on i. 8, 15; Taittirīya Brāhmaṇa, i. 7, 10, 6.

Cf. Eggeling, Sacred Books of the East, 41, 63, n. 1.

Sam-grāma denotes primarily, it seems, 'assembly' either in peace¹ or in war,² when it means an 'armed band.' Its normal sense in the Atharvaveda³ and later⁴ is 'war,' 'battle.'

1 Av. xii. 1, 56, where it is joined with Samiti. We might see in this passage, and that cited in n. 2, the technical name of the village assembly as opposed to the larger assemblies of the people, but there is no good warrant for so doing.

² Av. iv. 24, 7, where samgrāmān is read; but the parallel passages (Taittirīya Saṃhitā, iv. 7, 15, 2; Maitrāyaṇī Saṃhitā, iii. 16, 5) have saṃgrāmam.

3 v. 21, 7; xi. 9, 26.

⁴ Taittirīya Samhitā, ii. 1, 3, 1; 8, 4, etc.

Little is known of Vedic warfare, but it seems to have been simple. A body of foot soldiers with charioteers composed every army, the two going together,5 and the foot soldiers being often overthrown by the charioteers,6 who were doubtless the Ksatriyas and their foremost retainers. Probably the foot soldiers bore little armour, and used only the bow for offence, as is suggested by the account that Herodotus gives of the Indian contingent of the army with which Xerxes invaded Greece.7 The nobles, on the other hand, may have had cuirass (Varman), helmet (Śiprā), and hand-guard (Hastaghna) as a protection from the friction of the bowstring. On the car was the charioteer, and on his left the warrior (Sārathi, Savyaṣṭhā). Riding is never mentioned in war,8 and would hardly have been suited to Vedic ideas, for the warrior mainly depended on his bow, which he could not have used effectively from horseback. The offensive weapon (Ayudha) was practically the bow; spear and sword and axe were very seldom used.

Whether there was a strict tribal organization of the host, such as is once alluded to in the Homeric poems,9 and is also recognized in Germany by Tacitus,10 is uncertain (cf. Vrāta), but in the Epic relations (Jñāti) fight together,11 and this rule, no doubt, applied more or less in Vedic times also.

Cities were besieged and invested (upa-sad, pra-bhid),12 probably as a rule by blockade, since the ineffective means of assault of the time would have rendered storming difficult and expensive. Hillebrandt 13 thinks that the pur carișnū of the · Rigveda 14 was a kind of chariot; it may—like the Trojan horse-have been an Indian anticipation of the Roman means of assaulting a town.

Besides ordinary wars of defence and conquest, raids into

Samgrāma]

⁵ Rv. ii. 12, 8.

⁶ Av. vii. 62, 1. Cf. Mustihan.

⁷ Herodotus, vii. 65.

⁸ Zimmer, Altindisches Leben, 296, where he admits riding to be mentioned elsewhere; Whitney, Journal of the American Oriental Society, 3, 312.

⁹ Iliad, ii. 362.

¹⁰ Germania, 7.

¹¹ Hopkins, Journal of the American Oriental Society, 13, 193.

¹² Cf. Taittirīya Samhitā, vi. 2, 3, 1; Satapatha Brāhmaņa, iii. 4, 4, 3-5; Aitareya Brāhmaņa, i. 23, 2, etc.; Gopatha Brāhmana, ii. 2, 7; Hillebrandt, Vedische Mythologie, 1, 300, n.

¹³ Op. cit. 3, 289, n.

¹⁴ viii. 1, 2-8, where it is attributed to the demon Susna.

neighbouring territory seem to have been frequent and normal, 15 no doubt because of the booty (Udāja, Nirāja) which was to be won, and which the king had to share with the people.

Banners (Dhvaja) were borne in war, and musical instruments (Dundubhi, Bakura) 16 were used by the combatants.

¹⁶ Cf. Rv. x. 142, 4, as interpreted by Sāyaṇa and by Hillebrandt, op. cit., 2, 64, n. 5; Taittiriya Brāhmaṇa, i. 8, 4, I (of the model Kuru kings).

16 So, later, Arrian, Indica, vii. 9. The shouts of either side are shown in the word krandas (Rv. ii. 12, 8; cf. vi. 25, 6; x. 121, 6), which came to mean the 'shouting host.' Cf. also Tacitus, Germania, 2.

Cf. Muir, Sanskrit Texts, 5, 469-472; Weber, Proceedings of the Berlin Academy, 1898, 564; Zimmer, Altindisches Leben, 293-301. See also Işu, Dhanvan, Ratha. Hopkins, Journal of the American Oriental Society, 13, 281 et seq., gives a full account of the later Epic armour and warfare. See also his note, ibid., 15, 265, 266. For sacrifice in battle, cf. Purohita.

Sam-ghāta seems in a few passages 1 to have the sense of battle.'

¹ Kāṭhaka Saṃhitā, xxix. 1; Vājasaneyi Saṃhitā, i. 16; Śatapatha Brāhmaṇa, i. 1, 4, 18.

Saciva 'companion,' 'attendant' (from sac, 'follow'), later a common word for the comrade of a king, his minister, is found in Vedic literature in the Aitareya Brāhmaṇa (iii. 20, 1), where it is used by Indra of the Maruts. It seems to correspond in sense to the German comes or the English gesith.

1 Stubbs, Select Charters, 57.

Sa-jāta ('born together') is found once in the Rigveda,¹ and very often later.² The word must clearly mean a 'relative,' and then more widely a man of the same position or rank, but the senses cannot be distinguished, so much do they merge into each other. The Sajātas of a king are of course princes;³ of an

¹ i. 109, I.

² Av. i. 9, 3; 19, 3; ii. 6, 4; iii. 3, 6; vi. 5, 2; 73, 1; xi. 1, 6, 7; Taittirīya Samhitā, ii. 1, 3, 2; 2, 1, 2; 6, 9, 7; Maitrāyaṇī Samhitā, ii. 1, 8; Kāthaka

Samhitā, xi. 12. 13; xii. 1; Vājasaneyi Samhitā, v. 23; x. 29; xxvii. 5, and often in the Brāhmaṇas.

³ Av. iii. 3, 4. 6; Weber, Indische Studien, 17, 188.

ordinary man, Vaisyas; of a military man, Kṣatriyas. But there is no clear reference to caste as in the later Sajāti ('man of the same caste'). The disputes of Sajātas were notorious.

4 Śatapatha Brāhmaṇa, v. 4, 4, 19 (the Sajātas of a Grāmaṇī).

⁵ Manu, ix. 87; x. 41, etc. The abstract sajātya ('kinship') is found in Rv. ii. 1, 5; iii. 54, 16; viii. 18, 19;

20, 21; 27, 10; x. 64, 13; but even it has no definite caste reference.

6 Cf. Taittirīya Brāhmaņa, iii. 7, 12, 2.

Sam-cara in the Taittirīya Samhitā¹ has the sense of the 'path' of animals. Normally it is the term designating the 'passage' or 'space' on the sacrificial ground used or occupied by the several persons taking part in the rite.²

1 v. 4, 3, 5.
2 Śatapatha Brāhmaņa, i. 9, 2, 4;
iii. 1, 3, 28; Lātyāyana Śrauta Sūtra,

iii. 7, 11; Kātyāyana Śrauta Sūtra, i. 3, 42, etc.

Sam-jñāna, 'concord,' 'harmony,' is mentioned from the Rigveda¹ onwards² as a matter of great consequence; the Atharvaveda contains many spells to bring it about. The lack of peace in the Vedic village was almost inevitable in view of its small size and the economic interdependence of its inhabitants. Cf. Bhrātṛvya.

¹ x. 19, 6. ² Av. iii. 30, 4; vii. 52, 1; xi. 1, 26, etc.; Taittirīya Saṃhitā, v. 2, 3, 2;

3, 1, 14; Vājasaneyi Samhitā, xxvi. 1; xxx. 9; Nirukta, iv. 21, etc.

Sata is the name of a vessel of some kind mentioned in the ritual.¹

¹ Vājasaneyi Samhitā, xix. 27. 88; Śatapatha Brāhmana, xii. 7, 2, 13; 8, 3, 14.

Satīna-kankata¹ is, in the Rigveda,² the name of some animal, according to Sāyaṇa an 'aquatic snake.'³

¹ The literal meaning seems to be 'having a real comb.'

² i. 191, 1.

3 Cf. Zimmer, Altindisches Leben, 98.

Satya-kāma ('lover of truth') Jābāla ('descendant of Jabālā') is the name of a teacher, the son of a slave girl by an unknown father. He was initiated as a Brahmacārin, or religious student, by Gautama Hāridrumata according to the Chāndogya Upaniṣad.¹ He is often cited as an authority in that Upaniṣad² and in the Bṛhadāraṇyaka Upaniṣad,³ where he learns a certain doctrine from Jānaki Āyasthūṇa.⁴ He is also mentioned in the Aitareya⁵ and the Śatapatha Brāhmaṇas.⁶

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1 iv. 4, 1 et seq.

2 iv. 5, 1; 6, 2; 7, 2; 8, 2; 9, 10;

10, 1; v. 2, 3.

3 iv. 1, 14 (Mādhyaṃdina = iv. 1, 6 Kāṇva).
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Satya-yajña ('true sacrificer') Pauluși ('descendant of Pulușa') Prācīnayogya ('descendant of Prācīnayoga') is the name of a teacher in the Śatapatha Brāhmaṇa,¹ the Chāndogya Upaniṣad,² and the Jaiminīya Upaniṣad Brāhmaṇa.³ In the latter text he is said to have been the pupil of Puluṣa Prācīnayogya.

Satya-vacas ('true-speaking') Rāthītara ('descendant of Rathītara') is, in the Taittirīya Upaniṣad (i. 9, 1), the name of a teacher who insisted on the importance of truth.

Satya-śravas ('of true renown') Vāyya ('descendant of Vayya') is the name of a Rṣi in the Rigveda.¹ Ludwig² thinks that he was the son of Sunītha Śaucadratha.

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1 v. 79, 1 et seq. 2 Translation of the Rigveda, 3, 156.
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Satya-havis is the name of a mythical Adhvaryu, or sacrificial priest, in the Maitrāyaṇī Saṃhitā (i. 9, 1, 5).

Satyādhīvāka Caitrarathi ('descendant of Citraratha') is the name of a man in the Jaiminīya Upaniṣad Brāhmaṇa (i. 39, 1).

⁴ vi. 3, 19 (=vi. 3, 12). ⁵ viii. 7, 8.

⁶ xiii. 5, 3, 1.

Satvan in the Rigveda, and occasionally later, has the sense of warrior.

¹ i. 133, 6; 173, 5; ii. 25, 4; 30, 10; | ² v. 20, 8; vi. 65, 3; Vājasaneyi iii. 49, 2, etc. | Saṃhitā, xvi. 8. 20, etc.

Satvant is the name of a people who are stated in the Aitareya Brāhmaṇa¹ to belong to the south. In the Śatapatha Brāhmaṇa² the defeat by Bharata of the Satvants, and his taking away the horse which they had prepared for an Aśvamedha ('horse sacrifice'), are referred to: this reference clearly shows that in another passage of the Aitareya Brāhmaṇa³ the text must be altered from satvanām to Satvatām, 'of the Satvants,' against whom it seems the Bharatas made regular raids. The name has also been found by the St. Petersburg Dictionary, Cowell, and Max Müller in the Kauṣītaki Upaniṣad,⁴ but it is certain⁵ that the reading there is not Satvan-Matsyeṣu, but sa-Vaśa-Matsyeṣu.

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1 viii. 14, 3.
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recting Max Müller, Sacred Books of the East, 1, lxxvii.

Cf. Weber, Indische Studien, 1, 211, 212, 419; 9, 254; Keith, Journal of the Royal Asiatic Society, 1908, 367.

Sadana. See Grha.

Sadamdi. See Takman.

Sadas. See Grha.

Sadasya. See Rtvij.

Sadā-nīrā, 'having water always' ('perennial'), is the name of a stream which, according to the Śatapatha Brāhmaṇa,¹ was the boundary between the Kosalas and the Videhas. The river is identified by the native lexicographers with the Karatoyā,² but this seems to be too far east. Weber's³ identification

² xiii. 5, 4, 21.

³ ii. 25, 6.

⁴ iv. 1.

⁵ Oldenberg, Buddha, 393, n., cor-

¹ i. 4, 1, 14 et seq.

² See Imperial Gazetteer of India, 15, 24.

³ Indische Studien, 1, 172, 181.

of it with the Gaṇḍakī⁴ is probably correct; for though the Mahābhārata⁵ distinguishes the two rivers, there is nothing to show that this is due to any good tradition.

4 See s.v. Great Gandak, Imperial 5 ii. 794.

Gazetteer of India, 12, 125. Cf. Oldenberg, Buddha, 398, n.

Sadā-pṛṇa is the name of a Rṣi in the Rigveda.¹

1 y, 44, 12, Cf. Ludwig, Translation of the Rigveda, 3, 139.

Sadyan in the Taittirīya Brāhmaņa (ii. 8, 6, 1) is a misreading of Saghan.

Sadhri is the name of a Rsi in the Rigveda.¹
¹ v. 44, 10. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Sanaka occurs as the name of one of the two Kāpyas (the other being Navaka) who took part in the sacrifice of the Vibhindukīyas, which is mentioned in the Jaiminīya Brāhmaṇa.¹ Ludwig² thinks that the Sanakas are referred to as non-sacrificers in one passage of the Rigveda,³ but this is very doubtful.⁴

1 iii. 233 (Journal of the American Oriental Society, 18, 38).
2 Translation of the Rigveda, 3, 147.

Sanaga. See Sanātana.

Sanat-kumāra is the name of a mythical sage in the Chāndogya Upaniṣad (vii. 1, 1; 26, 2).

Sana-śruta ('famed of old') Arimdama ('tamer of foes') is mentioned as a Mahārāja in the Aitareya Brāhmaṇa (vii. 34, 9).

Sanāc-chava is perhaps the proper name of a teacher in the Kāṭhaka Saṃhitā.¹ The Kapiṣṭhala Saṃhitā² has Śahanāśchiva. Very probably the reading of both texts is bad.

1 xx. 1. 2 xxxi. 3 (von Schroeder, Kāthaka Samhitā, 2, 18, n. 5).

Sanātana is the name of a mythical Rṣi in the Taittirīya Samhitā. In the Bṛhadāraṇyaka Upaniṣad² he appears in the first two Vaṃśas (lists of teachers) as the pupil of Sanaga and the teacher of Sanāru, both equally mythical persons.

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1 iv. 3, 3 I.
2 ii. 5, 22; iv. 5, 28 (Mādhyamdina = ii. 6, 3; iv. 6, 3 Kāṇva).
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Sanāru. See Sanātana.

Sanisrasa. See Māsa.

Sam-damśa. See Grha.

Sam-dāna in the Rigveda¹ and later² denotes a 'bond,' halter,' or 'fetter.'

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    i. 162, 8. 16.
    Av. vi. 103, 1; 104, 1; xi. 9, 3;
    Taittirīya Samhitā, ii. 4, 7, 2; Satapatha Brāhmaṇa, xiv. 3, 1, 22, etc.
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Sam-dhā denotes in the later Samhitās and the Brāhmanas¹ an 'agreement' or 'compact.'

1 Av. xi. 10, 9, 15; Taittirīya Samhitā, i. 7, 8, 4; Taittirīya Brāhmaṇa, | șad, iii. 1, 1, 3; Kauṣītaki Upani-

Sam-dhi denotes the 'juncture' of heaven and earth, the 'horizon,' in the Śatapatha Brāhmaṇa.¹ It also has the sense of 'twilight'² as the juncture of light and dark.

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1 iii. 2, 1, 5; x. 5, 4, 2.
2 Vājasaneyi Saṃhitā, xxiv. 25; Taittirīya Brāhmaṇa, i. 4, 5, 1; ii. 2, 9, 8; dual: Śatapatha Brāhmaṇa, i. 6, 3, 55; ix. 4, 4, 13, etc. The later term is Saṃdhyā.
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Sam-nahana in the later Samhitas and the Brahmanas¹ denotes a 'band' or 'rope.'

1 Taittirīya Samhitā, i. 1, 2, 2; Śatapatha Brāhmana, i. 3, 3, 6; ii. 6, 1, 15, etc.

Sa-patna, 'rival,' is a common word in the later Samhitās,' being also found in the tenth Maṇḍala of the Rigveda.² It is a curious masculine formed by analogy from Sa-patnī, 'co-wife,' and so 'female rival.'

¹ Av. i. 19, 4; x. 6, 30; xii. 2, 46; Taittirīya Saṃhitā, i. 6, 2, 2; iii. 2, 8, 5, etc.

² x. 166, 1, etc.; also in the compound sapatna-han, 'slaying rivals,' x. 159, 5, etc.; Av. i. 29, 5, etc.

Sa-patnī occurs in the Rigveda in the sense of 'co-wife'; in the first and the last Maṇḍalas it means co-wife as a 'rival.' In post-Vedic Sanskrit the word becomes a synonym for 'rival.'

1 iii.1, 10; 6, 4.
2 i. 105, 8; x. 145, 1-5 (cf. in verse 2, band exclusively mine').

Sapta-gu is the reputed author of a Rigvedic hymn in a verse of which he is mentioned.¹

1 x. 47, 6. Cf. Bloomfield, American Journal of Philology, 17, 423.

Sapta Sindhavah, 'the seven rivers,' occur only once in the Rigveda as the designation of a definite country, while elsewhere the seven rivers themselves are meant. Max Müller thinks that the five streams of the Panjab, with the Indus and the Sarasvatī, are intended; others hold that the Kubhā should be substituted for the Sarasvatī, or that perhaps the Oxus must originally have been one of the seven. Zimmer is probably right in laying no stress at all on any identifications; seven being one of the favourite numbers in the Rigveda and later.

¹ viii. 24, 27.

² Rv. i. 32, 12; 34, 8; 35, 8; 71, 7; 102, 2; iv. 28, 1; viii. 96, 1, etc.; Vājasaneyi Samhitā, xxxviii. 26; Atharvaveda, iv. 6, 2; Taittirīya Samhitā, iv. 3, 6, 1, etc.

³ Chips, 1, 63. Cf. Muir, Sanskrit Texts, 1², 490, n.

⁴ Ludwig, Translation of the Rig-

veda, 3, 200; Lassen, Indische Alterthumshunde, 12, 3; Whitney, Journal of the American Oriental Society, 3, 311.

⁵ Cf. Thomas, Journal of the Royal Asiatic Society, 1883, 371 et seq.

⁶ Altindisches Leben, 21.

Cf. Hopkins, Journal of the American Oriental Society, 16, 278; İndia, Old and New, 33.

Sapta Sūryāḥ, the 'seven suns' referred to in the Saṃhitās,¹ are named in the Taittirīya Āraṇyaka² as Āroga, Bhrāja, Paṭara, Pataṅga, Svarṇara, Jyotiṣīmant, and Vibhāsa, but these occur very rarely even later.³ Weber at one time⁴ thought that the seven planets (see Graha) were meant by the phrase, but later he abandoned the idea.⁵ Probably the 'seven rays' of the Rigveda⁶ are meant.

- ¹ Av. xiii. 3, 10; Kāṭhaka Saṃhitā, xxxvii. 9.
- 2 i. 7. Cf. the 'seven tongues' of Agni which are mentioned in the Rigveda, and each of which later receives an individual name: Macdonell, Vedic Mythology, p. 89.

³ Keith, Aitareya Āraņyaka, 266; Hopkins, Great Epic of India, 475.

- 4 Indische Studien, 1, 170; 2, 238.
- ⁵ Ibid., 10, 271, n., where he compares the sapta diso nānā-sūryāh, 'seven regions with various suns,' of Rv. ix. 114, 3.

⁶ Rv. i. 105, 9; viii. 72, 16; Hopkins, Journal of the American Oriental Society, 16, 277.

Sapta-mānuṣa is found in one passage of the Rigveda¹ as an epithet of Agni, 'belonging to the seven tribes.' Hopkins² thinks that this is a reference to the seven 'family' books of the Rigveda (ii.-viii.), but this seems less likely than the view of Roth,³ that saptamānuṣa is equivalent to vaiśvānara.

¹ viii. 39, 8.

² Journal of the American Oriental Society, 16, 278.

³ St. Petersburg Dictionary, s.v.

Sapta-vadhri is the name of a protégé of the Aśvins, who appear from several passages of the Rigveda to have rescued him from a tree in which he had got fastened. He is mentioned in the Atharvaveda. According to Geldner, he is identical with Atri.

- 1 v. 78, 5; viii. 73, 9; x. 39, 9.
- 2 iv. 29, 4.
- 3 Rigveda, Glossar, 190.
- Cf. Ludwig, Translation of the Rig-

veda, 3, 156; Baunack, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 50, 268.

Sapti in the Rigveda 1 and later 2 denotes a 'swift steed.'

- 1 i. 85, 1. 6; 162, 1; ii. 34, 7; iii. 22, 1, etc.
- ² Vājasaneyi Samhitā, xxii. 19. 22.

Saptya in one passage of the Rigveda (viii. 41, 4) seems to denote a 'racecourse.'

Sa-bandhu ('of the same kin') in the Rigveda¹ and later² denotes 'related.'

1 iii. 1, 10; v. 47, 5; viii. 20, 21, 2 Av. vi. 15, 2; viii. 2, 26; xv. 8, etc.

Sabhā is the name of an 'assembly' of the Vedic Indians as well as of the 'hall' where they met in assembly. It is often mentioned in the Rigveda¹ and later,² but its exact character is not certain. The hall was clearly used for dicing,³ presumably when the assembly was not transacting public business: a dicer is called sabhā-sthāṇu, 'pillar of the assembly hall,' doubtless because of his constant presence there.⁴ The hall also served, like the Homeric $\lambda \acute{\epsilon} \sigma \chi \eta$, as a meeting-place for social intercourse and general conversation about cows and so forth,⁵ possibly for debates and verbal contests.⁶

According to Ludwig,7 the Sabhā was an assembly not of all the people, but of the Brahmins and Maghavans ('rich patrons'). This view can be supported by the expressions

¹ vi. 28, 6; viii. 4, 9; x. 34, 6. Cf. sabhā-saha, 'eminent in the assembly,' x. 71, 10.

² Av. v. 31, 6; vii. 12, 1. 2; viii. 10, 5; xii. 1, 56; xix. 55, 6; Taittirīya Samhitā, i. 7, 6, 7; Maitrāyaṇī Samhitā, iv. 7, 4; Vājasaneyi Samhitā, iii. 45; xvi. 24; xx. 17; Taittirīya Brāhmaṇa, i. 1, 10, 6; Śatapatha Brāhmaṇa, ii. 3, 2, 3; v. 3, 1, 10; Kauṣītaki Brāhmaṇa, vii. 9, etc.

³ Rv. x. 34, 6; Av. v. 31, 6; xii. 3, 46 (here dyūta is used in place of Sabhā).

⁴ Vājasaneyi Samhitā, xxx. 18; Taittirīya Brāhmaņa, iii. 4, 16, 1, with Sāyaṇa's note. Zimmer, Altindisches Leben, 172, inclines to see in the formula (Vājasaneyi Samhitā, iii. 45; xx. 17; Taittirīya Samhitā, i. 8, 3, 1; Kāṭhaka Samhitā, ix. 4; Maitrāyaṇī Samhitā, i. 10, 2) 'what sin we have committed in the village, the jungle, the Sabhā' a reference to attacks on the great

(Mahīdhara on Vājasaneyi Saṃhitā, iii. 45), or partiality in deciding disputes (Mahīdhara, ibid., xx. 17). But it may refer to gambling or other non-political activity, as Eggeling, Sacred Books of the East, 12, 398, takes it, though he renders it differently, ibid., 44, 265.

⁵ Rv. vi. 28, 6. Cf. viii. 4, 9. So in Av. vii. 12, 2, the assembly is hailed as nariṣṭā, 'merriment.' But the same hymn (vii. 12, 3) contains a clear reference to serious speech in the Sabhā. For the blending of serious political work and amusement, cf. Tacitus, Germania, 22.

6 So Zimmer, op. cit., 174, takes sabheya in Rv. ii. 24, 13.

⁷ Translation of the Rigveda, 3, 253-256. He quotes for this view Rv. viii. 4, 9; x. 71, 10 (passages which are quite vague). Cf. also Rv. vii. 1, 4; Av. xix. 57, 2.

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sabheya, 'worthy of the assembly,' applied to a Brahmin, rayih sabhāvān, 'wealth fitting for the assembly,' and so on. But Bloomfield lo plausibly sees in these passages a domestic use of Sabhā, which is recognized by the St. Petersburg Dictionary in several passages as relating to a house, not to the assembly at all. Zimmer is satisfied that the Sabhā was the meeting-place of the village council, presided over by the Grāmaṇī. But of this there is no trace whatever. Hillebrandt seems right in maintaining that the Sabhā and the Samiti cannot be distinguished, and that the reference to well-born (su-jāta) men being there in session is to the Āryan as opposed to the Dāsa or Śūdra, not to one class of Āryan as opposed to the other. Hillebrandt also sees in Agni 'of the hall' (sabhya) a trace of the fire used in sacrifice on behalf of the assembly when it met. 16

Women did not go to the Sabhā, 16 for they were, of course, excluded from political activity. For the Sabhā as a courthouse, cf. Grāmyavādin. There is not a single notice of the work done by the Sabhā.

8 Rv. ii. 24, 13. Cf. i. 91, 20; Av. xx. 128, 1; Vājasaneyi Samhitā, xxii. 22, etc. Max Müller, Sacred Books of the East, 32, 276, sees in sabheya the implication of 'courtly manners,' but this is rather doubtful; manner is not conspicuous in Vedic society as in Homeric.

9 Rv. iv. 2, 5; in i. 167, 3, sabhāvatī is applied to 'speech,' or perhaps to

yosā, 'woman.'

10 Journal of the American Oriental

Society, 19, 13.

11 Av. viii. 10, 5 (where the sense is, however, clearly 'assembly'; see viii. 10, 6); Taittirīya Samhitā, iii. 4, 8, 6; Taittirīya Brāhmaṇa, i. 1, 10, 3; Chāndogya Upaniṣad, viii. 14 (but here the sense is certainly 'assembly hall'; see v. 3, 6, where the king is described

as going to the assembly hall: sabhā-ga) The exact sense given by the St. Petersburg Dictionary is the 'society room' in a dwelling-house.

12 Altindisches Leben, 174. But he ignores Śatapatha Brāhmaṇa, iii. 3, 4, 14; Chāndogya Upaniṣad, v. 3, 6, which show that the king went to the Sabhā just as much as to the Samiti, and he cannot adduce any passage to show that the Grāmaṇī presided.

13 Vedische Mythologie, 2, 123-125.

14 Rv. vii. 1, 4.

15 Agni is sabhya, Av. viii. 10, 5; xix. 55, 6. For the Rv., see iii. 23, 4; v. 3, 11; vii. 7, 5.

16 Maitrāyaņī Samhitā, iv. 7, 4. Cf. Zimmer, Altindisches Leben, 172-174.

Sabhā-cara is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ The St. Petersburg

¹ Vājasaneyi Samhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1, with Streifen, 1, 77, n. 1. Dictionary thinks it is an adjective equivalent in sense to sabhā-ga,' 'going to the assembly.' As he is dedicated to Dharma, 'Justice,' it is difficult not to see in him a member of the Sabhā as a law court, perhaps as one of those who sit to decide cases: there is nothing to show whether the whole assembly did so, or only a chosen body. The special use of Sabhācara suggests the latter alternative. See also Sabhāsad.

Sabhā-pati, 'lord of the assembly,' is an epithet in the Satarudriya.1

¹ Vājasaneyi Samhitā, xvi. 24; Taittirīya Samhitā, iv. 5, 3, 2; Kāṭhaka Samhitā, xvii. 13, etc.

Sabhā-pāla is found in the Taittirīya Brāhmaṇa (iii. 7, 4, 6), where the sense may be 'guardian of an assembly hall.'

Sabhāvin in the Taittirīya Brāhmaṇa (iii. 4, 16, 1) denotes, according to the commentator Sāyaṇa, the 'keeper of a gambling hall.'

Sabhā-sad, 'sitter in the assembly,' is probably a technical description of the assessors who decided legal cases in the assembly (cf. Sabhācara). The term, which is found in the Atharvaveda¹ and later,² cannot well merely denote any member of the assembly. It is also possible that the Sabhāsads, perhaps the heads of families, were expected to be present at the Sabhā oftener than the ordinary man: the meetings of the assembly for justice may have been more frequent than for general discussion and decision.

Sabhā-sthāņu. See Sabhā.

Sabheya. See Sabhā.

iii. 29, 1 (of Yama); vii. 12, 2; yanī Samhitā, i. 6, 11; Taittirīya
 xix. 55, 6.
 Brāhmaņa, i. 2, 1, 26; Aitareya Brāhmaņa, viii. 21, 14.

Sam-anka is a word of obscure sense occurring in two passages of the Atharvaveda. Bloomfield renders it 'hook' in the first, and takes it to mean an insect destructive of grain in the other.

1 i. 12, 2; vi. 50, 1.

Samana is a word of somewhat doubtful sense in the Rigveda. Roth¹ renders it either 'battle' or 'festival.' Pischel⁴ thinks that it was a general popular festivity to which women went to enjoy themselves, poets to win fame, bowmen to gain prizes at archery, horses to run races; and which lasted until morning or until a conflagration, caused by the fires kept burning all night, scattered the celebrators. Young women, elderly women, sought there to find a husband, and courtezans to make profit of the occasion.

1 St. Petersburg Dictionary, s.v.

² Rv. vi. 75, 3. 5; ix. 96, 9; x. 143, 4; Av. vi. 92, 2; Vājasaneyi Samhitā, ix. 9.

³ Rv. ii. 16, 7; vi. 60, 2; vii. 2, 5; viii. 12, 9; ix. 97, 47; x. 55, 5; 86, 10; Av. ii. 36, 1.

4 Vedische Studien, 2, 314.

⁵ Rv. i. 124, 8 (cf. Vrā); iv. 58, 8; vi. 75, 4; vii. 2, 5; x. 86, 10; 168, 2.

6 Rv. ii. 16, 7; ix. 97, 47. Cf. Geldner, Vedische Studien, 2, 38.

7 Rv. vi. 75, 3. 5.

8 Rv. ix. 96, 9; Av. vi. 92, 2.

9 Rv. i. 48, 6, which Roth takes

as referring to men going to business.

10 Rv. x. 69, 11. Cf. vii. 9, 4.

11 Av. ii. 36, 1.

12 Rv. vii. 2, 5.

13 Rv. iv. 58, 8, where, as in vi. 75, 4; x. 168, 2, Roth sees the sense of 'embrace.' The parallel with the festivals of Greece, where only young girls were able freely to mix with strangers, and which afforded the basis of so many of the comedies of the later school, is striking (cf. Mahaffy, Greek Literature, I, 2, 259 ct seq.).

Cf. Geldner, Rigveda, Glossar, 190.

Samara in the sense of 'battle' is found in the Kauṣītaki Brāhmaṇa,¹ and, according to Geldner,² in the Rigveda.³

1 vii. 9; Sāṅkhāyana Śrauta Sūtra, xv. 15, 12.

² Rigveda, Glossar, 190.

³ vi. 9, 2 (at the sacrifice; cf. samarya, iv. 24, 8, etc.).

Samā appears originally to have denoted 'summer,' a sense which may be seen in a few passages of the Atharvaveda.¹

1 i. 35, 4; ii. 6, 1; iii. 10, 9. Cf. Whitney, Translation of the Atharvaveda, 36.

² Hymns of the Atharvaveda, 7, 142. Cf. St. Petersburg Dictionary, s.v.

Hence it also denotes more generally 'season,' a rare use.² More commonly it is simply 'year'; but in one place the Satapatha Brāhmaṇa⁴ interprets it in the Vājasaneyi Saṃhitā⁵ as meaning 'month,' a doubtful sense.

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Aitareya Brāhmaņa, iv. 25, 7;
Nirukta, ix. 41.
Rv. iv. 57, 7; x. 85, 5; 124, 4;
Av. v. 8, 8; vi. 75, 2, etc.
vi. 2, 1, 25.
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⁵ xxvii. 1, with Mahīdhara's note. See Eggeling, Sacred Books of the East, 41, 168, n. 1.

Cf. Zimmer, Altindisches Leben, 372; Schrader, Prehistoric Antiquities, 301.

Samāna. See Prāṇa.

Samāna-gotra¹ and Samāna-jana² mean 'belonging to the same family' and 'class' respectively in the Brāhmaṇas. Samāna-bandhu, 'having the same kin,' is found in the Rigveda.³

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    1 Kauşîtaki Brāhmaņa, xxv. 15.
    2 Pañcavimśa Brāhmaņa, xvi. 6, 9;
    Lātyāyana Śrauta Sūtra, viii. 2, 10.
    3 i. 113, 2; Śatapatha Brāhmaņa,
    iii. 5, 1, 25.
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Samānta ('having the same boundary'), 'neighbour,' and therefore 'foe,' occurs in the Maitrāyaṇī Saṃhitā (ii. 1, 24).

Sam-iti denotes an 'assembly' of the Vedic tribe. It is already mentioned in the Rigveda,¹ and often later,² sometimes in connexion with Sabhā.³ Ludwig⁴ considers that the Samiti included all the people, primarily the viśaħ, 'subjects,' but also the Maghavans and Brahmins if they desired, though the Sabhā was their special assembly. This view is not probable, nor is that of Zimmer,⁵ that the Sabhā was the village assembly. Hillebrandt appears to be right in holding that Samiti and Sabhā are much the same, the one being the assembly, the other primarily the place of assembly.

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1 i. 95, 8; ix. 92, 6; x. 97, 6; 166, 4; 91, 3.
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² Av. v. 19, 15; vi. 88, 3; vii. 12, 1; xii. 1, 56, etc.

³ Av. vii. 12, 1; xii. 1, 56; xv. 9, 2. 3; viii. 10, 5. 6.

⁴ Translation of the Rigveda, 3, 253 sea.

⁵ Altindisches Leben, 172 et seq.

⁶ Vedische Mythologie, 2, 124, n. 6.

The king went to the assembly just as he went to the Sabhā. That he was elected there, as Zimmer thinks, is as uncertain as whether he was elected at all (see Rājan). But there are clear signs that concord between king and assembly were essential for his prosperity.

It is reasonable to assume that the business of the assembly was general deliberation on policy of all kinds, legislation so far as the Vedic Indian cared to legislate, and judicial work (cf. Sabhāsad). But of all these occupations there is, perhaps as a result of the nature of the texts, little or no evidence directly available.

The gods had a Samiti, hence called *daivī*, 'divine,' just as they had a Sabhā. 11

The assembly disappears as an effective part of government in the Buddhist texts, ¹² the Epic, ¹³ and the law-books. ¹⁴

⁷ Rv. ix. 92, 6; x. 97, 6 (where the reference is hardly to an oligarchy, as Zimmer, 176, 177, holds, but merely to the princes of the blood going to the assembly with the rest).

⁸ Op. cit., 175, quoting Av. vi. 87. 88, with Rv. x. 173, and Av. v. 19, 15, with

Av. iii. 4, 6.

⁹ Av. vi. 88, 3. Roth, St. Petersburg Dictionary, s.v. 2, takes Samiti here and in v. 19, 15; Rv. x. 166, 4; 191, 3, to mean 'union,' but this is neither necessary nor probable

10 Rv. x. 11, 8.

¹¹ Jaiminîya Upanişad Brāhmaṇa, ii. 11, 13. 14.

12 Cf. Bühler, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 55, on the Parisa.

13 Hopkins, Journal of the American Oriental Society, 13, 148-152, who traces the decay of the old assembly through the aristocratic war council and the secret priestly conclave. It is, of course, very probable that at no time was the Samiti a place where any or much attention was paid to the views of the common man. Princes and great men spoke; the rest approved or disapproved, as in Homeric times and in Germany (cf. Lang, Anthropology and the Classics, 51 et seq. ; Tacitus, Germania, 11. 12, where their general duty of discussion and their criminal jurisdiction are mentioned).

14 Foy, Die königliche Gewalt, 6, 7,

Sam-idh in the Rigveda¹ and later² denotes the 'fuel' for kindling fire. Geldner³ inclines to see in one passage⁴ the name of a priest, the later Agnidh.

¹ iv. 4, 15; vi. 15, 7; 16, 11; vii. 14, 1; x. 12, 2, etc.

² Vājasaneyi Samhitā, iii. 4; xx. 25,

3 Rigveda, Glossar, 191.

4 Rv. x, 52, 2.

Sam-udra (literally 'gathering of waters'), 'ocean,' is a frequent word in the Rigveda and later. It is of importance in

so far as it indicates that the Vedic Indians knew the sea: This is, indeed, denied by Vivien de Saint Martin, but not only do Max Müller² and Lassen³ assert it, but even Zimmer,⁴ who is inclined to restrict their knowledge of the sea as far as possible, admits it in one passage of the Rigveda,5 and of course later.6 He points out that the ebb and flow of the sea are unknown, that the mouths of the Indus are never mentioned, that fish is not a known diet in the Rigveda (cf. Matsya), and that in many places Samudra is metaphorically used, as of the two oceans,7 the lower and the upper oceans,8 etc. In other passages he thinks that Samudra denotes the river Indus when it receives all its Panjab tributaries.9 It is probable that this is to circumscribe too narrowly the Vedic knowledge of the ocean, which was almost inevitable to people who knew the Indus. There are references to the treasures of the ocean, 10 perhaps pearls or the gains of trade, 11 and the story of Bhujyu seems to allude to marine navigation.

That there was any sea trade with Babylon in Vedic times cannot be proved: the stress laid 12 on the occurrence in the Hebrew Book of Kings 13 of qof and tukhiīm, 'monkey' (kapi) and 'peacock,' is invalidated by the doubtful date of the Book of Kings. There is, besides, little reason to assume an early date for the trade that no doubt developed later, perhaps about 700 B.C. 14

1 Étude sur la géographie du Véda, 62 et seq. Cf. Wilson, Rigveda, 1, xli.

² Sacred Books of the East, 32, 61 et seq., quoting Rv. i. 71, 7; 190, 7; v. 78, 8; vii. 49, 2; 95. 2; x. 58.

3 Indische Alterthumskunde, 12, 883.

- ⁴ Altindisches Leben, 22 et seq. Cf. Macdonell, Sanskrit Literature, 143, 144.
 - 5 vii. 95, 2.
- 6 Av. iv. 10, 4 (pearl shell); vi. 105, 3 (the outflow, vi-kṣara, of the ocean); xix. 38, 2; Taittirīya Saṃhitā, vii. 4, 13, 1, etc.
 - 7 Rv. x. 136, 5. Cf. Av. xi. 5, 6.
 - 8 Rv. vii. 6, 7; x. 98, 5.
- 9 See, e.g., Rv. i. 71, 7; iii. 36, 7;
 46, 4; v. 85, 6; vi. 36, 3; vii. 95, 2;
 viii. 16, 2; 44, 25; ix. 88, 6; 107, 9;

- 108, 16 (where reference is made to streams); or Rv. i. 163, 1; iv. 21, 3; v. 55, 5; viii. 6, 29, where land and Samudra are contrasted.
- 10 Cf. Rv. i. 47, 6; vii. 6, 7; ix. 97, 44.
 11 Cf. Rv. i. 48, 3; 56, 2; iv. 55, 6; and the general parallelism of the
- 12 E.g., by Weber, Indian Literature, 3.
 - 13 I Kings x. 22.

Dioscuri and the Aśvins.

14 See Kennedy, Journal of the Royal Asiatic Society, 1898, 241-288; Bühler, Indische Studien, 3, 79 et seq.; Indische Palæographie, 17-19, who much exaggerates the antiquity of the traffic; Vincent Smith, Early History of India, 25, n.

In the later texts Samudra repeatedly means the sea. 15

15 Taittirīya Samhitā, ii. 4, 8, 2; vii. 5, 1, 2. It is described as unfailing in the Aitareya Brāhmaṇa, v. 16, 7 (cf. iii. 39, 7); it encircles the earth, ibid., viii. 25, 1. The eastern and western oceans in Śatapatha Brāhmaṇa, i. 6, 3, II (cf. x. 6, 4, 1), though metaphorical,

probably indicate an acquaintance with both seas, the Indian Ocean and the Arabian Sea.

Cf. Hillebrandt, Vedische Mythologie, 3, 14-19; Pischel and Geldner, Vedische Studien, 1, xxiii.

Samrāj in the Rigveda¹ and later² means 'superior ruler,' 'sovereign,¹ as expressing a greater degree of power than 'king' (Rājan). In the Śatapatha Brāhmaṇa,³ in accordance with its curious theory of the Vājapeya and Rājasūya, the Samrāj is asserted to be a higher authority than a king, and to have become one by the sacrifice of the Vājapeya. There is, however, no trace of the use of the word as 'emperor' in the sense of an 'overlord of kings,' probably because political conditions furnished no example of such a status, as for instance was attained in the third century B.C. by Aśoka. At the same time Samrāj denotes an important king like Janaka of Videha.⁴ It is applied in the Aitareya Brāhmaṇa⁵ as the title of the eastern kings. Cf. Rājya.

¹ iii. 55, 7; 56, 5; iv. 21, 1; vi. 27, 8; viii. 19, 32.

² Vājasaneyi Samhitā, v. 32; xiii. 35; xx. 5, etc.

³ v. 1, 1, 13. *Cf.* xii. 8, 3, 4; xiv. 1, 3, 8.

⁴ Śatapatha Brāhmaṇa, xi. 3, 2, 1. 6; 2, 2, 3; Brhadāraṇyaka Upaniṣad, iv. 1, 1; 3, 1. Cf. Weber, Über den Vājapeya, 8 ⁵ viii. 14, 2. 3. The other names are given as follows: For the northerners it is Virāj; for the southerners, Svarāj; for the Satvants, Bhoja; for the middle people (Kuru-Pañcāla, Vaśa, and Uśinara), Rājan simply. This is probably a sound tradition.

Saragh, Saraghā, both denote 'bee' in the Brāhmaņas. See also Sarah.

1 Satapatha Brāhmaṇa, iii. 4, 3, | ² Pañcaviṃśa Brāhmaṇa, xxi. 4, 4; 14. Taittirīya Brāhmaṇa, iii. 10, 10, 1.

Sarayu is mentioned thrice in the Rigveda as the name of a river. Citraratha and Arna are said to have been defeated apparently by the Turvasas and Yadus who crossed the VOL. II.

434 AIDENTITY OF THE SARAYU-A FAMOUS RIVER [Saras

Sarayu.¹ Sarayu appears in one passage with Sarasvatī and Sindhu,² and in another with Rasā, Anitabhā, and Kubhā.³ Later, in the post-Vedic period, Sarayū, rarely Sarayu, is the name of a river in Oudh, the modern Sarjū.⁴ Zimmer⁵ regards this as the river meant in all the Vedic passages, seeing in the last,³ which may be used as an argument for locating the Sarayu in the Panjab, a reference to the north-east monsoon as well as to the usual monsoon from the west. Hopkins⁶ thinks that the Sarayu is to be found in the west, and Ludwigⁿ identifies it with the Kurum (Krumu). Vivien de St. Martin considered it to be probably identical with the united course of the Śutudrī (Sutlej) and Vipāś (Beas).

1 iv. 30, 18. This passage gives no help, because the possibility is open either to suppose that the Turvaśa-Yadu are not mentioned as defeating the Āryans Citraratha and Arṇa; or, if they are, to suppose that they may have come east against the two.

² x. 64, 9. ³ v. 53, 9.

4 This is a tributary joining the Gogrā, the great river of Oudh, on the left of its upper course. The name Sarjū is also applied to the Gogrā itself

below Bahrāmghāt. A branch of the Lower Gogrā, given off on the right, flowing in an old bed of the Gogrā, and falling into the Ganges after passing Balliā, is called the Chhotī (Lesser) Sarjū. Cf. Imperial Gazetteer of India, 22, 109; 12, 302 (Gogrā). 23, 418 (Eastern Tons); 26, Plate 31.

⁵ Altindisches Leben, 17, 45. Cf. Muir, Sanskrit Texts, 2², xxv; Max Müller, Sacred Books of the East, 32, 323.

6 Religions of India, 34.

7 Translation of the Rigveda, 3, 280.

Saras denotes 'lake' in the later Samhitās¹ and the Brāhmanas.²

¹ Vājasaneyi Samhitā, xxiii. 47. 48; xxx. 16.

² Aitareya Brāhmaṇa, iii. 33, 6;

Śatapatha Brāhmaņa, xiii. 5, 4, 9; Chāndogya Upaniṣad, viii. 5, 3.

Sarasvatī¹ is the name of a river frequently mentioned in the Rigveda and later. In many passages² of the later texts it is certain the river meant is the modern Sarasvatī, which loses

¹ Literally, 'abounding in pools,' perhaps with reference to its condition when the water was low. The name corresponds phonetically to the Iranian Haraqaiti (the modern Helmand),

² Taittirīya Samhitā, vii. 2, 1, 4; Pañcavimśa Brāhmaṇa, xxv. 10, 1; Kauṣītaki Brāhmaṇa, xii. 2. 3; Satapatha Brāhmaṇa, i. 4, I, I4; Aitareya Brāhmaṇa, ii. 19, I. 2; probably Av. vi. 30, I. This list is according to Roth's view, St. Petersburg Dictionary, s.v. 3c.

itself in the sands of Patiala (see Vinaśana). Even Roth³ admits that this river is intended in some passages of the Rigveda. With the Dṛṣadvatī⁴ it formed the western boundary of Brahmāvarta (see Madhyadeśa). It is the holy stream of early Vedic India. The Sūtras⁵ mention sacrifices held on its banks as of great importance and sanctity.

In many other passages of the Rigveda,⁶ and even later,⁷ Roth held that another river, the Sindhu (Indus), was really meant: only thus could it be explained why the Sarasvatī is called the 'foremost of rivers' (nadītamā),⁸ is said to go to the ocean,⁹ and is referred to as a large river, on the banks of which many kings,¹⁰ and, indeed, the five tribes, were located.¹¹ This view is accepted by Zimmer¹² and others.¹³

On the other hand, Lassen 14 and Max Müller 15 maintain the identity of the Vedic Sarasvatī with the later Sarasvatī. 16 The latter is of opinion that in Vedic times the Sarasvatī was as large a stream as the Sutlej, and that it actually reached the

³ Rv. iii. 23, 4 (where the Dṛṣadvatī appears); x. 64, 9; 75, 5 (where the Sindhu also is mentioned).

⁴ Probably the modern Chautang, which flows to the east of Thanesar. Cf. Oldham, Journal of the Royal Asiatic Society, 25, 58; Imperial Gazetteer of India, 26, Plate 32.

⁵ Kātyāyana Śrauta Sūtra, xii. 3, 20; xxiv. 6, 22; Lātyāyana Śrauta Sūtra, x. 15, 1; 18, 13; 19, 4; Āśvalāyana Śrauta Sūtra, xii. 6, 2. 3; Śāńkhāyana Śrauta Sūtra, xiii. 29.

6 i. 89, 3; 164, 19; ii. 41, 16 et seq.; 30, 8; 32, 8; iii. 54, 13; v. 42, 12; 43, 11; 46, 2; vi. 49, 7; 50, 12; 52, 6; vii. 9, 5; 36, 6; 39, 5; 40, 3; viii. 21, 17; 54, 4; x. 17, 7; 30, 12; 131, 5; 184, 2, 7 Av. iv. 4, 6; v. 23, 1; vi. 3, 2; 89, 3; vii. 68, 1; xiv. 2, 15, 20; xvi. 4, 4; xix. 32, 9; Taittirīya Samhitā, i. 8, 13, 3; Vājasaneyi Samhitā, xix. 93; xxxiv. 11; Śatapatha Brāhmaṇa, i. 6, 2, 4; xi. 4, 3, 3; xii. 7, 1, 12; 2, 5; Bṛṇadāraṇyaka Upaniṣad, vi. 3, 8. These passages should all be classed in n. 2.

⁸ Rv. ii. 41, 16.

⁹ Rv. vi. 61, 2. 8; vii. 96, 2.

¹⁰ Rv. viii. 21, 18.

¹¹ Rv. vi. 61, 12.

¹² Altindisches Leben, 5-10.

¹³ E.g., Griffith, Hymns of the Rigueda, 1, 60; 2, 90, etc.; Ludwig, Translation of the Rigueda, 3, 201, 202.

¹⁴ Indische Alterthumskunde, 12, 118.

¹⁵ Sacred Books of the East, 32, 60.

¹⁶ In the enumeration of rivers (evidently from east to west) in Rv. x. 75, 5, Gangā, Yamunā, Sarasvatī, Sutudrī, the Sarasvatī comes between the Jumna and the Sutlej, the position of the modern Sarsūti (Saraswatī), which, flowing to the west of Thanesar, is joined in Patiala territory by a more westerly stream, the Ghaggar, and, passing Sirsa, is lost in the desert at Bhatnair; but a dry river bed (Hakra or Ghaggar) can be traced from that point to the Indus. See Imperial Gazetteer of India, 26, Plate 32. Cf. also Oldham, Journal of the Royal Asiatic Society, 25, 49-76.

sea either after union with the Indus or not, being the 'iron citadel,' as the last boundary on the west, a frontier of the Paniab against the rest of India. There is no conclusive evidence of there having been any great change in the size or course of the Sarasvatī, though it would be impossible to deny that the river may easily have diminished in size. But there are strong reasons to accept the identification of the later and the earlier Sarasvatī throughout. The insistence on the divine character of the river is seen in the very hymn 17 which refers to it as the support of the five tribes, and corresponds well with its later sacredness. Moreover, that hymn alludes to the Pārāvatas, a people shown by the later evidence of the Pañcavimśa Brāhmana 18 to have been in the east, a very long way from their original home, if Sarasvatī means the Indus. Again, the Pūrus, who were settled on the Sarasvatī, 19 could with great difficulty be located in the far west. Moreover, the five tribes might easily be held to be on the Sarasvatī, when they were, as they seem to have been, the western neighbours of the Bharatas in Kuruksetra, and the Sarasvatī could easily be regarded as the boundary of the Panjab in that sense. Again, the 'seven rivers' in one passage 20 clearly designate a district: it is most probable that they are not the five rivers with the Indus and the Kubhā (Cabul river), but the five rivers, the Indus and the Sarasvatī. Nor is it difficult to see why the river is said to flow to the sea: either the Vedic poet had never followed the course of the river to its end, or the river did actually penetrate the desert either completely or for a long distance, and only in the Brahmana period was its disappear-

svasā). In vii. 36, 6, she is called the 'seventh,' which makes the Sarasvatī one of the rivers. If the former passages are to be treated as precise, then saptasvasā may be considered to show that the Sarasvatī was outside the river system (which would then be Indus, Kubhā, and the five rivers of the Panjab; see Sapta Sindhavah); but the expression may be loosely meant for one of seven sisters.

¹⁷ Rv. ii. 41, 16 (devitame).

¹⁸ See Pārāvata, and cf. Brsaya.

¹⁹ Rv. vii. 95. 96. Ludwig, op. cit., 3, 175, admits that the Indus cannot be meant here. See Hillebrandt, Vedische Mythologie, 1, 115.

²⁰ Rv. viii. 24, 27. The connexion of Sarasvatī and the seven rivers is rather vague. In Rv. viii. 54, 4, Sarasvatī and the seven rivers are separately invoked, and in vi. 61, 10. 12, she is referred to as 'seven-sistered' (sapta-

ance in the desert found out. It is said, indeed, in the Vājasaneyi Samhitā 21 that the five rivers go to the Sarasvatī, but this passage is not only late (as the use of the word **Deśa** shows), but it does not say that the five rivers meant are those of the Panjab. Moreover, the passage has neither a parallel in the other Samhitās, nor can it possibly be regarded as an early production; if it is late it must refer to the later Sarasvatī.

Hillebrandt,²² on the whole, adopts this view of the Sarasvatī,²³ but he also sees in it, besides the designation of a mythical stream, the later Vaitaraṇī,²⁴ as well as the name of the Arghandab in Arachosia.²⁵ This opinion depends essentially on his theory that the sixth Maṇḍala of the Rigveda places the scene of its action in Iranian lands, as opposed to the seventh Maṇḍala: it is as untenable as that theory itself.²⁶ Brunnhofer²⁷ at one time accepted the Iranian identification, but later²⁸ decided for the Oxus, which is quite out of the question. See also Plakṣa Prāsravaṇa.

21 xxxiv, 11.

22 Vedische Mythologie, 1, 99 et seq.;

3, 372-378.

²³ He sees this sense in the Rigveda everywhere, except in the passages indicated in notes 24 and 25.

²⁴ vii. 95, 6; x. 17, 7; Av. vii. 68, 2; xiv. 2, 20; Pañcavimśa Brāhmaņa, xxxv. 10, 11.

²⁵ Rv. vi. 49, 7; 61; possibly Vājasaneyi Samhitā, xxxiv. 11.

26 See Divodāsa.

27 Bezzenberger's Beiträge, 10, 261,

28 Iran und Turan, 127.

Cf. Muir, Sanskrit Texts, 5, 337 et seq.; Macdonell, Sanskrit Literature, 141, 142; Vedic Mythology, pp. 86-88; von Schroeder, Indiens Literatur und Cultur, 84, 164,

"Sarah in the Rigveda1 and later2 denotes 'bee.' Cf. Saragha.

¹ i. 112, 21.

² Taittirīya Saṃhitā, v. 3. 12, 12; Śatapatha Brāhmaṇa, xiii. 3, 1, 4. The stem is given as Sarat in the Uṇādisūtra, 1, 133; but Saragh shows that Sarah must be meant (cf. Macdonell, Vedic Grammar, p. 238, n. 2).

Cf. Zimmer, Altindisches Leben, 97.

Sarit denotes 'stream' in the Rigveda and later.2

¹ iv. 58, 6; vii. 70, 2; Av. xii. 2, 41; Vājasaneyi Samhitā, xxxiv. 11; Taittirīya Brāhmaņa, i. 2CC-0. Gurukul Kangri Collection, Haridwar

Sarīsṛpa denotes in the Rigveda,¹ and often later,² any 'creeping animal' or 'reptile.'

1 x. 162, 3. 2 Av. iii. 10, 6; xix. 7, 1; 48, 3, etc.

Sarpa, 'serpent,' occurs once in the Rigveda, where Ahi is the usual word, but often later.²

¹ x. 16, 6.

² Av. x. 4, 23; xi. 3, 47; Taittirīya | Samhitā, i. 5, 4, 1; iii. 1, 1, 1, etc.

Sarpa-rājñī, 'serpent-queen,' is the alleged authoress of a hymn of the Rigveda¹ according to the Taittirīya Saṃhitā.²

¹ x. 189. ² i. 5, 4, 1; vii. 3, 1, 3; Taittirīya | Brāhmaṇa, i. 4, 6, 6; ii. 2, 6, 1; Aitareya Brāhmaṇa, v. 23, 1. 2.

Sarpa-vidyā, the 'science of snakes,' is enumerated in the Satapatha Brāhmaṇa among branches of learning. It must have been reduced to fixed rules, since a section (parvan) of it is referred to as studied. The Gopatha Brāhmaṇa² has the form Sarpa-veda.

1 xiii. 4, 3, 9. Cf. Sānkhāyana Śrauta Sūtra, xvi. 2, 25. The Āśvalāyana Srauta Sūtra, x, 7, 5, has Viṣa-vidyā, and the Chāndogya Upaniṣad (vii. 1.

2. 4; 2, 1; 4, 1; 7, 1) has sarpadevajana-vidyā.

² i. 1, 10. Cf. Eggeling, Sacred Books of the East, 44, 367, n. 3.

Sarpi Vātsi ('descendant of Vatsa') is the name of a teacher in the Aitareya Brāhmaṇa.¹

1 vi. 24, 15. Aufrecht, Aitareya Brāhmaṇa, 424, takes the name to be Sarpir. The point is, of course, doubtful, since the word occurs in the nominative only.

Sarpis denotes 'melted butter,' whether in a liquid or solidified condition, and not differing from Ghṛta according to the St. Petersburg Dictionary. Roth there rejects the definition cited by Sāyaṇa in his commentary on the Aitareya Brāhmaṇa,¹ which discriminates Sarpis as the liquid and Ghṛta as the solid condition of the butter. The word is repeatedly mentioned in the Rigveda² and later.³

³ Av. i. ¹⁵, 4; ix. 6, 41 C. CC-0. Gurukul Kangri Collection, Haridwar

¹ i. 3, 5.

² i. 127, 1; v. 6, 9; x. 18, 7.

xii. 3, 45; Taittirīya Samhitā, ii. 3, 10, 1, etc.

Sarva-caru is found in a passage of the Aitareya Brāhmaṇa1 and of the Kausitaki Brāhmaṇa,2 where the gods are referred to as holding a sacrifice sarvacarau. The word is the name of a man according to the St. Petersburg Dictionary; the name of a place³ seems possible, or even a mere adjective may be meant.4

- 1 vi. 1, 1.
- 2 xxix. I.
- 3 Sāyaṇa on Aitareya Brāhmana, loc. cit.
- 4 Aufrecht, Aitareya Brāhmana, 425, n. 1, who suggests that vajne is to be supplied.

Sarva-vedasa denotes in the later Samhitas and the Brahmanas either a sacrifice in which the sacrificer gives his all to the priests, or the whole property of a man.2

- ¹ Taittirīya Brāhmaņa, i. 4, 7, 7; Kausītaki Brāhmana, xxv. 14; Pañcavimśa Brāhmana, ix. 3, 1.
 - ² Taittirīya Samhitā, vii. 1, 1, 3;

Taittirīya Brāhmaņa, iii. 2, 8, 1; Pañcavimsa Brāhmana, vi. 7, 15; Śatapatha Brāhmana, iv. 6, 1, 15, etc.

Sarṣapa, denoting 'mustard' or 'mustard seed,' occurs only a few times in later Vedic texts.1

1 Chandogya Upanisad, iii. 14, 3. Cf. | Srauta Sūtra, iv. 15, 8, etc. It is Şadvimsa Brāhmaṇa, v. 2; Śānkhāyana | common in the later language.

Salā-vṛkī. See Sālāvṛka.

Salila-vāta occurs in the Yajurveda Samhitās1 as an adjective meaning 'favoured with a wind from the water.'2 probably refers to the wind from the ocean, the south-west monsoon.3

1 Taittirīya Samhitā, iv. 4, 12, 3; Kāthaka Samhitā, xxiv. 4; Maitrāyanī Samhitā, iii 16, 4.

2 Or, according to the commentator, salilākhyena vāta visesena anugrhītah, 'favoured by a kind of wind called Salila.'

3 Indian Empire, 1, 110. The mon-

soon is little noted in the Vedic texts, except in so far as the Marut hymns may be deemed to be a description of the monsoon. See Rv. i. 19, 7; 37. 6 et seq.; 38, 8; 64, 8; 88, 5; v. 83, 1 et seq.; 85, 4; Zimmer, Altindisches Leben, 42-44.

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Salva is the name of a people mentioned in a passage of the Satapatha Brāhmaṇa,¹ which records a boast by Syāparṇa Sāyakāyana that if a certain rite of his had been completed, his race would have been the nobles, Brahmins, and peasants of the Salvas, and even as it was his race would surpass the Salvas. This people appears also to be alluded to as Sālvāḥ (prajāḥ) in the Mantra Pātha,² where they are said to have declared that their king was Yaugandhari when they stayed their chariots³ on the banks of the Yamunā. There is later evidence⁴ indicating that the Sālvas or Śālvas were closely connected with the Kuru-Pañcālas, and that apparently some of them, at least, were victorious near the banks of the Yamunā. There is no good evidence to place them in the north-west in Vedic times.⁵

Savya-ṣṭhā,¹ Savya-ṣṭhṛ,² Savye-ṣṭha,³ and Savya-stha⁴ are all various forms of the word for 'car-fighter,' as opposed to Sārathi, 'charioteer,' showing that, as was natural, the fighter stood on the left of the driver. The commentators⁵ are inclined to see in the Savyaṣṭhā merely another 'charioteer,' but this is quite unjustifiable,⁶ and is perhaps due to later caste prejudice against a Śūdra charioteer.

Sasa in the Rigveda¹ denotes 'herb' or 'grass.'¹ The word is also applied to the Soma plant² and the sacrificial straw.³

¹ x. 4, 1, 10.

² ii. II, I2.

³ Winternitz, Mantra-pāṭha, xlv-xlvii, sees in the verse an allusion to the Sālva women turning round the wheel (? spinning - wheel). But a reference to a warlike raid seems more plausible.

Mahābhārata, iv. 1, 12; viii. 44 (45), 14. The Yugandharas are also referred to in a Kārikā quoted in the Kāśikā Vṛtti on Pāṇini, iv. 1, 173.

⁵ Cf. Weber, Indische Studien, 1, 215. Later, they may have been found in Rājasthān, Lasson, Indische Alterthumskunde, 1², 760.

¹ Av. viii. 8, 23.

<sup>Satapatha Brāhmaṇa, v. 2, 4, 9;
3, 1, 8; 4, 3, 17, 18.</sup>

³ Taittirīya Brāhmaņa, i. 7, 9, 1.

⁴ Kāṇva recension of the Satapatha Brāhmaṇa, Eggeling, Sacred Books of the East, 41, 62, n. 1; Maitrāyaṇi Saṃhitā, iv. 3, 8.

⁵ On Śatapatha Brāhmana, v. 3, 1, 8; Taittirīya Brāhmana, loc. cit.

⁶ Eggeling, loc. cit.; Hopkins, Journal of the American Oriental Society, 13, 235.

Cf. Zimmer, Altindisches Leben, 296.

¹ i. 51, 3; x. 79, 3. ² iii. 5, 6; iv. 5, 7, etc. CC-0. Gurukul Kangri Collection, Haridwar ³ v. 21, 4.

Sasarparī is a word occurring in two curious verses of the Rigveda. According to a later interpretation, it designates a particular kind of skill in speech which Viśvāmitra obtained from Jamadagni. What it was is quite uncertain.

² Brhaddevatā, iii. 113, with Macdonell's notes. 1 iii. 53, 15. 16. Cf. Geldner, Vedische Studien, 2, 159.

Sasya in the Atharvaveda and later regularly denotes 'corn' generally. It corresponds to the Avestan hahya. Krsi.

v. 1, 7, 3; vii. 5, 20, 1; Maitrāyani 1 vii. 11, 1; viii. 10, 24. ² Taittirīya Samhitā, iii. 4, 3, 3; Samhitā, iv. 2, 2, etc. Cf. Schrader, Prehistoric Antiquities, 284.

Saha in the Atharvaveda 1 is, according to Roth, 3 the name of a plant, but Bloomfield3 thinks the word is only an adjective meaning 'mighty.'

1 xi. 6, 15. Cf. Samavidhana Brahma 1a, ii. 6, 10.

² St. Petersburg Dictionary, s.v. 2b.

3 Hymns of the Atharvaveda, 648.

Cf. Whitney, Translation of the Atharvaveda, 642; Zimmer, Altindisches Leben, 72.

Saha-deva is the name of a prince in the Rigveda, where he is victorious over the Simyus and Dasyus. It is quite probable that he is identical with King Sahadeva Sārnjaya, who is mentioned in the Satapatha Brāhmana² as having once been called Suplan Sārnjaya, and as having changed his name because of his success in performing the Dākṣāyaṇa sacrifice. In the Aitareya Brāhmaṇa³ he is mentioned with Somaka Sahadevya, who also appears in the Rigveda.4

1 i. 100, 17.

2 ii. 4, 4, 3. 4. Cf. xii. 8, 2, 3.

3 vii. 34, 9. 4 iv. 15, 7 et seq.

Cf. Zimmer, Altindisches Leben, 132; Hillebrandt, Vedische Mythologie, 1, 105, 106.

Saha-devī is the name of a plant in the Atharvaveda 1 according to the reading of the commentary.

1 vi. 59, 2. Cf. Grill, Hundert Lieder,2 163; Whitney, Translation of the Atharvaveda, 325; Bloomfield, Hymns of the Atharvaveda, 490, who does not accept CC-0. Gurukul Kangri Collection, Haridwar

this reading. A plant called Sahadeva occurs in the Sāmavidhāna Brāhmana, ii. 6, 10.

Sahamāna is the name of a plant in the Atharvaveda (ii. 25, 2; iv. 17, 2; viii. 2, 6; 7, 5).

Saho-jit. See Jaitrāyaņa.

Sāṃvaraṇi is found in the Rigveda¹ in one passage, where it naturally seems to be a patronymic ('descendant of Saṃvaraṇa') of Manu. According to Bloomfield,² it is a corruption for Sāvarṇi, a reference to Manu's birth from the savarṇā, 'similar' female who was substituted for Saraṇyū according to the legend (see Manu). This is possible, but not certain. Scheftelowitz³ thinks that the reading of the Kaśmir manuscript of the Rigveda, which has sāṃvaraṇam, 'found on the sacrificial ground,' as an epithet of Soma, is to be preferred. But this seems quite improbable.⁴ We must either recognize a real man called Manu Sāṃvaraṇi; or take Manu as one name, Sāṃvaraṇi as another; or admit that Manu Sāṃvaraṇi is simply Manu with a patronymic derived from an unknown legend.

1 viii. 51, 1,
2 Journal of the American Oriental
Society, 15, 180, n.

Die Apokryphen des Rgveda, 38.
 See Oldenberg, Göttingische Gelehrte

Anzeigen, 1907, 237.

Sākam-aśva Devarāta is the name of a teacher, a pupil of Viśvāmitra, in the Vaṃśa (list of teachers) which concludes the Śāṅkhāyana Āraṇyaka (xv. 1).

Sāṃkṛtī-putra ('son of a female descendant of Saṃkṛta') is the name of a teacher, a pupil of Ālambāyanīputra¹ or Ālambīputra,² in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

Sāṃkṛtya, 'descendant of Saṃkṛti,' is the name of a teacher whose pupil was Pārāśarya in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad.¹

Brhadaranyaka Upanişad, vi. 5, 2 Kanva.
² Ibid., vi. 4, 32 Madhyamdina.

¹ ii. 5, 20; iv. 5, 26. A Sāmkṛtya occurs also in the Taittirīya Prātiśākhya, viii, 21; x, 21; xvi. 16C-0. Gurukul Kangri Collection, Haridwar

Sācī-guṇa is mentioned, apparently as a place in the territory of the Bharatas, in a verse occurring in the Aitareya Brāhmaṇa.¹ Leumann,² however, thinks an epithet of Indra, Śācīgu, may be meant.

1 viii. 23, 4.

2 Zeitschrift der Deutschen Morgen- | ländischen Gesellschaft, 48, 80, n. 5. This conjecture seems improbable.

Sāṃjīvī-putra, 'son of Sāṃjīvī,' is the name of a teacher who appears in the Vaṃśa (list of teachers) at the end of the tenth Kāṇḍa of the Śatapatha Brāhmaṇa,¹ and at the end of the fourteenth Kāṇḍa in the Kāṇva recension,² as a pupil of Māṇḍūkāyani. In the Vaṃśas at the end of the Bṛhadāraṇyaka Upaniṣad in both recensions³ he is given as a pupil of Prāśnīputra Āsurivāsin. It seems clear that he united in himself two lines of teachers—that of the tradition of the firecult from Śāṇḍilya, and that of the tradition of Yājñavalkya.

¹ x. 6, 5, 9. ² Brhadāranyaka Upanisad, vi. 5,

4 Kāṇva.

³ *Ibid.*, vi. 4, 32 (Mādhyaṃdina = vi. 5, 2 Kāṇva).

Cf. Eggeling, Sacred Books of the East, 12, xxxiv et seq.; Weber, Indian Literature, 131.

Sāti Auṣṭrākṣi ('descendant of Uṣṭrākṣa') is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

Sātya-kāmi ('descendant of Satyakāma') is the patronymic of Keśin in the Taittirīya Saṃhitā (ii. 6, 2, 3).

Sātya-kīrta is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 32, 1).

Sātya-yajña ('descendant of Saryayajña') is the name of a teacher in the Śatapatha Brāhmaṇa (iii. 1, 1, 4).

Sātya-yajñi ('descendant of Satyayajña') is the patronymic of Somaśuṣma in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3; xiii. 4, 2, 4; 5, 3, 9).
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2. Sātya-yajñi is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (ii. 4, 5) with the Sailanas and the Kārīradis.

Sātya-havya ('descendant of Satyahavya') is the patronymic of a Vāsiṣṭha who is mentioned as a contemporary of Atyarāti Jānaṃtapi in the Aitareya Brāhmaṇa (viii. 23, 9), and of Devabhāga in the Taittirīya Saṃhitā (vi. 6, 2, 2).

Sātrājita ('descendant of Satrājit') is the patronymic of Satānīka.¹

¹ Aitareya Brāhmana, viii. 21, 5; Śatapatha Brāhmana, xiii. 5, 4, 19. 21.

Sātrā-sāha ('descendant of Satrāsāha') is the patronymic of Sona.

¹ Satapatha Brāhmaņa, xiii. 5, 4, 16. 18.

Sādin in the Atharvaveda¹ denotes the 'rider' of a horse as opposed to a-sāda, 'pedestrian.' An aśva-sādin, 'horse-rider,' is known to the Vājasaneyi Saṃhitā.² The Taittirīya Brāhmaṇa³ and the Rigveda⁴ itself contain clear references to horse-riding, while the Aitareya Āraṇyaka⁵ refers to mounting a horse sideways. Āśvalāyana⁶ knows sādya as a 'riding horse' opposed to vahya, a 'draught animal.'

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1 xi. 10, 24.
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Sādhāraṇī in one passage of the Rigveda¹ seems to refer not so much to an *uxor communis*, like Draupadī in the Epic, as Max Müller² suggests, but to a courtezan.

Muir, Sanskrit Texts, 5, 461; Pischel and Geldner, Vedische Studien, 1, xxv.

Cf. Zimmer, Altindisches Leben, 332; CC-0. Gurukul Kangri Collection, Haridwar

² xxx. 13.

³ iii. 4, 7, 1.

⁴ i. 162, 17; v. 61, 3. Cf. i. 163, 9.

i. 2, 4; Śatapatha Brāhmaņa, vii. 3,
 2, 17.

⁶ Sūtra, ix. 9, 14.

Cf. Zimmer, Altindisches Leben, 230, 295, 296; Max Müller, Sacred Books of the East, 32, 358; Keith, Aitareya Aranyaka, 177; Weber, Proceedings of the Berlin Academy, 1898, 564.

¹ i. 167, 4. ² Sacred Books of the East, 32, 277.

Sapta in the Rigveda¹ may be a proper name, but the sense is quite uncertain.

1 viii. 55, 5. Cf. Ludwig, Translation of the Rigveda, 5, 552; Griffith, Hymns of the Rigveda, 2, 266.

Sāptaratha vāhani ('descendant of Saptarathavāhana') is the patronymic of a teacher, a pupil of Śāṇḍilya, in the Śatapatha Brāhmaṇa.¹

1 x. 1, 4, 10. 11. Cf. Weber, Indische Studien, 1, 259, n.

Sāpya or Sāyya is the patronymic of Namī in the Rigveda (vi. 20, 6).

Sāma-veda, 'the Veda of the Sāman chants,' is the name of a collection of verses for chanting, often mentioned in the Brāhmaṇas.¹ The Sāman itself is repeatedly referred to in the Rigveda,² and the triad Rc, Yajus, and Sāman is common from the Atharvaveda onwards.³ These texts know also the Sāma-ga, the 'Sāman-chanter,'⁴ who occurs later.⁵

¹ Taittirīya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9; Aitareya Āraṇyaka, iii. 2, 3; Bṛhadāraṇyaka Upaniṣad, i. 5, 13 (Mādhyaṃdina = i. 5, 5 Kāṇva); ii. 4, 10; iv. 1, 6 (= iv. 1, 2); 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 3, 1. 2; 15, 7; vii. 1, 2. 4; 2, 1; 7, 1, etc.

² i. 62, 2; 107, 2; 164, 24, etc. Cf. Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 38, 439 et seq.

3 x. 7, 14; xi. 7, 5; Vājasaneyi Samhitā, xxxiv. 5, etc.

Rv. ii. 43, 1; x. 107, 6; Av. ii. 12, 4.
 Aitareya Brāhmaņa, ii. 22, 3;
 4; iii. 4, 1.

Sāma-śravas ('famed for chants') occurs in the Bṛhadāraṇ-yaka Upaniṣad.¹ According to Max Müller,² the word is an epithet of Yājñavalkya, but Böhtlingk³ takes it as the name of a pupil of that teacher.

¹ iii. 1, 3. ² Sacred Books of the East, 15, 121. ³ Translation, 36.

Sāma-śravasa ('descendant of Sāmaśravas') is the patronymic of Kuṣītaka in the Pañcaviṃśa Brāhmaṇa (xvii. 4, 3).

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Sāmudri ('descendant of Samudra') is the name of a mythical sage, Aśva, in the Śatapatha Brāhmana (xiii. 2, 2, 14).

Sammada ('descendant of Sammada') is the patronymic of the mythical Matsya in the Satapatha Brāhmana (xiii. 4, 3, 12).

Sāmrājya. See Samrāj and Rājya.

Sāya¹ denotes 'evening' in the Rigveda and later, usually appearing in the adverbial form Sayam,2 'in the evening.' Cf. Ahar.

- ¹ Taittirīya Brāhmaṇa, i. 5, 3, 3; Kausītaki Brāhmana, ii. 8; Satapatha Brāhmana, vii. 3, 2, 18.
 - prātar, 'morning and evening,' Av. iii. 30, 7; xix. 39, 2, etc. 2 Rv. v. 77, 2; x. 146, 4; Av. iii. 12, 3;

iv. 11, 12; viii. 6, 10, etc. Cf. Sāyam-

- 1. Sāyaka denotes 'arrow' in the Rigveda (ii. 33, 10; iii. 53, 23; x. 48, 4).
- 2. Sāyaka Jāna-śruteya ('descendant of Janaśruta') Kāṇdviya is the name of a teacher, a pupil of Janaśruta Kandviya. in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2).

Sāyakāyana ('descendant of Sāyaka') is the patronymic of Syaparna in the Satapatha Brahmana, and also of a teacher, a pupil of Kausikāyani in the second Vamsa (list of teachers) in the Brhadaranyaka Upanisad.2

1 x. 3, 6, 10; 5, 2, 1. ² iv. 5, 27 (Mādhyamdina = iv. 6, 3 Kānva).

Sāyya. See Sāpya.

Sarathi denotes the 'charioteer' as opposed to the 'warrior' (Savyaṣṭhā) in the Rigveda¹ and later.2

1 i. 55, 7; 144, 3; ii. 19, 6; vi. 20, 5; i. 7, 9, 1; Maitrāyanī Samhitā, iv. 3, 8, 57, 6; x. 102, 6. ² Av. xv. 2, 1; Taittirīya Brāhmaņa, Cf. Zimmer, Altindisches Leben, 296.

Sārameya, 'descendant of Saramā,' Indra's mythical dog, is applied to a dog on earth in the Rigveda, as also to the dogs of Yama.²

 1 vii, 55, 2 (unless that passage be deemed to refer to the souls of the departed). 2 x. $\overset{1}{14}$, 10.

Sārñjaya is found in the Rigveda¹ in a Dānastuti ('praise of gifts') where the word probably denotes the 'Sṛñjaya king' rather than a 'descendant of Sṛñjaya.' According to the Śānkhāyana Śrauta Sūtra,² he was Prastoka, mentioned in the same hymn, but this conclusion is not very cogent. He was clearly a patron of the Bharadvājas. The same epithet belongs to Sahadeva, alias Suplan.

¹ vi. 47, 25. ² xvi. 11, 11. ² Cf. Hillebrandt, Vedische Mythologie, 3 Satapatha Brāhmaṇa, ii. 4, 4, 4; i, 104, 105. xii. 8, 2, 3.

Sārpa-rājñī in the Pañcaviṃśa (iv. 9, 4) and the Kauṣītaki (xxvii. 4) Brāhmaṇas is identical with Sarparājñī.

Sārva-seni ('descendant of Sarvasena') is the patronymic of Śauceya in the Taittirīya Saṃhitā (vii. 1, 10, 3).

Sālā-vṛka is found twice in the Rigveda¹ apparently denoting the 'hyæna' or 'wild dog.' This sense also seems appropriate in the later narrative of the destruction of the Yatis by Indra,² who is said to have handed them over to the Sālāvṛkas. Sālāvṛkeya³ is a variant form of the same word, meaning literally 'descendant of a Sālāvṛka.' The feminine is Sālāvṛkī,⁴ but in the Taittirīya Saṃhitā⁵ it appears as Salāvṛkī. Cf. Taraksu.

1 x. 73, 2; 95, 15.

² Taittirīya Samhitā, vi. 2, 7, 5; Aitareya Brāhmana, vii. 28, 1; Kauşī-

taki Upaniṣad, iii. 1 (varia lectio).

³ Pañcaviṃśa Brāhmaṇa, viii. 1, 4;

siii. 4, 16; xiv. 11, 28; xviii. 1, 9; Xix. 4, 7; Jaiminīya Brāhmaṇa, i. 185 (Journal of the American Oriental Society, 19, 123); Kāṭhaka Saṃhitā, viii. 5; Xi. 10; XXV. 6; XXXVI. 7 (Indische Studien, 3, 465, 466); Kauṣitaki Upaniṣad, iii. 1 (according to Śaṅkarāṇanda's recenCC-0. Gurukul Kangri Collection, Haridwar

sion). In Av. ii, 27, 5, Indra is alluded to as an enemy of the Sālāvrkas.

4 Kāthaka Samhitā, xxviii. 4.

⁵ vi. 2, 7, 5; also in Maitrāyaņī Samhitā, iii. 8, 3; Apastamba Dharma Sūtra, i. 10, 17; 11, 33.

Cf. Zimmer, Altindisches Leben, 81; Weber, Indische Studien, 13, 192; Whitney, Translation of the Atharvaveda, 68; Bloomfield, Hymns of the Atharvaveda, 306, who decides in favour of 'iackal'

Savayasa ('descendant of Savayasa') is the patronymic of Aṣāḍha, or Āṣāḍha, in the Śatapatha Brāhmana (i. 1, 1, 7).

Sā-varni is found as a patronymic in the Rigveda¹ together with Savarnya.2 It is clear that no man called Savarna ever existed, though Roth³ accepted that view, and that the reference is to the mythical Manu Sāvarņi, the descendant of the sa-varnā female, who, according to the legend, 4 took the place of Saranvū.

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1 x, 62, II.
                         2 x, 62, 9,
 3 St. Petersburg Dictionary, s.v. Cf.
Muir, Sanskrit Texts, 12, 17.
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4 Bloomfield, Journal of the American Oriental Society 15, 179 et seq.

Simha denotes the 'lion' in the Rigveda and later. The roaring (nad) of the lion is often alluded to,2 and is called thundering (stanatha).4 He wanders about (ku-cara) and lives in the hills (giri-stha),5 and is clearly the 'dread wild beast that slays' (mṛgo bhīma upahatnuḥ)6 to which Rudra is compared. When Agni, who has entered the waters, is compared to a lion,7 the reference may be to the lion's habit of springing on animals at drinking places. That a jackal should defeat the lion is spoken of as a marvel.8 The lion, being dangerous to men,9 was trapped,10 lain in wait for in ambush,11 or chased by hunting bands.12 But dogs were terrified of lions.13 lioness (simhī) was also famous for her courage: the aid given by Indra to Sudas against the vast host of his enemies is compared to the defeat of a lioness by a ram (Petva).14 The gaping jaws of the lioness when attacking men are alluded to in

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1 i. 64, 8; 95, 5; iii. 2, 11; 9, 4;
26, 5; iv. 16, 14, etc.
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² Av. iv. 36, 6; v. 20, 1. 2; 21, 6; viii. 7, 15; Taittirīya Samhitā, v. 5, 21, 1; Kāthaka Samhitā, xii. 10, etc.; Maitrāyanī Samhitā, ii. 1, 9; Kausītaki Upanisad, 1. 2.

³ See Rv. i. 64, 8; iii. 26, 5. The sound of the drum is compared with it. Av. v. 20, 1.

⁴ Rv. v. 83, 3; Av. v. 21, 6; viii. 7, 15.

⁵ Rv. i. 154, 2; x. 160, 2.

⁶ Rv. ii. 33, 11.

⁷ Rv. iii. 9, 4.

⁸ Rv. x. 28, 4.

⁹ Rv. i. 174, 3. 10 Rv. x. 28, 10.

¹¹ Rv. v. 74, 4.

¹² Rv. v. 15, 3. Cf. Strabo, xv. 1, 31.

¹³ Av. v. 36, 6.

¹⁴ Rv. vii. 18, 17.

the Aitareya Brāhmaṇa. The lioness is also mentioned in the Yajurveda Saṃhitās and the Brāhmanas. See also Halīkṣṇa.

15 vi. 35, 1. 16 Taittirīya Samhitā, i. 2, 12, 2;

vi. 2, 7, 1; Vājasaneyi Samhitā, v. 10;

Śatapatha Brāhmaņa, iii. 5, 1, 21; Maitrāyaņī Samhitā, iii. 8, 5. Cf. Zimmer, Allindisches Leben, 78, 79.

1. Sic denotes the 'border' of a garment. The Rigveda refers to a son clutching the hem of his father's robe to attract his attention, and to a mother's covering her son with the edge of her garment. The word also occurs later.

¹ iii. 53, 2.
² x. 18, 11.

3 Av. xiv. 2, 51; Śatapatha Brāhmaṇa, iii. 2, 1, 18.

2. Sic denotes, in the dual, the 'wings' of an army, or, in the plural, the 'lines.'

¹ Rv. x. 75, 4. ² Av. xi. 9, 18; 10, 20.

Cf. Pischel, Vedische Studien, 2, 65; Geldner, ibid., 3, 31.

3. Sic seems in one passage of the Rigveda (i. 95, 7), where it is used in the dual, to denote the 'horizon' (meaning literally the 'two borders'; *i.e.*, of heaven and of earth).

Sidhmala, 'leprous,' is found in the Vājasaneyi Samhitā (xxx. 17) and the Taittirīya Brāhmaņa (iii. 4, 14, 1) as a designation of one of the victims at the Puruṣamedha ('human sacrifice'). Cf. Kilāsa.

Sinīvālī denotes the day of new moon and its presiding spirit, which, in accordance with widespread ideas concerning the connexion of the moon and vegetation, is one of fertility and growth. It occurs very frequently from the Rigveda onwards.²

¹ ii. 32, 7. 8; x. 184, 2. ² Av. ii. 26, 2; vi. 11, 3; ix. 4, 14; xiv. 2, 15; xix. 31, 10; Taittirīya Samhitā, ii. 4, 6, 2; iii. 4, 9, 1. 6;

v. 5, 17, 1; 6, 18, 1; Kāṭhaka Saṃhitā, xxxv. 2, etc.

Cf. Zimmer, Altindisches Leben, 352; Macdonell, Vedic Mythology, p. 125.

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Sindhu in the Rigveda¹ and the Atharvaveda² often means 'stream' merely (cf. Sapta Sindhavaḥ), but it has also³ the more exact sense of 'the stream' par excellence, 'the Indus.' The name is, however, rarely mentioned after the period of the Saṃhitās,⁴ always then occurring in such a way as to suggest distance. The horses from the Indus (saindhava) were famous.⁵ See Saindhava. Cf. also Sarasvatī.

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1 i. 97, 8; 125, 5; ii. 11, 9; 25, 3. 5; iii. 53, 9, etc.
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² iii. 13, 1; iv. 24, 2; x. 4, 15;

xiii. 3, 50, etc.

⁴ The Sindhu-Sauvīras occur in the Baudhāyana Dharma Sūtra, i. 2, 14. Cf. Bühler, Sacred Books of the East, 14, 148; Oldenberg, Buddha, 394, n.

⁵ Bṛhadāraṇyaka Upaniṣad, vi. 2, 15 (Mādhyaṃdina=vi. 1, 13 Kāṇva).

Cf. Zimmer, Altindisches Leben, 16, 17, 27.

Sindhu-kṣit is the name of a long-banished but finally restored Rājanyarṣi in the Pañcaviṃśa Brāhmaṇa,¹ probably quite a mythical personage.²

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1 xii. 12, 6.

Morgenländischen Gesellschaft, 42, 235,
2 Oldenberg, Zeitschrift der Deutschen n. 3.
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Sirī in the Rigveda (x. 71, 9) seems to denote a 'female weaver.'

Silācī is, in the Atharvaveda, the name of a healing plant, also called Lākṣā.

1 v. 5, 1. 8. Cf. Bloomfield, Hymns | Translation of the Atharvaveda, of the Atharvaveda, 419; Whitney, 228.

Silānjālā, which the commentator reads as Śalānjālā, is the name of a plant, perhaps a 'grain creeper,' in the Atharvaveda. The Kauśika Sūtra² reads the word as Śilānjālā. Cf. Silācī.

³ Rv. i. 122, 6; 126, 1; iv. 54, 6; 55, 3; v. 53, 9; vii. 95, 1; viii. 12, 3; 25, 14; 20, 25; 26, 18; x. 64, 9; Av. xii. 1, 3; xiv. 1, 43; perhaps also vi. 24, 1; vii. 45, 1; xix. 38, 2; Vājasaneyi Saṃhitā, viii. 59.

¹ vi.16, 4. ² li, 16. Cf. Bloomfield, Hymns of lation of the Atharvaveda, 292, 293. CC-0. Gurukul Kangri Collection, Haridwar

Sīcāpū in the list of victims at the Aśvamedha ('horse acrifice') in the Yajurveda¹ seems to denote a kind of bird.

¹ Maitrāyaņī Samhitā, iii. 19, 6; Vājasaneyi Samhitā, xxiv. 25. Cf. Zimmer, Altindisches Leben, 94.

Sītā, 'furrow,' occurs in the Rigveda,1 and often later.2

¹ iv. 57, 6. 7 (the most agricultural of Rigvedic hymns, and probably late).

² Av. xi. 3, 12; Taittirīya Sambitā,

v. 2, 5, 4. 5; 6, 2, 5; Kāṭhaka Saṃhitā, xx. 3, etc.

Cf. Hopkins, Journal of the American Oriental Society, 17, 86, n.

Sīman denotes the 'parting' of the hair in the Atharvaveda¹ and later.²

1 ix. 8, 13.

² Aitareya Brāhmaṇa, v. 7, 4; Pañcavimśa Brāhmaṇa, xiii. 4, 1; xv. 5, 20;

Śatapatha Brāhmaṇa, vii. 4, 1, 14. Cf. sīmanta in Av. vi. 134, 3; Taittirīya Brāhmaṇa, ii. 7, 17, 3.

Sīra, 'plough,' is mentioned in the Rigveda,¹ and often later.² It was large and heavy, as is shown by the fact that six oxen,³ or eight,⁴ or twelve,⁵ or even twenty-four,⁶ were used to drag it. The animals which drew the plough were oxen, which were, no doubt, yoked and harnessed with traces.⁷ The ox was guided by the Aṣṭrā, or 'goad,' of the ploughman (cf. Vaiśya).⁸ Little is known of the parts of the plough. See Lāṅgala and Phāla.

1 iv. 57, 8; x. 101, 3. 4.

² Av. vi. 30, 1; 91, 1; viii. 9, 16, etc.; Taittirīya Brāhmaņa, i. 7, 1, 2; ii. 5, 8, 12; Vājasaneyi Samhitā, xviii. 7; Maitrāyaņī Samhitā, ii. 11, 4.

3 Av. vi. 91, 1; viii. 9, 16; Taittirīya Samhitā, v. 2, 5, 2; Kāthaka Samhitā, xv. 2; xx. 3; Satapatha Brāhmana, vii. 2, 2, 6; xiii. 8, 2, 6.

4 Av. vi. 91, 1.

5 Taittirīya Samhitā, i. 8, 7, 1;

v. 2, 5, 2; Kāthaka Samhitā, xv. 2; Maitrāyanī Samhitā, ii. 6, 2, etc.

6 Kāthaka Samhitā, xv. 2. Cf. Weber, Indische Studien, 13, 244, n. 1.

⁷ Varatrā is found in Rv. iv. 57, 4, and (of the ox in the Mudgala story) in x. 102, 8. It may denote the fastening of the ox to the yoke rather than to the plough by traces.

8 Cf. Rv. iv. 57, 4; x. 102, 8.

Cf. Zimmer, Altindisches Leben, 236, 237.

Sīla, 'plough,' is found in the Kapiṣṭhala Saṃhitā (xxviii. 8).

Sīlamāvatī in the Rigveda¹ is, according to Ludwig,² the name of a river; but this is most improbable.3 Sāyaṇa thinks the word means 'rich in hemp.'

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1 x. 75, 8.
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² Translation of the Rigveda, 3, 200.

3 Zimmer. Altindisches Leben. 420:

Böhtlingk, Dictionary, s.v.; Geldner, Rigveda, Glossar, 195.

Sīsa, 'lead,' occurs first in the Atharvaveda, where it is mentioned as used for amulets.2 The word is then quite common.3 The use of lead by the weaver as a weight is perhaps also referred to.4

4 Vājasaneyi Samhitā, xix. 80; Maitrāyanī Samhitā, iii. 11, 9; Taittirīya Brāhmana, ii. 6, 4. This is the view of Roth, St. Petersburg Dictionary, s.v., and of Zimmer, Altindisches Leben, 53. But Griffith, Translation of the Vājasaneyi Samhitā, 183, n., thinks that in xix. 80 lead is referred to not as a weight, but as a charm against demons and sorcery.

Cf. Bloomfield, Journal of the American Oriental Society, 15, 157, 158.

Su-kanyā is the name of Śaryāta's daughter, who married Cyavana according to the Satapatha Brāhmana.1

1 iv. 1, 5, 6; 10, 13; Jaiminīya Brāhmaņa, iii. 121 et seq.

Su-kaparda. See Kaparda.

Su-karīra in the Maitrāyanī Samhitā (ii. 7, 5) is a misreading of su-kurīra. See Kurīra.

Su-kīrti Kākṣīvata ('descendant of Kakṣīvant') is the name of a Rsi to whom the Brāhmanas of the Rigveda¹ ascribe the authorship of a Vedic hymn.2

Su-keśin Bhāradvāja ('descendant of Bharadvāja') is the name of a teacher in the Prasna Upanisad (i. 1).

¹ xii. 2, 1. 19 et seq., 53.

² i, 16. 2. 4.

³ Maitrāyanī Samhitā, ii. 4, 2; Vājasaneyi Samhitā, xviii. 13; Taittirīya Brāhmana, iii. 12, 6, 5; Satapatha Brāhmaņa, v. I, 2, 14; 4, I, 9; xii. 7, 1, 7; 2, 10; Chāndogya Upanişad, iv. 17, 7, etc.

¹ Aitareya Brāhmaṇa, v. 15, 4; vi. 29, 1; Kausītaki Brāhmaṇa, xxx. 5.

² x. 131.

Su-kurīra. See Kurīra.

Su-kha. See Kha.

Sugandhi-tejana in the later Samhitās¹ and the Brāhmaņas² denotes a kind of fragrant grass.

¹ Taittirīya Saṃhitā, vi. 2, 8, 4; Kāṭhaka Saṃhitā, xxv. 6. ² Aitareya Brāhmaṇa, i. 28, 28;

Su-citta Śailana is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (i. 14, 4).

Su-jāta, 'well-born,' is an epithet found applied to men in a few passages of the Rigveda. It would probably be a mistake to press the sense so as to denote 'nobles' as compared with the people. See Sabhā.

1 ii. 2, 11; v. 6, 2; vii. 1, 4. 15; viii. 20, 8.

Sutam-bhara is credited by the Anukramanī (Index) with the authorship of certain hymns of the Rigveda.¹ The word does not occur in those hymns, but it appears as an adjective ('carrying away Soma') elsewhere,² and may, in a second passage,³ by a conjecture⁴ be taken as a man's name.

1 v. 11-14.

2 v. 44, 13.

3 ix. 6, 6.

4 If sutam-bharāya be read for sutam bharāya, as Roth suggests in the St. Petersburg Dictionary, s,v.

Sutvan Kairiśi Bhārgāyaṇa is, in the Aitareya Brāhmaṇa (viii. 28, 18), the name of a king who, being taught a spell by Maitreya Kauṣārava, slew five kings and became great.

Su-dakṣiṇa Kṣaimi ('descendant of Kṣema') is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 6, 3; 7, 1 et seq.; 8, 6). CC-0. Gurukul Kangri Collection, Haridwar

Su-datta Pārāśarya ('descendant of Parāśara') is in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1) the name of a teacher who was a pupil of Janaśruta Vārakya.

Su-dāman is the name of a river in the Pañcaviṃśa Brāhmaṇa (xxii. 18, 1).

Su-dās is the name of the Tṛtsu king who won a famous victory over the ten kings, as described in a hymn of the Rigveda.¹ At one time Viśvāmitra was his Purohita, and accompanied him in his victorious raids over the Vipāś (Beās) and Śutudrī (Sutlej).² The Aśvins gave him a queen, Sudevī,³ and also helped him on another occasion.⁴ He appears with Trasadasyu in a late hymn without hint of rivalry,⁵ but elsewhere he seems to be referred to as defeated by Purukutsa, Trasadasyu's father.⁶ In the Aitareya Brāhmaṇa ħhe is recognized as a great king, with Vasiṣṭha as his Purohita, and similarly in the Śāṅkhāyana Śrauta Sūtra,⁶ where his generosity to his priest is related.

His exact ancestry is a little uncertain, because he is called Paijavana, 'son of Pijavana,' as Yāska explains the patronymic. If this explanation is correct, Divodāsa must have been his grandfather. If he was the son of Divodāsa, Pijavana must be understood as a more remote ancestor. The former alternative seems the more probable. Cf. Turvaśa, Dāśarājña. Paijavana, Bharata, Saudāsa.

vii. 18. See also Rv. vii. 20, 2;
 25, 3; 32, 10; 33, 3; 64, 3; 83, 1 et seq.
 Rv. iii. 53, 9. 11. See also Viśvāmitra and Vasistha.

3 Rv. i. 112, 19.

⁴ Rv. i. 47, 9, where, however, Roth, St. Petersburg Dictionary, s.v. I, takes su-dās as an adjective ('worshipping well').

⁵ Rv. vii. 19, 3.

6 Rv. i. 63, 7, reading Sudāsam for

Sudāse with Ludwig, Translation of the Rigveda, 3, 174. Cf. Hillebrandt, Vedische Mythologie, 1, 112, n. 1; Geldner, Vedische Studien, 1, 153; Oldenberg, Rgveda-Noten, 1, 63.

⁷ vii. 34, 9.

8 xvi. 11, 14.

Cf. Hillebrandt, Vedische Mythologie, 1, 107 et seq.; Weber, Episches im vedischen Ritual, 31 et seq.

1. Su-deva is, according to Ludwig, the proper name of a sacrificer in one hymn of the Rigveda.2

¹ Translation of the Rig Weslagris Collection, Haridwarviii. 5, 6.

2. Su-deva Kāśyapa ('descendant of Kaśyapa') is the name of a teacher in the Taittirīya Āranyaka1 who set forth the expiation for lack of chastity.

1 ii. 18. Cf. x. 1, 8; Weber, Indische Studien, 1, 188, n.; 10, 103.

Su-devalā was the name of Rtuparna as a woman according to the Baudhāyana Śrauta Sūtra (xx. 12).

Su-devī. See Sudās.

Su-dhanvan Angirasa ('descendant of Angiras') is the name of a teacher in the Brhadaranyaka Upanisad (iii. 3, 1).

- 1. Su-nītha Śaucad-ratha ('descendant of Śucadratha') is the name of a man in the Rigveda (v. 79, 2). Cf. Satyaśravas.
- 2. Su-nītha Kāpaṭava is the name of a teacher in the Vamśa Brāhmana.1 1 Indische Studien, 4, 372.
- 1. Su-parna, 'well-winged,' designates a large bird of prey, the 'eagle' or the 'vulture,' in the Rigveda and later. In the passages in which it appears as an eater of carrion3 it must be the vulture. The Jaiminīya Brāhmaṇa 4 mentions an eagle which separates milk from water like the Kruñc. In the Rigveda⁵ the Suparna is said to be the child of the Syena, and is distinguished from the latter in another passage:6 this led Zimmer 7 to think that the falcon is probably meant.8 The Atharvaveda alludes to its cry,9 and describes it as living in the hills.10

¹ i. 164, 20; ii. 42, 2; iv. 26, 4; viii. 100, 8; ix. 48, 3, etc.

² Av. i. 24, 1; ii. 27, 2; 30, 3; iv. 6, 3, etc.; Taittirīya Samhitā, vii. 5, 8, 5,

³ Maitrāyaņī Samhitā, iv. 9, 19; Taittiriya Aranyaka, iv. 29.

⁴ ii. 438 (Journal of the American Oriental Society, 19, 101). Gurukul Kangri Collection, Haridwar

⁵ x. 144, 4.

⁶ ii. 42, 2.

⁷ Altindisches Leben, 88.

⁸ In the post-Vedic period Suparna became a mythical bird, identified with Vișnu's vehicle, Garuda, who, however, is also regarded as king of the Suparnas.

⁹ ii. 30, 3.

¹⁰ v. 4, 2.

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2. Suparņa is personified in the Yajurveda Samhitās1 as a Rsi.

¹ Taittirīya Samhitā, iv. 3, 3, 2; Kāthaka Samhitā, xxxix. 7.

Su-pitrya, a word occurring once in the Rigveda,1 is probably an adjective ('maintaining his paternal character well'). Ludwig,2 however, regards it, but without any great probability, as a proper name.

> ² Translation of the Rigveda, 3, 169. 1 x. 115. 6.

Su-pratīta Aulundya is the name of a teacher, a pupil of Brhaspatigupta, in the Vamsa Brāhmana.1

1 Indische Studien, 4, 372.

Suplan Sārnjaya is the name of a prince of the Srnjayas who was taught the Dākṣāyana sacrifice by Pratīdarśa, and took the name of Sahadeva as a token of his success.1

1 Satapatha Brahmana, ii. 4, 4, 4; | Sacrifice, 139; Hillebrandt, Vedische xii. 8, 2, 3. Cf. Lévi, La Doctrine du Mythologie, 1, 105, 106.

Su-bandhu in the hymns of the Rigveda¹ is taken by Sāyaṇa to be a proper name; but this is not certain, Roth² seeing in the passages only an ordinary noun meaning 'a good friend.' The later tradition³ explains that Subandhu and his brothers, called Gaupāyanas, were priests of Asamāti, who cast them off and took two others, Kirāta and Ākuli. By these two in pigeon form Subandhu was caused to swoon, but was revived by his three brothers, who recited certain hymns.4

1 x. 59, 8; 60, 7, 10.

² St. Petersburg Dictionary, s.v. 1.

4 Rv. x. 57-60.

Cf. Max Müller, Journal of the Royal Asiatic Society, 2, 420-455; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 39, 90.

12; Kauşītaki Brāhmaņa, xxvii. 6, etc.

Su-brahmanya in the Brahmanas denotes a priest who officiates as one of the three assistants of the Udgātr (see Rtvij). His office is Subrahmanyā.2

The priest himself is so styled, Aitareya Brāhmaņa, vii. 1, 2; Pañcavimśa ² Aitareya Brāhmaṇa, vi. 3, 1-7. 11. Brāhmaņa, xviii. 9, 19, etc.

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³ Brhaddevatā, vii. 83 et seq., with Macdonell's notes. See also Asamāti, n. I.

¹ Pañcavimsa Brāhmana, xxv. 4, 6; 18, 4; Satapatha Brāhmaņa, iii. 3, 4, 9. Cf. Weber, Indische Studien, 10, 362, 374.

Su-bhagā, in the vocative subhage, is a frequent form of courteous address to women from the Rigveda onwards.¹

1 Rv. x. 10, 10. 12; 108, 5; Av. v. 5, 6; vi. 30, 3, etc.

Su-bhadrikā occurs in the Aśvamedha ('horse sacrifice') section of the Yajurveda¹ as in some way connected with the rite. Weber² thinks that a proper name, that of the wife of the king of Kāmpīla, is intended, but Mahīdhara³ explains the word merely as a lady with many lovers or a courtezan, a view followed by Roth.⁴ Since the Taittirīya⁵ and Kāṭhaka⁶ Saṃhitās have no Subhadrikā, but a vocative subhage (see Subhagā), the sense remains very doubtful.

1 Vājasaneyi Samhitā, xxiii. 18 (cf. Satapatha Brāhmaņa, xiii. 2, 8, 3); Maitrāyaņī Samhitā, iii. 12, 20.

² Indische Studien, 1, 183, 184; Indian Literature, 114, 115. Cf. Griffith, Translation of the Vājasaneyi Samhitā, 212, n.

3 On Vājasaneyi Samhitā, loc. cit.
 4 St. Petersburg Dictionary, s.v. su-

bhadraka, 2b; Böhtlingk's Dictionary, s.v. 2a.

⁵ vii. 4, 19, 1; Taittirīya Brāhmaṇa, iii. 9, 6.

6 A śvamedha, iv. 8.

Cf. Zimmer, Altindisches Leben, 36, 37; Eggeling, Sacred Books of the East, 44, 321, 322.

Sumati-tsaru. See Tsaru.

Su-mantra Bābhrava ('descendant of Babhru') Gautama ('descendant of Gotama') is the name of a teacher, a pupil of Śūṣa Vāhneya Bhāradvāja, in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 373.

Su-mitra Vādhryaśva ('descendant of Vadhryaśva') is the name of a Rṣi in the Rigveda,¹ where also² the Sumitras, his family, are mentioned.

x. 69, 3. 5.
 x. 69, 1. 7. 8. Cf. Ludwig, Translation of the Rigveda, 3, 133.

Su-mīļha is the name of a patron in the Rigveda.1

1 vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

Su-medha occurs in an obscure hymn of the Rigveda¹ either as an adjective ('of good understanding') or a proper name, perhaps identical with Nrmedha or his brother.

1 x. 132, 7. Cf. Ludwig, Translation of the Rigveda, 3, 133; Griffith, Hymns of the Rigveda, 2, 579, n.

Sumna-yu is mentioned in the Vamsa (list of teachers) at the end of the Śānkhāyana Āranyaka (xv. 1) as a pupil of Uddālaka.

Su-yajňa Śāndilya is the name of a pupil of Kamsa Vārakya in the Jaiminīya Upaniṣad Brāhmaṇa (iv. 17, 1). Another Suvajña is a Śānkhāyana, author of the Grhya Sūtra.

Su-yavasa denotes a 'good pasture' in the Rigveda¹ and later.2

1 i. 42, 8; vi. 28, 7; vii. 18, 4, etc. ² Taittirīya Samhitā, i. 7, 5, 2, etc.

Surā is the name of an intoxicating 'spirituous liquor,' often mentioned in Vedic literature. In some passages1 it is referred to favourably, in others with decided disapproval.2 It is classed with the use of meat and with dicing as an evil in the Atharvaveda,3 and often with dicing.4 It was, as opposed to Soma, essentially a drink of ordinary life.5 It was the drink of men in the Sabhā,6 and gave rise to broils.7

Its exact nature is not certain. It may have been a strong spirit prepared from fermented grains and plants, as Eggeling8

2 Rv. vii. 86, 6; viii. 2, 12; 21, 14; Maitrāyanī Samhitā, i. 11, 6; ii. 4, 2; iv. 2, 1, etc.

3 vi. 70, 1. Cf. Bloomfield, Hymns of the Atharvaveda, 493.

4 Rv. vii. 86, 6; Av. xiv. 1, 35. 36; xv. 9, 1. 2.

5 Taittirīya Brāhmaņa, i. 3, 3, 2.

¹ Rv. i. 116, 7; x. 131, 4. 5. Cf. Av. iv. 34, 6; x. 6, 5; Taittirīya Samhitā, i. 3, 3, 2; Satapatha Brāhmaņa, xii, 7, 3, 8.

⁶ See n. 4.

⁷ Rv. viii. 2, 12; 21, 14. Cf. Kāthaka Samhitā, xiv. 6; Satapatha Brāhmaņa, i. 6, 3, 4; Maitrāyanī Samhitā, ii. 4, 2, etc.

⁸ Sacred Books of the East, 44, 223, n. 2; Caland, Altindisches Zauberritual, 21, n. 1; Zimmer, Altindisches Leben, 280, 281. Cf. Kātyāyana Śrauta Sūtra, xix, 1, 20-27; Mahīdhara on Vājasaneyi Samhitā, xix. 1.

boids, or, as Whitney9 thought, a kind of beer or ale. Geldner 10 renders it 'brandy.' It is sometimes mentioned in connexion with Madhu.11 It was kept in skins.12

9 Translation of the Atharvaveda, 207. Cf. Schrader, Prehistoric Antiquities, 326.

10 Rigveda, Glossar, 198.

11 Av. vi. 69, 1; ix. 1, 18. 19; Vājasaneyi Samhitā, xix. 95. See Hillebrandt, Vedische Mythologie, 1, 251, who attempts to show that Surā and Soma were rival priestly drinks at one time, belonging to different sections of the people.

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12 Pañcavimsa Brāhmana, xiv. 11, 26.

Cf. Rv. i. 191, 10.

Cf. Hopkins, Journal of the American Oriental Society, 13, 121.

Surā-kāra, 'maker of Surā,' is included in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda.1

tirīya Brāhmana, iii. 4, 7, 1. Cf. Zimmer, Altindisches Leben, 281, who

1 Vājasaneyi Samhitā, xxx. 11; Tait- | compares Rv. i. 191, 10, which may refer to such a person.

Su-radhas is the name of a man in the Rigveda (i. 100, 17), where he is mentioned with Ambarīsa and others.

Surāma in the Rigveda¹ refers to the illness caused by drinking Surā to excess. Indra is described as suffering from it in the Namuci legend.2 Later Surāma3 was treated as an epithet of Soma, meaning 'delightful.'

1 x. 131, 5.

2 Bloomfield, Journal of the American Oriental Society, 15, 148 et seq.

3 Or Surāman. Cf. Vājasaneyi Sam-

hitā, xxi. 42; Maitrāyaņī Samhitā, iii. 11, 4; iv. 12, 5. Hillebrandt, Vedische Mythologie, 1, 245 et seq., renders it 'Surā mixed,' which is doubtful.

Su-varna, 'beautiful coloured,' is an epithet of gold (Hiranya), and then comes to be used as a substantive denoting 'gold.'

¹ Taittirīya Brāhmaņa, i. 4, 7, 4; | iii. 12, 6, 6; Satapatha Brāhmaņa, xi. 4, 1, 8, etc.; Chandogya Upanisad, i. 6, 6; 8, 9, 1, etc. ² Av. xv. 1, 2; Taittirīya Brāhmana, iii. 19, 1; iv. 17, 7, etc.

Su-vasana in the Rigveda denotes a 'splendid garment,'1 and is also used adjectivally, 'clothing well.'2 Su-vāsas, 'welldressed,' is a common adjective.3 See Vasas.

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1 vi. 51, 4.
2 ix. 97, 50.
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3 Rv. i. 124, 7; iii. 8, 4; x. 71, 4, etc. Cf. Zimmer, Altindisches Leben, 262.

Su-vāstu ('having fair dwellings') is the name of a river in the Rigveda.¹ It is clearly the Soastos of Arrian² and the modern Swāt, a tributary of the Kubhā (Kabul river) which is itself an affluent of the Indus.

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<sup>1</sup> viii. 19, 37; Nirukta, iv. 15.
<sup>2</sup> Indica, iv. 11.

Cf. Roth, Nirukta, Erläuterungen, 43;

Zimmer, Altindisches Leben, 18; Ludwig,
Translation of the Rigveda, 3. 200;
Imperial Gazetteer of India, 23, 187.
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Su-śārada Śālaṅkāyana is the name of a teacher, a pupil of Ūrjayant Aupamanyava, in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

- 1. Su-śravas is the name of a man in the Rigveda (i. 53, 9) according to Sāyaṇa.
- 2. Su-śravas is the name of the father of Upagu Sauśravasa in the Pañcaviṃśa Brāhmaṇa (xiv. 6, 8).
- 3. Su-śravas Kauṣya is the name of a teacher, a contemporary of Kuśri Vājaśravasa, in the Śatapatha Brāhmaṇa (x. 5, 5, 1 et seq.).
- 4. Su-śravas Vārṣa-gaṇya ('descendant of Vṛṣagaṇa') is the name of a teacher, a pupil of Prātarahna Kauhala, in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 372.

Su-ṣāman is the name of a man in one verse of the Rigveda, and probably forms part of the strange name, Varo Suṣāman, in other passages.² Cf. Varu.

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    viii, 25, 22; possibly 60, 18.
    viii, 23, 28; 24, 28; 26, 2.
    Cf. Ludwig, Translation of the Rigveda, 3, 162.
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Su-somā occurs certainly as the name of a river in the Nadīstuti ('praise of rivers') in the Rigveda. In two other passages it would seem to be a proper name, once masculine, perhaps

¹ x. 75, 5; Nirukta, ix. 26, where it is absurdly identified with the Sindhu (Indus).

2 viii. 7, 29.

the people, and once feminine,³ though Roth⁴ sees in the word the designation of a Soma vessel. Its identification is quite uncertain, though it has been thought to be the $\Sigma \delta a \nu o s$ of Megasthenes,⁵ the modern Suwan.

- 3 viii. 64, 11.
- 4 St. Petersburg Dictionary, s.v. 2.
- ⁵ See Arrian, *Indica*, iv. 12; Schwanbeck, *Megasthenes*, 31, where there is a various reading $\Sigma ba\mu os$.

Cf. Hillebrandt, Vedische Mythologie, 1, 126 et seq.; Max Müller, Sacred Books of the East, 32, 398, 399; Zimmer, Altindisches Leben, 12-14.

Su-sartu is the name of a river in the Nadī-stuti ('praise of rivers') in the Rigveda.¹ That it was a tributary of the Indus is certain, but which one is unknown.

1 x. 75, 6. Cf. Zimmer, Allindisches Leben, 14; Ludwig, Translation of the Rigveda, 3, 200.

Su-havis Āṅgirasa ('descendant of Aṅgiras') is the name of the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 25).

Sū-kara 'wild boar,' has the appearance of being an onomatopoetic word ('making the sound sū'); it is more probably a very old word going back to the Indo-European period, and cognate with the Latin su-culus ('little pig'), being transformed in sense by popular etymology. It occurs in the Rigveda² and later. It appears once in the Atharvaveda accompanied by mṛga, the combined words apparently meaning 'wild hog,' as opposed to Varāha, 'boar.'

- The sū- corresponding to Lat. sū-s, Gk. ῦ-s, Old High German, sū. Cf. Brugmann, Grundriss, 2², 483.
 - 2 vii. 55, 4.
- 3 Av. ii. 27, 2; v. 14, 1; Maitrāyaṇī Samhitā, iii. 14, 21; Vājasaneyi Samhitā, xxiv. 40; Chāndogya Upaniṣad, v. 10, 2, etc. None of the passages refer to the flesh as eaten: Buddha's death was due to a meal of sūkaramaddava, which may well mean 'tender parts of pork' (see Fleet, Journal of the

Royal Asiatic Society, 1906, 881, n.), though the Rājanighaņţu, vii. 85, gives sūkara as meaning the Batatas edulis.

⁴ xii. 1, 48. The use of mrga here does not indicate that sūkara is a new name, because the latter word elsewhere always occurs alone both in the Rigveda and later (n. 3). Cf. Mrga above, 2, 172, n. 3.

Cf. Zimmer, Altindisches Leben, 82; Pischel, Vedische Studien, 1, 100. Sūkta, 'well uttered,' is the regular term for a 'hymn' as part of the Sastra in the later Samhitās¹ and the Brāhmaṇas.² The sense of 'hymn' must also be recognized in several passages of the Rigveda.³

¹ Taittirīya Samhitā, v. 4, 5, 5; vii. 1, 5, 4, etc.

² Aitareya Brāhmaṇa, ii. 33; iii. 11, 9. 12-15; iv. 21, 5; vi. 8, 10; Kauṣītaki Brāhmaṇa, xiv. 1; xv. 3; Satapatha Brāhmaņa, xiii. 5, 1, 18; Nirukta, iv. 6; xi. 16.

3 i. 42, 20; 171, 1; ii. 6, 2; vii. 29, 3, etc.

Sūci, 'needle,' is found in the Rigveda and later.2

1 ii. 32, 4.

² Av. xi. 10, 3; Vājasaneyi Samhitā, xxiii. 33; Taittirīya Brāhmaņa, iii. 9, 6, 4; Aitareya Brāhmaņa, iii. 18, 6; Śatapatha Brāhmaņa, xiii. 2, 10, 2. 3; Jaiminīya Brāhmaņa, ii. 10; Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 3 (Oertel, Journal of the American Oriental Society, 16, 228).

Sūcīka is the name of a stinging insect in the Rigveda.1

1 i. 191, 7. Cf. Zimmer, Allindisches Leben, 98.

Sūta is the name of a court official who is often mentioned with the Grāmaṇī. He is one of the eight Vīras in the Pañcaviṃśa Brāhmaṇa,¹ and of the eleven Ratnins in other texts.² He also appears in the Atharvaveda³ among the kingmakers (Rājakṛt) and in the Śatrarudriya⁴ ('section dealing with the hundred Rudras') of the Yajurveda. The commentators are agreed in seeing in him the 'charioteer' (Sārathi) or 'master of the horse,' of the king; this sense is accepted by Roth,⁵ by Whitney,⁶ and by Bloomfield.¹ But the fact that the Saṃ-

1 ix. 1, 4, where he follows the chief queen (Mahiṣī), and precedes the Grāmaṇī in the list.

² Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; iv. 3, 8; Taittirīya Brāhmaṇa, i. 7, 3, 1; Taittirīya Saṃhitā, i. 8, 9, 1; Satapatha Brāhmaṇa, v. 3, 1, 5.

3 iii. 5, 7.

4 Taittirīya Brāhmaņa, iv. 5, 2, 1; Kāṭhaka Samhitā, xvii. 2; Maitrāyaņī Samhitā, ii. 9, 3; Vājasaneyi Samhitā, xvi. 18. So also in the list of victims at the Puruşamedha ('human sacrifice'), Vājasaneyi Saṃhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1. For other references to the Sūta, see Taittirīya Brāhmaṇa, ii. 7, 18, 4; Śatapatha Brāhmaṇa, v. 4, 4, 7; xiii. 4, 2, 5; 7, 1, 43; Kāṭhako Saṃhitā, xxviii. 3; Bṛhadāraṇyaka Upaniṣad, iv. 3, 37. 38.

5 St. Petersburg Dictionary, s.v.

6 Translation of the Atharvaveda, 62. 4
7 Hymns of the Atharvaveda, 114.

grahītr, who occurs in several passages beside the Sūta, is the 'charioteer,' renders this version improbable. Eggeling thinks that he was, in the Brāhmaṇas at least, a minstrel and court poet, while Weber considers that his name denotes him as 'consecrated'—that is, one who has constant access to the king. In the Epic the Sūta serves as a royal herald and bard: it may be that the curious words ahanti, ahantya, or ahantva applied to him in the Satarudriya denote his sacred character at once as minstrel and as herald—a combination of functions not unknown elsewhere.

8 Sacred Books of the East, 41, 62, n. 1.

9 Indische Studien, 17, 200.

10 Hopkins, Journal of the American Oriental Society, 13, 254, 255.

¹¹ Vājasaneyi Samhitā, xvi. 18. This word means 'non-fighter' according to Weber, *Indische Studien*, 17, 200.

12 Taittiriya Samhitā, iv. 5, 2, 1.

13 Kāthaka Samhitā, xvii. 2; Maitrāyanī Samhitā, ii. 9, 3.

14 The last two forms appear to be equivalent in sense to ahanya, 'not to be slain,' 'inviolable.'

Sūta-vaśā denotes in the Yajurveda¹ a cow barren after having one calf.

¹ Taittirīya Samhitā, ii. 1, 5, 4; vi. 1, 3, 6; Kāthaka Samhitā, xxxvii. 5; Taittirīya Brāhmaņa, ii. 7, 4, 1, etc.

Sūtra has the sense of 'thread' in the Atharvaveda¹ and later.² In the sense of a 'book of rules' for the guidance of sacrificers and so forth, the word occurs in the Bṛhadāraṇyaka Upaniṣad.³

¹ iii. 9, 3; xviii. 8, 37.

² Śatapatha Brāhmaṇa, iii. 2, 4, 14; vii. 3, 2, 13; xii. 3, 4, 2; 7, 2, 10; Chāndogya Upaniṣad, vi. 8, 2; Nirukta, iv. 6.

³ ii. 4, 10; iv. 1, 6 (Mādhyamdina= iv. 1, 2 Kānva); 5, 11.

Cf. Weber, Indische Studien, 5, 24, 25; Sieg, Die Sagenstoffe des Rgveda, 21.

Sūda, according to the St. Petersburg Dictionary, means 'well' and the 'mud of a dried-up pool.' Pischel, however, shows clearly that Sūda denotes what is added to Soma to

1 Rv. vii. 36, 3; ix. 97, 4.

² Rv. x. 61, 2; Kāṭhaka Saṃhitā, xvi. 13; Taittirīya Brāhmaņa, i. 1, 3, 5; 2, 1, 3; Satapatha Brāhmaņa, viii. 7.

3 Vedische Studien, 1, 72, 73.

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make it fit for use, especially the warm milk, and this sense suits all the passages. Eggeling 4 renders it 'well,' and Grassmann 'sweet drink.'

4 Sacred Books of the East, 43, 144. Cf. Hillebrandt, Vedische Mythologie, 1, 211.

Sūda-dohas in the Rigveda¹ denotes 'milking Sūda'—i.e., what is requisite to mix with Soma, according to Pischel.² According to Roth,³ it means 'yielding milk like a well.'

1 viii. 69, 3.
2 Vedische Studien, 1, 72. Sūdayitnu in Rv. x. 64, 9, may be taken in the same way, and sūdin in Kāthaka Sam-

hitā, xxvii. 2; sūdya in Taittirīya Samhitā, vii. 4, 13, 1; Vājasaneyi Samhitā, xxii. 25, etc.

3 St. Petersburg Dictionary, s.v.

Sūnā means, in the Rigveda¹ and the Atharvaveda,² apparently a 'woven (from sīv, 'sew') wickerwork basket' for holding flesh.

1 j. 161, 10; 162, 13; x. 86, 18. wood are mentioned in the Śāńkhāyana
2 Av. v. 17, 14. Crates of Palāśa Śrauta Sūtra, xvii. 3, 2. 3.

Cf. Zimmer, Altindisches Leben, 271.

Sūnu is a common word for 'son' from the Rigveda onwards.¹ The etymological sense seems to be 'he who is borne,' and then 'the begotten.'² But the use of Sūnu in the Rigveda³ is predominantly in relation to the father, and only rarely in its connexion with words for mother.⁴ Thus a father is 'easy of access' (sūpāyana) to his son (sūnu);⁵ but in another passage,⁶ where the same term is applied to earth as a mother, the word used for son is Putra. No conclusion as to matriarchy can of course be drawn from the etymology. On the relation of son and father, see Pitr.

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1 Rv. i. 26, 3; ii. 38, 5; vi. 52, 9, etc.; Av. vi. 1, 2; vii. 2, 2; xii. 3, 23, etc.
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² Delbrück, Die indogermanischen Verwandtschaftsnamen, 453.

³ Usually in a figurative sense—e.g., sahasah, adreh sūnuh.

⁴ v. 42, 2.

⁵ Rv. i. 1, 9.

⁶ Rv. x. 18, 11.

Sūri is the regular word in the Rigveda¹ for the sacrificer, the later Yajamāna—that is, the man who pays the priests for performing the rite, and reaps the benefit of that service. The Sūris are often coupled with the Maghavans,¹ described as heroes or warriors,² and as related to the priests by their patronage³ or as companions.⁴

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1 i. 31, 7. 12; 48, 24; 54, 11; 73, 5.
8. 9; iii. 31, 14; v. 42, 4; 79, 6;
vi. 4, 8; 23, 10; vii. 32, 15; viii. 70,
15; x. 61, 22; 115, 5. 7. 8.
2 i. 69, 3; 73, 9; 119, 3; 122, 12;
180, 9; vii. 32, 15.
3 i. 97, 3. 4; v. 10, 6; vi. 8, 7;
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25, 7; vii. 3, 8; 44, 18; viii. 60, 6; x. 66, 2.

4 v. 64, 5; vii. 32, 25; viii. 45, 36; ix. 96, 4; x. 115, 7.
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Cf. Ludwig, Translation of the Rigveda, 3, 236.

Sūrmi denotes in the Rigveda¹ and later,² according to the St. Petersburg Dictionary, a kind of 'tube' serving as a lamp. In one passage of the Rigveda³ it means a 'pipe' for conveying water. *Cf.* Avata.

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<sup>1</sup> vii. 1, 3.

<sup>2</sup> Taittirīya Samhitā, i. 5, 7, 6;
v. 4, 7, 3; Kāṭhaka Samhitā, xxi. 9,
where it is described as karnakāvatī,
rendered by Roth as 'provided with
a handle.'
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³ viii. 69, 12. Sūrmya in Taittirīya Samhitā, iv. 5, 9, 2, may mean 'being in pipes or channels.'

Sūrya, the 'sun,' plays a great part in Vedic mythology and religion,¹ corresponding with the importance of the sun as a factor in the physical life of the peninsula. In the Rigveda² the sun is normally regarded as a beneficent power, a not unnatural view in a people which must apparently have issued from the cold regions of the Himālaya mountains. Its heat is, however, alluded to in some passages of the Rigveda,³ as well as referred to in the Atharvaveda and the literature of the Brāhmanas.⁴

In one myth Indra is said to have vanquished Sūrya and to have stolen his wheel: 5 this is possibly a reference to the

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<sup>1</sup> See Macdonell, Vedic Mythology,
p. 30 et seq.
<sup>2</sup> E.g., i. 50, 6; 115, 1. 3; 164, 11.
13; 191, 8. 9; vii. 63, 1; x. 37, 4;
85, 9; 88, 11; 139, 3, etc.
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<sup>Rv. vii. 34, 19; ix. 107, 20.
Ehni, Yama, 134; Macdonell, op. cit.,
p. 31.
i. 175, 4; iv. 30, 4; x. 43, 5.</sup>

obscuration of the sun by a thunderstorm.6 The Aitareya Brāhmaṇa⁷ presents a naive conception of the course of the sun, which it regards as bright on one side only, and as returning from west to east by the same road, but with the reverse side turned towards the earth, thus at night illumining the stars in heaven.8 In the Rigveda9 wonder is expressed that the sun does not fall.

There are several references to eclipses in the Rigveda. In one passage 10 Svarbhānu, a demon, is said to have eclipsed the sun with darkness, while Atri restores the light of the sun, a similar feat being elsewhere attributed to his family, the Atris.11 In the Atharvaveda 12 Rāhu appears for the first time in connexion with the sun. Indra's defeat of Sūrya6 may also be explained as alluding to an eclipse; in two other passages 13 such an interpretation seems at least probable. Ludwig 14 not only argues that the Rigveda knows the theory of eclipses caused by an occultation of the sun by the moon, and regards the sun as going round the earth,15 but even endeavours to identify an eclipse referred to in the Rigveda with one that occurred in 1029 B.C. These views are completely refuted by Whitney.16

The sun as a maker of time 17 determines the year of 360 days, which is the civil year and the usual year (Samvatsara) of

6 Macdonell, loc. cit.

7 iii. 44, 4.

8 Macdonell, p. 10, who compares Rv. i. 115. 5; x. 37, 3. See also Speyer, Journal of the Royal Asiatic Society, 1906, 723; Thibaut, Astronomie; Astrologie und Mathematik, 6.

9 Rv. iv. 13, 5.

10 Rv. v. 40, 5-9. Cf. Macdonell, p. 160; Pañcavimsa Brāhmaņa, iv. 5, 2; 6, 14; Kausitaki Brāhmana, xxiv. 3; Tilak, Orion, 159.

11 Av. xiii. 2, 4. 12. 36; Satapatha

Brāhmana, iv. 3, 4, 21.

12 Av. xix. 9, 10; Zimmer, Altindisches Leben, 351.

13 Rv. iv. 28, 2. 3; v. 33, 4. In x. 27, 20, sūro markah means, according to Roth, St. Petersburg Dictionary, s.v., and Zimmer, loc. cit., a demon of eclipse; but it may also mean the 'cleansing' sun. Av. ii. 10, 8, clearly refers to an eclipse. See Lanman, Festgruss an Roth, 187-190.

14 Proceedings of the Bohemian Academy of Sciences, May, 1885; Translation of the Rigveda, 6, x.

15 See Rv. iv. 28, 23; v. 33, 4; x. 37, 3; 138, 4.

16 Proceedings of the American Oriental Society, October, 1885, xvii (Journal of the American Oriental Society, 13, 1xilxvi); Journal of the American Oriental Society, 16, lxxxii, lxxxiii; Eggeling, Sacred Books of the East, 41, 65, 66; Thibaut, Astronomie, Astrologie und Mathematik. 6.

17 Rv. v. 81, 1.

Vedic literature. This solar year is divided into two halves—the Uttarāyaṇa, 18 when the sun goes north, and the Dakṣiṇā-yana, 19 when it goes south. There can be no doubt that these periods denote the time when the sun turns north from the winter solstice, and when it turns south from the summer solstice, for the Kauṣītaki Brāhmaṇa 20 says so in perfectly clear language. The alternative theory is to regard the periods as those when the sun is in the north—i.e., when it is north of the equator, and when it is in the south, taking as points of departure the equinoxes, not the solstices; but this view has no support in Vedic literature, and is opposed to the fact that the equinoxes play no part in Vedic astronomical theory. 21 There are only doubtful references to the solstices in the Rigveda. 22

The Brāhmaṇas,²³ and perhaps the Rigveda,²⁴ regard the moon as entering the sun at new moon. According to Hillebrandt,²⁵ the Rigveda ²⁶ recognizes that the moon shines by the borrowed light of the sun, but this seems very doubt-

18 The form Uttarāyaṇa is later (Manu, vi. 10, etc.). Udagayana occurs in the Bṛhadāraṇyaka Upaniṣad, vi. 3, 1; Kauśika Sūtra, lxvii. 4; Lāṭyāyana Śrauta Sūtra, viii. 1, 1; Gobhila Gṛhya Sūtra, i. 1, 3; Āśvalāyana Gṛhya Sūtra, i. 4, etc.; Weber, Naxatra, 2, 201, 212; Jyotiṣa, 107 et seq.; Yāska, Nirukta, xiv. 10.

10 The form is late (Manu, i. 67, etc.). In the Satapatha Brāhmaṇa, ii. 1, 3, the two Ayanas are equated each with three seasons—the northern course with spring, summer, and rains; the southern with autumn, winter, and cool season. But this is merely an inevitable inaccuracy, since no real season begins with the winter solstice.

20 xix. 3. Cf. Taittirīya Samhitā, vi. 5, 3; Brhadāranyaka Upanişad, vi. 1, 18 (Mādhyamdina = vi. 2, 18 Kānva); Weber Naxatra, 2, 345 et seq.

21 Thibaut, Indian Antiquary, 24, 96; Astronomie, Astrologie und Mathematik, 10; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 631 et seq.; 49, 473 et seq.; Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen, 1909, 564, n. 1; Keith, Journal of the Royal Asiatic Society, 1909, 1103. On the other side, see Tilak, Orion, 22-31.

²² See Hillebrandt, Vedische Mythologie, 3, 279-283, who cites Rv. i. 61, 15; v. 29, 5; x. 171, 4; 179, 2. But none of these passages are conclusive. Cf. Thibaut, op. cit., 6.

23 Śatapatha Brāhmaņa, i. 6, 4, 18;
 iv. 6, 7, 12; x. 6, 2, 3; xi. 1, 6, 19;
 Brhadāranyaka Upanişad, i. 2, 13;
 Aitareya Brāhmaņa, viii. 28, 8.

²⁴ v. 47, 3; ix. 25, 6; 71, 2; x. 55, 5; 138, 4. *Cf.* Hillebrandt, *op. cit.*, 1, 463-466.

25 Ibid., 3, 467, 468.

²⁶ ix. 71, 9; 76, 4; 86, 32; perhaps i. 190, 3; Sāmaveda, ii. 9, 2, 12, 1. Thibaut, op. cit., 6, considers that the meaning of the passages is merely that the moon is filled up during the bright half of the month by light emanating from the sun.

ful. See also Aryamņah Panthā,27 Nakṣatra, and Sapta Sūryāh.

27 Ludwig, Translation of the Rigveda, 3, 188, finds in the Rigveda, i. 110, 2, a mention of the inclination of the ecliptic to the equator, and in x. 86, 4, a reference to the axis of the earth. Cf. Tilak, Orion, 158 et seq.; Oldenberg, Rgveda-Noten, 1, 102, 105. These views are clearly quite wrong. The notions of the sun given in the Brāhmanas are all very naive and simple: the distance of heaven and the sun from the earth is the height of a thousand cows one on the top of the other (Pañcavimśa Brāhmana, xvi. 8, 6), or forty-four days' journey

for a horse (ibid., xxv. 10, 16), or a thousand days' journey for a horse (Aitareya Brāhmaṇa, ii. 17, 8), or a hundred leagues (Kauṣītaki Brāhmaṇa, viii. 3). They record also such facts as that the sun rises from and sets in the waters (Aitareya Brāhmaṇa, iv. 20, 13; cf. Nirukta, vi. 17; Kauṣītaki Brāhmaṇa, xxiv. 4. 5; xxvi. 1), and that it sets in the west (ibid., xviii. 9). The Śatapatha Brāhmaṇa calls the sun circular (vii. 4, 1, 17), and also fourcornered (catuḥ-śrahti) in xiv. 3, 1, 17, and so on. See Weber, Indische Studien, 9, 358 et seq.

Sūrya-nakṣatra is found in the Śatapatha Brāhmaṇa¹ in a passage where Sāyaṇa takes it as denoting a Nakṣatra, which gives out rays of light like the sun. But the real sense (as the Kāṇva text helps to show) is that the sacrificer may take the sun for his Nakṣatra—i.e., he may neglect the Nakṣatras altogether and rely on the sun.

1 ii. 1, 2, 19 Cf. Eggeling, Sacred Books of the East, 12, 288.

Sūrya-candramasā or Sūrya-candramasau denotes 'sun and moon' as a pair of luminaries in the Rigveda¹ and later.²

1 i. 102, 2; v. 51, 15; x. 190, 3.
2 Bṛhadāraṇyaka Upaniṣad, iii. 8, 9; Chāndogya Upaniṣad, vii. 12, 1.

Cf. Weber, Naxatra, 2, 293; Jyotiṣa 28, 50; Indische Studien, 9, 112.

Sṛka in a couple of passages of the Rigveda¹ denotes a weapon of Indra, perhaps a 'lance.'

1 i. 32, 12; x. 180, 2. Cf. srkāyin, hand, in the Satarudriya, Vājasaneyi srkā-hasta, bearing a lance in his Samhitā, xvi. 21. 61, etc.

Sṛgāla, 'jackal,' is not found until the Śatapatha Brāhmaṇa (xii. 5, 2, 5), but is common in the Epic.

Sṛjaya is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.¹ What it was is unknown: Mahīdhara on the Vājasaneyi passage calls it a kind of bird; Sāyaṇa on the Taittirīya Saṃhitā gives the alternatives 'black fly' (when sṛjayā must be read), 'white serpent,' and 'black buffalo.'

¹ Taittiriya Samhitā, v. 5, 14, 1; saneyi Samhitā, xxiv. 23. Cf. Zimmer, Maitrāyanī Samhitā, iii. 14, 14; Vāja- Altindisches Leben, 99.

Sṛṇjaya is the name of a people mentioned as early as the Rigveda. Sṛṇjaya (that is, the king of this people) Daivavāta is celebrated as victorious over the Turvaśas and the Vṛcīvants,¹ and his sacrificial fire is referred to.² In connexion with Daivavāta is also mentioned Sāhadevya Somaka,³ no doubt another prince; for in the Aitareya Brāhmaṇa⁴ we find Somaka Sāhadevya and his father, Sahadeva (originally Suplan) Sārṇjaya, as kings who were anointed by Parvata and Nārada. The Rigveda⁵ has also a Dānastuti ('praise of gifts') of Prastoka,⁶ a Sṛṇjaya, who is lauded along with Divodāsa. Moreover, Vītahavya² seems to have been a Sṛṇjaya, though Zimmer⁵ prefers to take the derivative word, Vaitahavya, not as a patronymic, but as an epithet.

It seems probable that the Sṛnjayas and the **Tṛtsus** were closely allied, for Divodāsa and a Sṛnjaya prince are celebrated together, and the Turvaśas were enemies of both. This view is borne out by the Śatapatha Brāhmaṇa, which recognizes **Devabhāga Śrautarṣa** as Purohita of the **Kurus** and the Sṛnjayas.

1 Rv. vi. 27, 7.

² Rv. iv. 15, 4.

3 Rv. iv. 15, 7.

4 vii. 34, 9.

5 Rv. vi. 47, 22, 25.

6 Cf. Śānkhāyana Śrauta Sūtra, xvi. 11, 11.

7 Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 212; Hillebrandt, Vedische Mythologie, 1, 105.

8 Altindisches Leben, 132 (on vaitahavya). ⁹ Cf. also the connexion of the Bharadvājas and Divodāsa (Rv. vi. 16, 5; 31, 4; Hillebrandt, of. cit., 1, 104), and their connexion with the Srnjayas (Vītahavya in Rv. vi. 15, 2. 3, and see vi. 27, 7, both passages that can safely be accepted as derived from the Bharadvāja family).

10 See, on the one hand, Rv. vii. 18 (Turvasas and Trtsus), and, on the other, vi. 27, 7.

11 ii. 4, 4, 5.

On the other hand, some disaster certainly befel the Sṛñjayas, at least the Vaitahavyas, for they are said in the Atharvaveda¹² to have offended the Bhṛgus and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the Kāṭhaka Saṃhitā¹³ and the Taittirīya Saṃhitā,¹⁴ in independent passages, refer to the Sṛñjayas having sustained some serious loss, though the notice is in each case coupled with a ritual error, much as in the Old Testament the fate of kings depends on their devotion to Jahve or their disobedience. It is justifiable to recognize some disaster in this allusion.

The geographical position of the Sṛ̃njayas is uncertain. Hillebrandt 15 suggests that in early times they must be looked for west of the Indus with Divodāsa; he also mentions, though he does not definitely adopt, the suggestion of Brunnhofer that the Sṛ̃njayas are to be compared with the $\Sigma ap \acute{a}\gamma \gamma a\iota^{16}$ of the Greeks, and to be located in Drangiana. Zimmer 17 is inclined to locate them on the upper Indus; but it is difficult to decide definitely in favour of any particular location. They may well have been a good deal farther east than the Indus, since their allies, the Tṛṭsus, were in the Madhyadeśa, and were certainly absorbed in the Kurus.

Of the history of this clan we have one notice. They expelled Duṣṭarītu Pauṃsāyana, one of their kings, from the hereditary monarchy—of ten generations—and also drove out Revottaras Pāṭava Cākra Sthapati, probably his minister, who, however, succeeded in effecting the restoration of the king, despite the opposition of the Kuru prince, Balhika Prātīpya. Very probably this Kuru prince may have been at the bottom of the movement which led to the expulsion of the king and his minister. But the restoration of the king can

¹² v. 19, 1. Cf. v. 18, 10. 11.

¹³ xii. 3.

¹⁴ vi. 6, 2, 2. 3.

¹⁵ Op. cit., 1, 106.

¹⁶ Herodotus has the form Σαράγγαι and Σαράγγει, Strabo and Arrian Δράγγαι. The Avestic is zrayanh, Old Persian daraya. The Indian s is curious if the words are parallel (see, however,

Bloomfield, American Journal of Philology, 25, 11; Oldenberg, Journal of the Royal Asiatic Society, 1909, 1098).

¹⁷ Altindisches Leben, 132, 133; Weber, Indische Studien, 1, 232. This is a guess from Rv. i. 100, where Sahadeva occurs and the Sindhu is mentioned.

¹⁸ Satapatha Brāhmaņa, xii. 9, 3, 1 et seq.

hardly be regarded, in accordance with Bloomfield's view,19 as a defeat of the Srnjayas.

19 Hymns of the Atharvaveda, 433. So also Zimmer, op. cit., 132.

Cf. Weber, Indische Studien, 1, 208; 3, 472; 18, 237; Episches im vedischen Ritual, 31; Ludwig, Translation of the Rigveda, 3, 153; Oldenberg, Buddha,

Srni is found certainly in one,1 and probably also in two other² passages of the Rigveda. The sense appears to be 'sickle.' In one other passage Srnya is coupled with jetā: 3 the sense is doubtful, Roth conjecturing ceta, and Oldenberg⁵ pointing out that chettā is also possible. Hopkins6 thinks that a 'hook' is here meant.

1 i. 58, 4, where srnyā, according to Geldner, Vedische Studien, I, 116, n. I, and to Pischel, ibid., 2, 111, stands for srnyābhih, and, as an adjective agreeing with juhūbhih, means 'sickle-shaped sacrificial ladles.' But this is very doubtful.

² x. 101, 3 (Nirukta, v. 28); 106, 6 (ibid., xiii. 5). It is certain in Satapatha Brāhmaṇa, vii. 2, 2, 5.

3 iv. 20, 5.

4 Zeitschrift der Deutschen Morgenländischen Gesellschaft, 48, 111.

5 Rgveda-Noten, 1, 284.

6 Journal of the American Oriental Society, 17, 86, n.

Cf. Zimmer, Altindisches Leben, 238; Oldenberg, op. cit., 1, 58.

Srnya. See Srnī.

Spbinda is the name of a foe of Indra in the Rigveda.2 The word may denote a real foe, since it has no obvious Āryan derivation.

1 Cf. Macdonell, Vedic Mythology, p. 162.

2 viii. 32, 2.

Sṛmara is the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.1

(according to Sāyaṇa = camara); Maitrā- | identifies it with the Gavaya). yanī Samhitā, iii. 14, 20; Vājasaneyi

¹ Taittirīya Samhitā, v. 5, 16, 1 | Samhitā, xxiv. 39 (where Mahīdhara

Setu appears in the Rigveda¹ and later² to denote merely a raised bank for crossing inundated land,³ a 'causeway,' such as are common all the world over. This sense explains best the later meaning of 'boundary.' The word in Vedic literature is probably always metaphorical.

1 ix. 41, 2,

² Taittirīya Samhitā, iii. 2, 2, 1; vi. 1, 4, 9; 5, 3, 3; vii. 5, 8, 5; Kāthaka Samhitā, xxviii. 4; Aitareya Brāhmana, iii. 35; Taittirīya Brāhmana, ii. 4, 2, 6; Satapatha Brāhmana, xiii. 2, 10, 1; Brhadāraņyaka Upanisad, iv. 4, 24; Chāndogya Upanisad, viii. 4, 1. 2, etc.

3 Max Müller, Sacred Books of the East, 1, 130, n. 2.

Cf. Zimmer, Altindisches Leben, 257.

Senā denotes primarily a 'missile,' a sense found in the Rigveda¹ and the Atharvaveda,² and then a 'host' or 'army,' which is its normal meaning.³ See Samgrāma.

¹ Rv. i. 66, 7; 116, 1 (senā-jū, 'swift as an arrow'); 143, 5; 186, 9; ii. 33, 11; v. 30, 9; vii. 3, 4; viii. 75, 7; x. 23, I.

2 viii. 8, 7; xi. 10, 4.

³ Rv. i. 33, 6; vii. 25, 1; ix. 96, 1; x. 103, 1. 4. 7; 142, 4; 156, 2; Av. iii. 1, 1; 19, 6; iv. 19, 2; v. 21, 9, etc. Cf. von Bradke, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 46, 456; Bloomfield, ibid., 48, 549, 550; Pischel, Vedische Studien, 1, 231, n. 2, denies that Senā ever means 'missile,' and compares exercitus effusus, agmen effusum.

Senā-nī, 'leader of an army,' is the title of the royal 'general.' He is mentioned in the Rigveda,¹ where also² the word is used metaphorically. He is also referred to in the Śatarudriya,³ as well as elsewhere in the Yajurveda Saṃhitās and Brāhmaṇas.⁴ He is one of the Ratnins of the king.⁵ Presumably he was appointed by the king, not by the people, to command in war when the king became too important to lead every little fray in person. In the Aitareya Brāhmaṇa⁶ this official is called Senā-pati.

¹ vii. 20, 5; ix. 96, 1; x. 84, 2.
² x. 34, 12 (the gambling hymn).

4 Vājasaneyi Samhitā, xv. 15; Kāthaka Samhitā, xvii. 9; Maitrāyanī Samhitā, ii. 8, 10; Śatapatha Brāh-mana, viii. 6, 1, 21.

⁵ Taittirīya Samhitā, i. 8, 9, 1; Taittirīya Brāhmaņa, i. 7, 3, 4; Maitrayaņī Samhitā, ii. 6, 5; iv. 3, 8; Kāṭhaka Samhitā, xv. 4; Satapatha Brāhmaṇa, v. 3, 1, 1.

6 viii. 23, 10.

³ Vājasaneyi Samhitā, xvi. 17; Kāthaka Samhitā, xvii. 11; Maitrāyanī Samhitā, ii. 9, 4; Taittirīya Samhitā, iv. 5, 2, 1.

Selaga in the Brāhmaṇas¹ appears to denote 'robber.' See Sailaga.

1 Aitareya Brāhmaņa, vii. 1, 5; viii. 11, 8; Satapatha Brāhmaņa, xiii. 4, 3, 10.

Sehu occurs in a comparison in the Atharvaveda, where it must denote a very sapless (arasa) substance.

1 vii. 76, 1. Cf. Zimmer, Altindisches Leben, 54; Whitney, Translation of the Atharvaveda, 441.

Saitava, 'descendant of Setu,' is the name of a teacher in the first two Vamsas (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹ He is described as a pupil of Pārāsarya or of Pārāsaryāyaṇa.²

1 ii. 5, 21; iv. 5, 27 Mādhyamdina; ii. 6, 2 Kānva. 2 iv. 6, 2 Kānva.

Saindhava, 'coming from the Indus,' is a term applied to water in the Taittirīya Saṃhitā,¹ to Guggulu in the Atharvaveda,² to a horse in the Śatapatha Brāhmaṇa,³ and to salt in the same text.⁴

¹ vii. 4, 13, 1. ² xix. 38, 2. ⁴ Bṛhadāraṇyaka Upaniṣad, ii. 4, 12 ³ xi. 5, 5, 12; Bṛhadāraṇyaka Upaniṣad, vi. 2, 13 (Mādhyaṃdina = vi. 1, 13 Kāṇya). ⁴ Bṛhadāraṇyaka Upaniṣad, ii. 4, 12 (°khilya); iv. 5, 13 (°ghana).

Sairya is the name in the Rigveda¹ of some species of grass infested by insects.

1 i. 191, 3. Cf. Zimmer, Altindisches Leben, 72.

Sailaga is found in the Vājasaneyi Saṃhitā¹ and the Taittirīya Brāhmaṇa² as the name of one of the victims at the Puruṣamedha ('human sacrifice'). 'Robber' seems to be the sense of this word, as of Selaga.

¹ XXX. 18.
2 iii. 4, 16, 1; Sāṅkhāyana Āraṇyaka, Xii. 23 (also spelt Śailaga).

Cf. Eggeling, Sacred Books of the East, 44, 367, n. 4.

Sobhari is the name of a Rsi frequently mentioned in the Rigveda.¹ The family is also referred to,² and a father, Sobhari.³

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1 viii. 5, 26; 19, 2; 20, 19; 22, 2.
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Cf. Ludwig, Translation of the Rigveda, 3, 105; Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 217.

Soma was the famous plant which was used for the preparation of the libation of Soma made at the Vedic sacrifice. Its importance is sufficiently shown by the fact that the whole of the ninth Maṇḍala of the Rigveda, and six hymns in other Mandalas, are devoted to its praise.

Nevertheless, little is actually known of the plant. Its twigs or shoots are described as brown (babhru), ruddy (aruna), or tawny (hari). Possibly its twigs hang down if the epithet Naicāśākha refers to the plant as Hillebrandt thinks. The shoot is called amśu, while the plant as a whole is called andhas, which also denotes the juice. Parvan is the stem. Kṣip, if finger, is used as a designation of the shoots, which may therefore have resembled fingers in shape; vakṣanā and vāna also seem to have the sense of the shoot. There is some slight evidence to suggest that the stem was not round, but angular. Is

¹ The word is not actually found applied to the plant itself; but the Pañcaviṃśa Brāhmaṇa, ix. 5, 3, prescribes arjunāni, plants of this indefinite colour, as a substitute for Soma, if Pūtikas cannot be obtained.

² Rv. vii. 98, 1; x. 94, 3; 144, 5. Cf. Śatapatha Brāhmaṇa, iv. 5, 10, 1 et seq.

³ Rv. ix. 92, 1. The Soma cow, with which Soma was purchased, is called babhru or arunā, Śatapatha Brāhmana, iii. 3, 1, 15; Maitrāyanī Samhitā, iii. 7, 5, etc.

4 Rv. iii. 53, 14. Cf. Naicāśākha.

⁵ Vedische Mythologie, 1, 14-18; 2, 241-245.

² Rv. viii. 19, 32; 20, 8.

³ Rv. viii. 22, 15. *Cf.* viii. 103, 14; Av. xviii. 3, 15.

⁶ Rv. i. 168, 3 iii. 48, 2, etc.

⁷ Rv. i. 28, 7; iii. 48, 1; iv. 16, 1,

⁸ ii. 14, 1; 19, 1; 35, 1, etc.

⁹ Rv. i. 9, 1. Cf. parus, Taittirīya
Brāhmaņa, iii. 7, 13; Vaitāna Sūtra, 24.
¹⁰ Rv. ix. 79, 4. Cf., however,

Pischel, Vedische Studien, 1, 70.

¹¹ Rv. viii, 1, 17.

¹² Rv. iv. 24, 9; ix. 50, 1. But these passages are both very doubtful. Cf. Vāṇa. The husk left after the pressing is called andhas (ix. 86, 44), vavri (ix. 69, 9), tvac (ix. 86, 44; Taittirīya Brāhmaṇa, iii. 7, 13, 1), śarīra (ibid., 2), śarya (ix. 68, 2), tānva (ix. 78, 1).

¹³ Cf. prsthya in Rv. iv. 20, 4; Hille-

brandt, 1, 54, 55.

The plant grew on the mountains,14 that of Mūjavant being

specially renowned.

These notices are inadequate to identify the plant. It has been held 15 to be the Sarcostemma viminale or the Asclepias acida (= Sarcostemma brevistigma). Roth 16 held that the Sarcostemma acidum more nearly met the requirements of the case. Watt 17 suggested the Afghan grape as the real Soma, and Rice 18 thought a sugar-cane might be meant, while Max Müller and Rājendralāla Mitra suggested that the juice was used as an ingredient in a kind of beer—i.e., that the Soma plant was a species of hop. Hillebrandt 19 considers that neither hops nor the grape can explain the references to Soma. It is very probable that the plant cannot now be identified. 20

In the Yajurveda²¹ the plant is purchased ere it is pressed. Hillebrandt²² considers that the sale must be assumed for the Rigveda. It grew on a mountain, and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the Kīkaṭas.²³ As it stands, the ritual performance is clearly an acquisition of the Soma from the Gandharvas (represented by a Śūdra), a ritual imitation of the action which may have been one of the sources of the drama. Owing to the difficulty of obtaining the real plant from a great

¹⁴ Rv. i. 93, 6; iii. 48, 2; v. 36, 2; 43, 4; 85, 2; ix. 18, 1; 46, 1; 71, 4; 82, 3; Av. iii. 21, 10. So in the Avesta, Yasna, x. 4, etc.

15 Lassen, Indische Alterthumskunde,
 12, 931; Muir, Sanskrit Texts, 5, 261
 et seq. Cf. Haug, Aitareya Brähmana,
 2, 489; Max Müller, Zeitschrift der
 Deutschen Morgenländischen Gesellschaft,
 9, liv.

16 Zeitschrift der Deutschen Morgenländischen Gesellschaft, 35, 680 et seq. Cf. also 38, 134 et seq.

17 See Hillebrandt, 1, 7 et seq.

18 Ibid., 10.

¹⁹ Ibid., 12. The dispute between Max Müller, Roth, J. G. Baker, W. T. Thiselton Dyer, Charles G. Leland, and A. Houtum-Schindler, as to the ¹dentity of the plant, is reprinted in

Max Müller's Biographies of Words, 222 et seq., and reviewed by Hillebrandt. See also Eggeling, Sacred Books of the East, 26, xxiv et seq., who thinks that the traditional identification is not far wrong. Caland, Altindisches Zauberritual, 188, gives it as Sarcostemma acidum.

The original Soma plant was, doubtless, identical with the Haoma of the Avesta. On the plant from which the present Parsis of Kermān and Yezd obtain their Hūm juice, and which they regard as identical with the Avestic Haoma, see Eggeling, Sacred Books of the East, 26, xxiv et seq.

21 Satapatha Brāhmaņa, iii. 3, 1, 1 et seq.; Hillebrandt, 1, 89 et seq.

22 Ibid., 70.

23 Rv. iii. 53, 14.

distance, several substitutes were allowed in the Brāhmaṇa

period.24

The plant was prepared for use by being pounded with stones or in a mortar. The former was the normal method of procedure, appearing in the Rigueda as the usual one. The stones are called grāvan²⁵ or adri,²⁶ and were, of course, held in the hands.²⁷ The plant was laid on boards one beside the other (Adhiṣavana), and, according at least to the later ritual,²⁸ a hole was dug below, so that the pounding of the plant by means of the stones resulted in a loud noise, doubtless a prophylactic against demoniac influences.

The plant was placed on a skin and on the Vedi²⁹—which was no longer done in the later ritual—Dhiṣaṇā in some

passages denoting the Vedi.30

Sometimes the mortar and pestle were used in place of the stones.³¹ This use, though Iranian, was apparently not common in Vedic times.

Camū denotes the vessel used for the offering to the god,³² Kalaśa and Camasa those used for the priests to drink from. Sometimes³³ the Camū denotes the mortar and pestle. Perhaps the vessel was so called because of its mortar-like shape.

The skin on which the shoots were placed was called Tvac,³⁴ or twice go ('cow-hide').³⁵ Kośa,³⁶ Sadhastha,³⁷ Dru,³⁸

²⁴ See Śatapatha Brāhmaṇa, iv. 5, 10, 1-6, and cf. Eggeling, Sacred Books of the East, 26, xxvii; Pañcavimśa Brāhmana, ix. 5, 3.

25 i. 83, 6; 135, 7, etc.

28 i. 130, 2; 135, 5; 137, 1, etc. Adri is used oftener with the verb su, 'press,' than grāvan, which is more personally conceived, and so appears with vad, 'speak,' and so forth; Hillebrandt, 1, 153, n. 1.

²⁷ Rv. v. 45, 7; ix. 11, 5; x. 76, 2, etc.

28 Kātyāyana Śrauta Sūtra, iv. 4, 28; that ākhara, Rv. x. 94, 5, denotes this is uncertain.

29 Rv. v. 31, 12.

³⁰ Rv. i. 109, 3; iii. 2, 1; vi. 11, 3, etc.

31 Rv. i. 28. The pestle is manthā, the mortar ulūkhala; in x. 101, 11, vanaspati and vana may have the same senses respectively.

³² Not the pressing boards, which are unknown in the Rigveda. *Cf.* Rv. ix. 99, 8; x. 91, 15, etc.

³³ Rv. i. 28, 9; iv. 18, 3; vi. 57, 2, etc.; Hillebrandt, 1, 170, 173.

³⁴ Rv. ix. 65, 25; 66, 29; 70, 7; 79, 4, etc.

35 Rv. x. 94, 9; 116, 4.

³⁶ Rv. vii. 101, 4; viii. 20, 8, etc. It denotes the larger vessel from which the Soma is poured into the Kalasas, or cups.

37 Rv. iii. 62, 15; ix. 1, 2; 17, 8, etc. 38 Rv. ix. 1, 2; 65, 6; 98, 2; in

x. 101, 10, dru = mortar.

Vana,³⁹ Drona,⁴⁰ are all terms used for Soma vessels, while Sruva⁴¹ denotes the 'ladle.'

Apparently the plant was sometimes steeped in water to increase its yield of juice. 42

It is not possible to describe exactly the details of the process of pressing the Soma as practised in the Rigveda. It was certainly purified by being pressed through a sieve ⁴³ (Pavitra). The Soma was then used unmixed (\$sukra, ⁴⁴ \$uci) ⁴⁵ for Indra and Vāyu, but the Kanvas seem to have dropped this usage. ⁴⁸ The juice is described as brown (\$babhru), ⁴⁷ tawny (\$hari), ⁴⁸ or ruddy (\$aruna), ⁴⁹ and as having a fragrant smell, ⁵⁰ at least as a rule. ⁵¹

Soma was mixed with milk (Gavāsir),⁵² curd or sour milk (Dadhyāsir),⁵³ or grain (Yavāsir).⁵⁴ The admixtures are

39 Rv. ii, 14, 9; ix. 66, 9, etc. The word can mean both the vessel into which the Soma was poured after preparation, and the vessel from which it was offered to the gods.

40 Rv. ix. 15. 7; 33, 2, etc. The word, having no definite sense, can denote any of the vessels. The camū, on the other hand, was the cup for the gods, the kalaśa that for the priests (later it was also used as=kośa, when camasa had replaced kalaśa as cup for the priests; Hillebrandt, 1, 187).

41 Rv. i. 116, 24. Cf. also Amatra and Khārī.

42 This process is technically called apyayana, 'causing to swell.' Cf. Rv. ix. 74, 9; Maitrāyaṇī Saṃhitā, iv. 5, 5. The exact nature and extent of this process is quite uncertain; Hillebrandt,

193-195; Eggeling, Sacred Books of the East, 26, xxvi.

43 Whether the later practice of purification by means of shoots held in the hands was known to the Rigveda is uncertain, since ii. 14, 8; ix. 71, 3, are quite indecisive. For the various terms used to designate the sieve, see Pavitra.

44 Rv. i. 137, 1; iii. 32, 2; viii. 2, 10, etc.

45 Rv. i. 5, 5; 30, 2; viii. 2, 9,

46 Cf. Rv. viii. 2, 5. 9. 10. 28, etc. The Maitrāyaṇī Saṃhitā, iv. 7, 4, disapproves of the unmixed Soma. Possibly Hillebrandt, 1, 207, 208, may be right in thinking that the Kāṇvas had to lay special stress on the use of the mixtures, because they used a plant which was deficient in the true Soma character.

47 Rv. ix. 33, 2; 63, 4. 6.

48 Rv. ix. 3, 9; 7, 6; 65, 8, 12, 25, etc.

49 Rv. ix. 40, 2; 45, 3; aruşa, ix. 61, 21; śoṇa, ix. 97, 13.

50 ix. 97, 19; 107, 2.

51 Satapatha Brāhmaṇa, iv. 1, 3, 6. This passage has been relied on by Eggeling, op. cit., 26, xxv, as a confirmation of the later description, in a medical work, of the plant as ill-smelling. But this plant may have been a different one from that used in Vedic times. The smell may have been due to a substitute being used, or to the genuine plant, brought from a distance, being old and withered.

52 Hillebrandt, 1, 219-222.

53 Ibid., 221.

54 Ibid., 222 et seq.

alluded to with various figurative expressions, as Atka, 'armour'; ⁵⁵ Vastra ⁵⁶ or Vāsas, ⁵⁷ 'garment'; Abhiśrī, ⁵⁸ 'admixture'; rūpa, ⁵⁹ 'beauty'; śrī, ⁵⁰ 'splendour'; rasa, ⁶¹ 'flavour'; prayas, ⁶² 'dainty'; and perhaps nabhas, ⁶³ 'fragrance.' The adjective tīvra ⁶⁴ denotes the 'pungent' flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by rjīṣa, 'residue.' ⁶⁵

It seems probable that in some cases honey was mixed with Soma: perhaps the kośa madhu-ścut, 'the pail distilling sweetness,' was used for the mixing.⁶⁸ It seems doubtful if Surā was

ever so mixed.67

There were three pressings a day of Soma, as opposed to the two of the Avesta. The evening pressing was specially connected with the Rbhus, the midday with Indra, the morning with Agni, but the ritual shows that many other gods also had their share. The drinker of Soma and the non-drinker are sharply discriminated in the texts. Localities where Soma was consumed were Ārjīka, Pastyāvant, Śaryanāvant, Suṣomā, the territory of the Pancajanāh or 'five

88 Rv. ix. 69, 4.

⁵⁶ ix. 8, 6.

57 ix. 69, 5.

⁵⁸ ix. 79, 5; 86, 27.

⁵⁹ Av. ix. 25, 4.

60 Rv. iv. 41, 8; ix. 16, 6.

61 Rv. iii. 48, 1; vi. 47, 1; ix. 97, 14. See also Sūda.

62 Rv. iii, 30, 1; ix. 46, 3; 66, 23.

63 Rv. ix. 83, 5; 97, 21, etc.

64 Rv. i. 23, 1; ii. 41, 14; v. 37, 4;

vi. 47, 1, etc.

65 Maitrāyaṇī Saṃhitā, iv. 8, 5; Av. ix. 6, 16, etc.; Vājasaneyi Saṃhitā, xix. 72; citation in Nirukta, v. 12, etc. Rīṣa as an adjective occurs in Rv. i. 32, 6, and rjīṣin in the Rigveda means, according to Hillebrandt, 1, 236, 237, generally 'one to whom the Soma shoots belong.' Soma tiroahnya is 'Soma pressed the day before yesterday.'

66 Rv. ix. 103, 3. Cf. ix. 17, 8;

ix. 86, 48; 97, 11; 109, 20.

67 See Surāma. Cf. Maitrāyaņī Sam-

hitā, iv. 12, 5; Vājasaneyi Samhitā, xxi. 42, and surā-somā, ibid., xxi. 60.

68 Yasna, x. 2.

69 Hillebrandt, 1, 257 et seq.

70 Rv. i. 110, 7; ii. 30, 7; v. 34, 3. 5; iv. 17, 17; 25, 6. 7; v. 37, 3; vi, 41, 4; vii. 26, 1, etc. There were also rivalries with other Soma sacrifices, Rv. ii. 18, 3; viii. 33, 14; 66, 12, and especially vii. 33, 2, where the Vasisthas take away Indra from Pāśadyumna Vāyata's Soma sacrifice to Sudās'. Many famous Soma offerers are mentioned: Atri, v. 51, 8; 72, 1; viii. 42, 5; Sāryāta, i. 51, 12; iii. 51, 7; Vājasaneyi Samhitā, vii. 35; Šīstas, viii. 53, 4, etc.; Turvaśa Yadu, viii. 45, 27; Samvarta Krśa, viii. 54, 2; Nīpātithi, Medhyātithi, Puştigu, Srustigu, viii. 51, I, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family: Taittirīya Samhitā, ii. 1, 5, 5 et seq.; Maitrayani Samhita, ii. 5, 5, etc.

peoples,' and so on.⁷¹ The effects of Soma in exhilarating and exciting the drinkers are often alluded to.⁷²

It is difficult to decide if Soma was ever a popular, as opposed to a hieratic drink. The evidence for its actual popularity is very slight,⁷³ and not decisive.

71 See s.v.; Hillebrandt, 1, 125-143. It is possible that Soma may have grown on the mountains to the north of Madhyadeśa, whatever may have been its original home, on which cf. Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 38, 134 et seq.

Somadaksa]

72 See Rv. viii. 48. It was equally prized in Avestic times. It is, however, seldom spoken of as giving the priests pleasure: Rv. i. 91, 13; viii. 2, 12; x. 167, 3. There are many references to sickness caused by it (Maitrāyaṇī Saṃhitā, ii. 2, 13 etc.). The Sautrāmaṇī was a rite designed to expiate the ill caused by vomiting Soma as Indra had done: Taittirīya Saṃhitā, ii. 3, 2, 5.6; Satapatha Brāhmaṇa, v. 5, 4, 9; xii. 7, 1, 11. The name of the rite is already found in Av. vii. 3, 2, and the rite

itself is no doubt older (see also Vişū-cikā). This fact tells in favour of the traditional identification of the plant, for the medical passage quoted by Max Müller refers to its producing vomiting. See also Zimmer, Altindisches Leben, 275; Rv. i. 91, 13; 118, 3; viii. 2, 12; 17, 6; 48, 12. Perhaps Vamra in i. 112, 15, got his name thence.

73 Rv. viii. 69, 8-10. Cf. viii. 31, 5; i. 28, 5; Hillebrandt, 1, 143-147. The evidence is not decisive; the ordinary Soma sacrifice was clearly a sacrifice of rich patrons,

Cf. Zimmer, Altindisches Leben, 272-280; Hillebrandt, Vedische Mythologie, 1, 1-266; 2, 209 et seq.; Macdonell, Vedic Mythology, p. 104 et seq.

2. Soma Prāti-veśya ('descendant of Prativeśya') is the name of a teacher, a pupil of Prativeśya, in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1).

Somaka Sāha-devya ('descendant of Sahadeva') is the name of a king of the Sṛnjayas in the Rigveda.¹ He is mentioned in the Aitareya Brāhmaṇa² as having Parvata and Nārada as his priests.

1 iv. 15, 7-10. 2 vii. 34, 9. veda, 3, 154; Hillebrandt, Vedische Cf. Ludwig, Translation of the Rig- Mythologie, 1, 105.

Soma-dakṣa Kauśreya ('descendant of Kuśri') is the name of a teacher in the Kāṭhaka¹ and the Maitrāyaṇī² Saṃhitās.

1 xx. 8; xxi. 9, where Somarakşa Kośreya is read by the Chambers MS. in xx. 8, and Kośreya in xxi. 9.

² iii. 2, 7. Cf. Weber, Indische Stuaten, 3, 472, 473. Somapi-tsaru. See Tsaru.

Soma-śuṣma Sātya-yajñi ('descendant of Satyayajña') is the name in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3) of a travelling Brahmin who met Janaka of Videha. He may be identical with the man of the same name with the additional patronymic Prācīnayogya ('descendant of Prācīnayoga'), who is mentioned as a pupil of Satyayajña in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2).

Soma-śuṣman Vāja-ratnāyana ('descendant of Vājaratna') is the name in the Aitareya Brāhmaṇa (viii. 21, 5) of the priest who consecrated Śatānīka.

Saukarāyaṇa is the name of a teacher, a pupil of Kāṣāyaṇa¹ or Traivaṇi,² in the second Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

1 iv. 6, 2 (Kāṇva). 2 iv. 5, 27 (Mādhyaṃdina)

Sau-jāta Ārāḍhi is the name of a teacher in the Aitareya Brāhmaṇa (vii. 22, 1).

Sautrāmanī. See Soma.

Sau-danti ('descendant of Sudanta') occurs in the plural in the Pancavimsa Brahmana (xiv. 3, 13), apparently as the name of priests who were contemporaries of Viśvamitra.

Saudāsa in the plural designates the 'descendants of Sudās,' who are referred to in the Jaiminīya Brāhmaṇa¹ as having cast Śakti, the son of Vasiṣṭha, into the fire. Other texts² relate

¹ ii. 390 (Journal of the American Oriental Society, 18, 47). The story must have appeared in the Śāṭyāyanaka also. Cf. Geldner, Vedische Studien, 2, 159, n. 3

² Taittirīya Samhitā, vii. 4, 7, 1; Kausītaki Brāhmaņa, iv. 8; Pañcavimsa Brāhmaņa, iv. 7, 3. See also Caland, Über das rituelle Sūtra des Baudhāyana, 20.

that Vasistha, his son being slain, desired to avenge himself on the Saudāsas, and eventually succeeded. Geldner³ sees a reference to the story in the Rigveda,⁴ but without cause.

3 Loc. cit. 4 iii. 53, 22.

Sau-dyumni ('descendant of Sudyumna') is the patronymic of king Bharata Dauḥṣanti in the Śatapatha Brāhmaṇa (xiii. 5, 4, 12).

Sau-bala, 'descendant of Subala,' is the name of a pupil of Sarpi Vātsi in the Aitareya Brāhmaṇa (vi. 24, 16).

Saubhara, 'descendant of Sobhari,' is the patronymic of Pathin in the Bṛhadāraṇyaka Upaniṣad.¹

1 ii. 5, 22 (Mādhyamdina=ii. 6, 3 Kānva); iv. 5, 28 (Mādhyamdina=iv. 6, 3 Kānva).

Saumāpa 'descendant of Somāpa,' is the patronymic of the two Mānutantavyas, teachers in the Śatapatha Brāhmaṇa.¹

1 xiii. 5, 3, 2, where Eggeling, Sacred Books of the East, 44, 392, has Saumapa.

Saumāpi, 'descendant of Somāpa,' is the patronymic of a teacher called Priyavrata in the Śānkhāyana Āraṇyaka (xv. 1).

Saumāyana, 'descendant of Soma,' is the patronymic of Budha in the Pañcaviṃśa Brāhmaṇa (xxiv. 18, 6).

Saumya is a term of affectionate address ('my dear') in the Upaniṣads.¹

1 Bṛhadāraṇyaka Upaniṣad, iii. 1, 3; 2, 13 (varia lectio, semya); Chāndogya Upaniṣad, iv. 4, 4 et seq.

Sau-yavasi, 'descendant of Suyavasa,' is the patronymic of Ajīgarta.¹

1 Aitareya Brāhmaņa, vii. 15, 6; Śāńkhāyana Śrauta Sūtra, xv. 19, 29.
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482 PATRONYMICS-A DISEASE-THUNDER-BUNCH [Sauri

Saurī is given by Zimmer¹ as the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā.² But this is an error: saurī means 'dedicated to the sun.'

1 Altindisches Leben, 99. | xxiv. 33 = Maitrāyanī Samhitā, iii. 14, 2 v. 5, 16, 1 = Vājasaneyi Samhitā, | 14.

Sau-varcanasa is the patronymic of Samsravas in the Taittirīya Samhitā (i. 7, 2, 1).

Sau-śravasa, 'descendant of Suśravas,' is the patronymic of Upagu in the Pañcaviṃśa Brāhmaṇa,¹ and the Kaṇva Sauśravasas are mentioned in the Kāṭhaka Saṃhitā.²

1 xiv. 6, 8. 2 xiii. 12 (Indische Studien, 3, 474).

Sau-śromateya, 'descendant of Suśromatā,' is the metronymic of Aṣāḍhi in the Śatapatha Brāhmaṇa.¹ Cf. Āṣāḍhi.

1 vi. 2, 1, 37. Cf. Eggeling, Sacred Books of the East, 41, 171, n. 1.

Sau-ṣadmana, 'descendant of Suṣadman,' is the patronymic of Viśvantara in the Aitareya Brāhmaṇa (vii. 27, 1; 34, 7).

Skandhhyā, fem. plur., is used in the Atharvaveda¹ of a disease 'of the shoulders,' probably tumours of some kind.

1 vi. 25, 3. Cf. Bloomfield, Hymns of the Atharvaveda, 472, 473.

Stanayitnu, sing. and plur., denotes 'thunder' from the Rigveda¹ onwards.²

1 v. 83, 6. 2 Av. i. 13, 1; iv. 15, 11; vii. 11, 1, etc.

Stamba in the Atharvaveda¹ and later² denotes a 'tuft of grass,' or more generally a 'bunch' or 'cluster.'

1 viii. 6, 14. 2 Taittirīya Samhitā, v. 6, 4, 1 (of Darbha); Taittirīya Brāhmaņa, ii. 7,

Stambha, 'pillar,' is found in the Kāthaka Samhitā,1 and often in the Sūtras. Earlier Skambha2 is used, but only metaphorically.

> 2 Rv. i. 34, 2; iv. 13, 5, etc. 1 xxx, 9; xxxi. I.

Starī denotes a 'barren cow' in the Rigveda (i. 101, 3; 116, 22; 117, 20, etc.).

Sti. See Upasti.

Sti-pā. See Upasti.

Stukā denotes a 'tuft' of hair or wool in the Rigveda and later.2

ix. 97, 17.
 Kāthaka Samhitā, xxv. 6; Av. 1, 13, etc.

Stuti in the Rigveda 1 and later 2 denotes a 'song of praise.' ² Śatapatha Brāhmaṇa, vii. 5, 2, 39.

1 i. 84, 2; vi. 34, I; x. 31, 5.

Stupa means 'tuft of hair' in the Vājasaneyi Samhitā (ii. 2; xxv. 2) and the Satapatha Brāhmana (i. 3, 3, 5; iii. 5, 3, 4). See Stukā.

Stūpa in the Rigveda 1 and later 2 denotes the 'top-knot' of hair as designating the upper part of the head.

1 vii. 2, I. Cf. i. 24, 7. ² Taittirīya Samhitā, iii. 3, 6, 5; Pañcavimśa Brāhmana, xiii. 4, 4.

Str (used in the instrumental plural only) denotes the 'stars' of heaven.1

the forehead of a cow or bull, but this 1 i. 68, 5; 166, 11; ii. 2, 5; 34, 2; iv. 7, 3; vi. 49, 3. 12. In i. 87, 1, it is uncertain. Cf. Grassmann, Wörterseems to denote a 'star-like spot' on buch, s.v.; above, 1, 233.

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Stega in the Yajurveda Samhitās¹ seems to denote a species of 'worm.' The word occurs in the Rigveda² also, where its sense is unknown, but may possibly be 'ploughshare.'3

1 Taittirīya Samhitā, v. 7, II, I; Vājasaneyi Samhitā, xxv. I. 2 x. 3I, 9 = Av. xviii. I, 39. Cf. Zimmer, Altindisches Leben, 98. ³ Weber, Proceedings of the Berlin Academy, 1895, 833. *Cf.* Whitney, Translation of the Atharvaveda, 824.

Stega

Stena is a common word for 'thief' from the Rigveda¹ onwards.² See Taskara.

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1 ii. 23, 16; 28, 10; 42, 3, etc.
2 Av. iv. 3, 4. 5; 36, 7; xix. 47, 6;
Aitareya Brāhmana, v. 30, 11, etc.
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Steya denotes 'theft' in the Atharvaveda¹ and later.² Cf. Dharma.

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1 xi. 8, 20; xiv. 1, 57.
2 Nirukta, vi. 27; Kauṣītaki Upani- | Rv. vii. 104, 10.
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Stotr denotes 'praiser' or 'panegyrist' in the Rigveda¹ and later.² The word often³ occurs in connexion with patrons, the Maghavan or Sūri.

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1 i. 11, 3; 38, 4; iii. 18, 5; vi. 34, 3 Rv. i. 124, 10; ii. 1, 16; v. 64, 1; 3, etc.

2 Av. vi. 2, 1; xix. 48, 4.
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Stotra denotes the 'song' of the Udgātr and his assistant priests (see Rtvij), just as Śastra denotes the 'recitation' of the Hotr and his assistants. The word has this technical sense quite frequently in the later Samhitās and the Brāhmaṇas.¹

¹ Taittirīya Samhitā, iii. 1, 2, 4; Kāṭhaka Samhitā, xxix. 2; Aitareya Brāhmaṇa, ii. 37, 4; iii. 46, 8; iv. 12, 6; Kauṣītaki Brāhmaṇa, xvii. 7; Śatapatha Brāhmaṇa, iv. 1, 1, 7; viii. 1,

3, 4, etc. Cf. Weber, Indische Studien, 10, 353, and Caland and Henry, L'Agnistoma, where the Stotras for that sacrifice are given at length.

Stoma denotes 'song of praise' in the Rigveda. Later the term has the technical sense of the typical forms in which the Stotras are chanted.

 1 i. 114, 9; iii. 5, 2; 58, 1, etc.
 Cf. Weber,

 2 Taittirīya Samhitā, iii. 1, 2, 4;
 276; 10, 355

 Vājasaneyi Samhitā, ix. 33; x. 10, etc.
 litteratur, 101.

Cf. Weber, Indische Studien, 9, 229, 276; 10, 355; Hillebrandt, Rituallitteratur, 101.

Strī is the ordinary word in poetry and prose for 'woman,' without special reference to her as a wife or as a maiden. Nārī has the same sense, but disappears in later prose, while Gnā refers only to the wives of the gods, and Yoṣit, with its cognate words, denotes the young woman as ripe for marriage.¹ In the Rigveda² Strī stands opposed to Pumāms, 'man,' and once to vṛṣan, 'male person'; not until the Atharvaveda³ does it mean 'wife' as opposed to Pati, 'husband,' and even in the Sūtras it is sharply opposed to Jāyā.

In Vedic India by far the greater part of a woman's life was taken up in her marriage and marital relations (see Pati and Mātṛ). There is no trace in the Rigveda of the seclusion of women, which was practically complete in all but the earliest Epic: 4 the maiden may be assumed to have grown up in her father's house, enjoying free intercourse with the youth of the village, and sharing in the work of the house. Education was not denied to them, at any rate in certain cases, for we hear in the Upaniṣads of women who could take no unimportant part in disputations on philosophical topics. Moreover, women were taught to dance and sing, which were unmanly accomplishments.

Of the exact legal position of daughters the notices are few and meagre. The Rigveda, however, shows that in the place

1 Cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, 417.

² Rv. i. 164, 16; v. 61, 8, etc. So also often later—e.g., Maitrāyaņī Samhitā, iv. 7, 4; Taittirīya Samhitā, vi. 5, 8, 2.

3 xii, 2, 39. Cf. Aitareya Brāhmaņa,

iii. 22, 1.

4 Hopkins, Journal of the American
Oriental Society, 13, 349, 350.

5 Cf. Hopkins, op. cit., 351, 352.

See Gargī Vācaknavī and others enumerated in the Āśvalāyana Gṛḥya Sūtra, iii. 4, 4; Weber, *Indische Studien*, 10, 118, 119.

10, 118, 119.

⁶ Taittirīya Samhitā, vi. 1, 6, 5; Maitrāyanī Samhitā, iii. 7, 3; Satapatha Brāhmana, iii. 2, 4, 3-6.

7 i. 124, 7. Cf. Av. i. 14, 2; 17, 1; Zimmer, Altindisches Leben, 328; Hopkins, op. cit., 341, and see Syāla, Putrikā.

of a father the brother was looked to for aid, and that brotherless maidens were apt to be ruined, though religious terrors were believed to await the man who took advantage of their defencelessness. Moreover, women could not take an inheritance, and were not independent persons in the eyes of the law, whether married or not. Presumably before marriage they lived on their parents or brothers, and after that on their husbands, while in the event of their husbands predeceasing them, their relatives took the property, burdened with the necessity of maintaining the wife. Their earnings would be appropriated by their nearest relative—usually father or brother—in the few cases in which unmarried women could earn anything, as in the case of courtezans.

8 Rv. iv. 5, 5.

Taittirīya Samhitā, vi. 5, 8, 2;
 Maitrāyanī Samhitā, iv. 6, 4; Satapatha
 Brāhmana, iv. 4, 2, 13; Nirukta, iii. 4.

10 Cf. the Attic ἐπίκληρος, Keith, Journal of the Royal Asiatic Society, 1912, 427.

Stha-pati is the name of a royal official mentioned in the Atharvaveda,¹ and often later.² Revottaras Cākra was the Sthapati of the exiled Duṣṭarītu Pauṃsāyana, a king of the Sṛñjayas, and succeeded in restoring him to his royal dignity.³ The exact sense of the term is not certain: 'governor'⁴ is possible, but perhaps 'chief judge'⁵ is more likely; as in the case of the early English judges, his functions may have been both executive and judicial. He is inferior in position to the king's brother.⁰

¹ ii. 32, 4; v. 23, II (of the chief of the worms in both cases).

² Taittirīya Samhitā, iv. 5, 2, 2; Kāṭhaka Samhitā, xvii. 12; Maitrāyaṇī Samhitā, ii. 9, 3; Vājasaneyi Samhitā, xvi. 19; Pañcaviṃśa Brāhmaṇa, xvii. 11, 6.7; xxiv. 18, 2; Śatapatha Brāhmaṇa, v. 4, 4, 17, etc.

³ Satapatha Brāhmana, xii. 8, 1, 17; 9, 3, 1 et seq. Sthapati here is part, as it were, of the name of the man.

In the Kātyāyana Śrauta Sūtra, i. 1, 12; Āpastamba Śrauta Sūtra, ix. 14, 12, is found Niṣāda-sthapati; perhaps 'governor of Niṣādas.' But it may also mean (cf. Weber, Indische

Studien, I, 207, n.) a Niṣāda as a Sthapati; thus, little can be deduced from this passage in particular. Eggeling, Sacred Books of the East, 4I, III, renders it 'governor.' Cf. also St. Petersburg Dictionary, s.v., and Aupoditi.

⁵ Weber, Indische Studien, 10, 13, n. 3; 13, 203; 17, 200; 18, 260; Über den Rājasūya, 15, n. 6; Über den Vājapeya, 9, 10. Cf. Kātyāyana Śrauta Sūtra, xxii. 5, 28; 11, 11; Lātyāyana Śrauta Sūtra, viii. 7, 11; Apastamba Śrauta Sūtra, xxii. 7, 6.

6 Satapatha Brāhmaņa, v. 4, 4, 17.

Sthivi] ELDER—DRIVER—COOKING POT—BUSHEL

Sthavira, literally 'elder,' is used as a sort of epithet of several men; Sthavira Śākalya occurs in the Aitareya Āraņyaka¹ and the Śāṅkhāyana Āraṇyaka,² and Sthavira Jātūkarṇya in the Kauṣītaki Brāhmaṇa.³ Cf. the names Hrasva and Dīrgha.

1 iii. 2, 1. 6. 2 vii. 16; viii. 1. 11. 3 xxvi. 5.

Sthāgara in the Taittirīya Brāhmaṇa¹ is applied to an ornament (alaṃkāra) meaning 'made of the fragrant substance Sthagara,' which elsewhere² appears as Sthakara.

1 ii. 3, 10, 2; Apastamba Śrauta 198; Bloomfield, Hymns of the Athar-Sūtra, xiv. 15, 2. vaveda, 311, n. 2; Muir, Sanskrit Texts, 2 See Weber, Indische Studien, 13, 5, 265.

Sthāņu in the Rigveda¹ and later² denotes a 'stump' or 'post' of wood.

1 x, 40, 13. 2 Av. x, 4, 1; xiv. 2, 48; xix, 49, 10, etc.

Sthātṛ ('he who stands') in the Rigveda¹ denotes the 'driver' of horses or a car.

1 i. 33, 5: 181, 3; iii. 45, 2, etc.

Sthā-patya denotes in the Pañcaviṃśa Brāhmaṇa (xvii. 11, 6.7) the 'rank or status of a Sthapati.'

Sthālī denotes a 'cooking pot,' usually of earthenware, in the Atharvayeda¹ and later.²

1 viii, 6, 17.

2 Taittirīya Samhitā, vi. 5, 10, 5;
Vājasaneyi Samhitā, xix. 27. 86;
Aitareya Brāhmaņa, i. 11, 8, etc.

Sthālī-bāka, a dish of rice or barley

boiled in milk, is mentioned in the Brhadāraņyaka Upaniṣad, vi. 4, 18; Aitareya Āraṇyaka, iii. 2, 4; Śaṅkh... āyana Āraṇyaka, xi. 6, etc.

Sthiraka Gārgya ('descendant of Garga') is the name of a teacher in the Vaṃśa Brāhmaṇa.¹

1 Indische Studien, 4, 373.

Sthivi occurs once (used in the plural) in the Rigveda, probably meaning 'bushel.' The word is also found once in the adjective sthivimant, provided with bushels.'

1 x. 68, 3. 2 Rv. x. 27, 15. Cf. Zimmer, Altindisches Leben, 238.

Digitized by Arya Samai Foundation Chennai and eGangotri 488 POST—NAMES—STUDENT—DAUGHTER-IN-LAW [Sthūṇā

Sthūṇā in the Rigveda¹ and later² denotes the 'pillar' or 'post' of a house.

¹ i. 59, 1; v. 45, 2; 62, 7; viii 17, Satapatha Brāhmaṇa, xiv. 1, 3, 7; 14; x. 18, 13 (of the grave).

2 Av. iii. 12, 6 (of the Vamsa, 'beam,' being placed on the pillar); xiv. 1, 63;

Satapatha Brāhmaṇa, xiv. I, 3, 7; 3, I, 22, etc.; sthūṇā - rāja, 'main pillar,' iii. I, I, II; 5, I, I. Cf. Zimmer, Altindisches Leben, 153,

Sthūri has in the Rigveda¹ and later² the sense of 'drawn by one animal' instead of the usual two (see Ratha), and always with an implication of inferiority.

1 x. 131, 3.
2 Taittirīya Brāhmaņa, i. 8, 2, 4;
iii. 8, 21, 3; Pañcaviņsa Brāhmaņa,

xvi. 13, 12; xviii. 9, 7; Aitareya Brāhmaņa, v. 30, 6; Satapatha Brāhmaņa, xiii. 3, 3, 9, etc.

Sthairakāyaṇa, 'descendant of Sthiraka,' is the patronymic of Mitravarcas in the Vaṃśa Brāhmaṇa.¹

¹ Indische Studien, 4, 372 (where the word is spelt with n).

Sthaulāṣṭhīvi, 'descendant of Sthūlāṣṭhīva,' is the patronymic of a grammarian in the Nirukta (vii. 14; x. 1).

Snātaka, the designation of the student 'who has taken the bath,' marking the termination of his studentship under a religious teacher, occurs in the Satapatha Brāhmaṇa (xii. 1, 1, 10), and repeatedly in the Sūtras. Cf. Brahmacārin.

- 1. Snāvanya, used in the plural, denotes particular parts of the body of a horse in the Taittirīya Saṃhitā (v. 7, 23, 1).
- 2. Snāvanya appears to be the name of a people in the Baudhāyana Śrauta Sūtra.¹

1 ii. 5 (in a Mantra). Cf. Caland, Über das rituelle Sūtra des Baudhāyana, 35.

Snuṣā denotes the 'daughter-in-law' in relation primarily to her father-in-law, but also to her mother-in-law. In the latter sense the word appears in the Rigveda¹ in the epithet su-snuṣā,

1 x. 86, 13.

'having a good daughter-in-law,' used of Vṛṣākapāyī, while in the former it occurs in several passages, where the daughterin-law's respect for her father-in-law is mentioned,2 a respect which spirituous liquor alone causes to be violated.3 See also Śvaśura and Pati.

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iii. 22, 7; Taittirīya Brāhmana, ii. 4,
6, 12.
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² Av. viii. 6, 24; Aitareya Brāhmana, | Kāthaka Samhitā, xii. 12 (Indische Studien, 5, 260).

Cf. Delbrück, Die indogermanischen 3 Maitrayani Samhita, ii. 4, 2; Verwandtschaftsnamen, 414, 415.

Spandana in one passage of the Rigveda¹ denotes a certain Roth,2 however, reads syandana, 'chariot.'

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1 iii. 53, 19.
<sup>2</sup> St. Petersburg Dictionary, s.v.
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Cf. Aufrecht, Rigveda, 2, vi; Zimmer, Altindisches Leben, 63.

Sparsu is apparently the name of a western people in the Baudhāyana Śrauta Sūtra (xxi. 13).

Spaś. See Rajan.

Sphūrjaka denotes a tree (Diospyros embryopteris) mentioned in the Satapatha Brāhmaņa (xiii. 8, 1, 16).

Smad-ibha is found once in the Rigveda,1 where Roth2 takes the word as perhaps the name of an enemy of Kutsa. Cf. Ibha.

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Hillebrandt, Vedische Mythologie, 3, 291,
1 x. 49, 4.
<sup>2</sup> St. Petersburg Dictionary, s.v.
                                             n. 5.
Cf. Oldenberg, Rgveda-Noten, 1, 380;
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Syandana, 'chariot,' is found in the earlier literature only, if at all, in one passage of the Rigveda, where Spandana is the received reading.

1 iii. 53, 19, according to Roth. A wood called Syandana seems to be meant in the Kausika Sūtra, viii. 15.

Syala

Pischel.

Syāla, a word occurring in only one passage of the Rigyeda, appears to denote the brother of a man's wife, who is regarded as willing to protect her, and so secure a marriage for her.²

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1 i. 109, 2.

<sup>2</sup> So Sāyaṇa on Rv., loc. cit.

Cf. Delbrück, Die indogermanischen

Verwandtschaftsnamen, 517;

Vedische Studien, 2, 79.
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Syūma-gabhasti. See Gabhasti.

Syūma-gṛbh, used of a horse in the Rigveda (vi. 36, 2) seems to mean 'grasping the bit between his teeth,' as a horse does when anxious to break away from control.

Syūman in one passage of the Rigveda¹ denotes, according to Roth,² the strap fastening the door of a house, the Homeric $i\mu\acute{a}s$, $\delta\epsilon\sigma\mu\acute{o}s$.

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<sup>1</sup> iii. 61, 4. <sup>2</sup> St. Petersburg Dictionary, s.v.
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Syūma-raśmi is the name of a protégé of the Aśvins in the Rigveda.¹

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<sup>1</sup> i. 112 16; viii. 52, 2. Cf. Ludwig, Translation of the Rigveda, 3, 150, 163.
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Srakti is found in the description of the Dāśarājña in the Rigveda, where Hopkins thinks the sense of 'spears' essential.

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<sup>1</sup> vii. 18, 17. 
<sup>2</sup> Journal of the American Oriental Society, 15, 264, n.
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Sraj, 'garland,' is mentioned in the Rigveda¹ and later² as often worn by men when anxious to appear handsome, as at a wedding and so on. The Aśvins are described as 'lotus-wreathed' (puṣkara-sraj).³

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1 iv. 38, 6; v. 53, 4; viii. 47, 15; 56, 3.

2 Av. i. 14, 1 (where it means a 'cluster of flowers' from a tree); Pañcavimsa Brāhmana, xvi. 4, 1; xviii. 3, 2; 7, 6; Śatapatha Brāhmana, xviii. 5, 4, 2, etc.

3 Rv. x. 184, 3. Cf. Zimmer, Altindisches Leben, 265.
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Srāktya is an adjective describing an amulet (Maṇi) in the Atharvaveda.¹ According to Weber,² it designates a crystal (literally 'many-cornered'). The commentators,³ however, agree in explaining the word to mean 'derived from the Sraktya'—i.e., from the Tilaka tree (Clerodendrum phlomoides).

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1 viii. 5, 4. 7. 8. Cf. ii. 11.
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² Indische Studien, 13, 164.

3 See Bloomfield, American Journal of

Philology, 7, 477; Hymns of the Athar vaveda, 577.

Sruc denotes a 'large wooden sacrificial ladle' (used for pouring clarified butter on the fire) in the Rigveda¹ and later.² It is of the length of an arm, with a bowl of the size of a hand and a beaklike spout.

- 1 i. 84, 18; 110, 6; 144, 1, etc.
- ² Av. v. 27, 5; vi. 114, 3; ix. 6, 17, etc.

Cf. for its shape, etc., Max Müller, 20, 23.

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, xli, lxxx; Eggeling, Sacred Books of the East, 12, 67; 26, 20, 23.

Sruva, as opposed to Sruc, denotes in the ritual literature¹ a small ladle used to convey the offering (Ājya) from the cooking-pot (Sthālī) to the large ladle (Juhū). In the Rigveda,² however, it was clearly used for the actual Soma libation.

- ¹ Āśvalāyana Śrauta Sūtra, i. 11, 10, etc.
 - ² i. 116, 24; 121, 6, etc.
- Cf. Max Müller, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9,

viii; Caland and Henry, L'Agnistoma xliv; Plate I., No. 9; Plate II., No. 11 Eggeling, Sacred Books of the East, 12, 68; 26, 20.

Sreka-parṇa in the Brāhmaṇas¹ seems to mean 'like the oleander leaf.'

1 Taittirīya Brāhmaṇa, iii. 6, 6, 3; Aitareya Brāhmaṇa, ii. 6, 15.

Svaja in the Atharvaveda¹ and later² denotes the 'viper.' The word is explained by the commentators as sva-ja, 'self-

1 iii. 27, 4; v. 14, 10; vi. 56, 2; 2 Taittirīya Samhitā, v. 5, 10, 2; x. 4, 10. 15. 17; xii. 3, 58.

born,' but Roth,³ Weber,⁴ and Zimmer⁵ prefer to derive it from the root svaj, 'clasp,' 'encircle.' In the Maitrāyaṇī Saṃhitā⁶ the Hariṇa is said to kill the viper.

- ³ St. Petersburg Dictionary, s.v., gives the alternative vivipara.
 - 4 Taittirīya Samhitā, 2, 89, n.

- 5 Altindisches Leben, 95.
- 6 iii. 9, 3.
- r. Svadhiti in the Rigveda¹ denotes the 'axe' or 'knife' used for dissecting the sacrificial horse. In all the other passages in that Saṃhitā² the sense of 'axe' for cutting wood is adequate; reference is made in one place³ to sharpening the axe on the whetstone (kṣnotra). In the Atharvaveda⁴ the term seems once to denote the copper (lohita)⁵ knife used to mark the ears of cattle; the carpenter's knife or axe is also twice referred to there.⁶ Later the word means 'axe' generally.¹ As a weapon it does not appear at all.⁵
 - ¹ i. 162, 9. 18. 20.
- ² ii. 39, 7; iii. 2, 10; 8, 6. 11; v. 7, 8; vii. 3, 9; viii. 102, 19; x. 89, 7. *Cf.* n, 8.
 - 3 ii. 39, 7.
- ⁴ vi. 141, 2. Cf. Mantra Brāhmana, i. 8, 7; Whitney, Translation of the Atharvaveda, 386, 387; Geldner, Vedische Studien, 2, 159, who is inclined to compare Parasu in Rv. iii. 53, 22.

⁵ Geldner, loc, cit., understands this

word to mean 'red-hot.'

6 ix. 4, 6 (probably so to be taken); xii. 3, 33. In xviii. 2, 35, the sense is quite different. See Whitney, op. cit., 845.

⁷ Taittirīya Samhitā, vi. 3, 3, 2; Vājasaneyi Samhitā, ii. 15 (the slaughteringknife); v. 43 (the axe to fell the tree),

⁸ In Rv. x. 92, 15, Svadhiti may refer to the thunderbolt of Indra.

2. Svadhiti in certain passages of the Rigveda¹ denotes, according to the St. Petersburg Dictionary, a great tree with hard wood. This interpretation seems probable.

1 v. 32, 10; ix. 96, 6. Cf. i. 88, 2.

Svanad-ratha ('having a rattling car') is taken by Ludwig¹ as a proper name of Āsaṅga in the Rigveda.² But the word is most probably only an epithet.

¹ Translation of the Rigveda, 3, 159.

Svanaya Bhāvya is the name of a prince on the Sindhu (Indus) who bestowed gifts on Kakṣīvant, according to the Rigveda (i. 126, 1. 3). He is called Svanaya Bhāvayavya in the Śānkhāyana Śrauta Sūtra (xvi. 11, 5).

Svapna, 'dream,' is referred to in the Rigveda¹ and later.² Evil dreams³ are often mentioned. The Āraṇyakas of the Rigveda⁴ contain a list of dreams with their signification, as well as of pratyakṣa-darśanāni, 'sights seen with one's own eyes.'

1 ii. 28, 10; x. 162. 6.

4 Aitareya Āraņyaka, iii. 2, 4; Śānkhāyana Āraņyaka, xi. 3. Cf. Kauśika Sūtra, xlvi. 9 et seq.; Atharvaveda Pariśiṣṭa, lxviii.

Svar denotes the 'sun' and the 'heaven of light' in the Rigveda and later.

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1 i. 71, 2; 105, 3; 148, 1, etc.; 2 Rv. iii. 2, 7; v. 83, 4; x. 66, 4. 9, Nirukta, ii. 14. etc.; Av. iv. 11, 6; 14, 2, etc.
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Svara denotes in the Upaniṣads¹ the sound of a vowel: these are described² as being ghoṣavant, 'sonant,' and also as balavant, 'uttered with force.' The precise word for a mute is sparśa,³ 'contact,' while ūṣman denotes a 'sibilant,' and svara a 'vowel,' in the Aitareya³ and Śāṅkhāyana Āraṇyakas.⁴ The semivowels are there denoted by anta-sthā ('intermediate')⁵ or akṣara.⁶ Another division in the Aitareya Āraṇyaka¹ is into ghoṣa, ūṣman, and vyañjana, apparently 'vowels,' 'sibilants,' and 'consonants' respectively. Ghoṣa elsewhere in that Āraṇyaka⁶ seems to have the general sense of 'sounds.' The Taittirīya Upaniṣad⁶ refers to mātrā, a 'mora';¹o bala, 'force' of utterance, and varṇa, 'letter,' an expression found elsewhere¹¹ in the explanation of om, as compacted of a + u + m.

- 1 Chāndogya Upaniṣad, ii. 22, 5; Taittirīya Upaniṣad, i. 2, 1.
 - ² Chāndogya Upaniṣad, loc. cit.
 - 3 iii. 2, 1, etc.
 - 4 viii. I, etc.
 - ⁵ Aitareya Āraṇyaka, iii. 2, I.
 - 6 Sankhāyana Āranyaka, viii. I.
 - 7 ii. 2. 4.

- 8 ii. 2, 2. Cf. Keith's edition, p. 213.9 Loc. cit.
- 10 Also Aitareya Āraņyaka, iii. 1, 5; Sānkhāyana Āraņyaka, vii. 13.
- 11 Aitareya Brāhmaṇa, v. 32, 2; Kauṣītaki Brāhmaṇa, xxvi. 5; Aśvalāyana Śrauta Sūtra, x. 4; Weber, Indische Studien, v. 32.

² Av. vii. 101, 1; x. 3, 6; Vājasaneyi Samhitā, xx. 16; Satapatha Brāhmaņa, iii. 2, 2, 23, etc.

³ Rv. ii. 28, 10; Av. x. 3, 6.

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The Aitareya Āranyaka ¹² and the Śāṅkhāyana Āranyaka ¹³ recognize the three forms of the Rigveda text as pratruna; nirbhuja, and ubhayam-antareṇa, denoting respectively the Samhitā, Pada, and Krama Pāṭhas of the Rigveda. ¹⁴ The same authorities ¹⁵ recognize the importance of the distinction of the cerebral and dental n and s, and refer ¹⁶ to the Māṇdūkeyas' mode of recitation. They also discuss ¹⁷ Sandhi, the euphonic 'combination' of letters.

The Prātiśākhyas of the several Samhitās develop in detail the grammatical terminology, and Yāska's Nirukta¹⁸ contains a good deal of grammatical material. The Śatapatha Brāhmaṇa¹⁹ distinguishes the genders, and the Pañcaviṃśa Brāhmaṇa²⁰ the division of words in the Sāman recitation.

Sva-rāj, 'self-ruler,' 'king,' is found frequently in the Rigveda¹ and later.² It is the technical term for the kings of the west according to the Aitareya Brāhmaṇa.³

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<sup>1</sup> i. 36, 7; 51, 15; 61, 9, etc. (of gods).
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Svaru in the Rigveda¹ or later² denotes a 'post,' or more precisely in the ritual a splinter of the Yūpa, or sacrificial post.³

¹² iii. I, 3. 5.

¹³ vii. 10, 12.

¹⁴ Max Müller, Rgveda Prātiśākhya, ii et seq.; Nachträge, ii; Oldenberg, Prolegomena, 380 et seq.; Sacred Books of the East, 30, 146 et seq.; Macdonell, Sanskrit Literature, 51.

¹⁵ Aitareya, iii. 2, 6; Śāṅkhāyana, viii. 11.

¹⁶ Aitareya, iii. 1, 1; 2, 6; Sānkhāyana, vii. 2; viii. 11.

¹⁷ Aitareya, iii. 1, 2. 3. 5; 2, 2; Śāṅkhāyana, vii. 13; viii. 1. 2.

¹⁸ See Roth's edition (1852), p. 222, for a list of teachers cited by Yāşka, especially Kautsa and Śākatāyana.

¹⁹ x. 5, I, 2. 3.

²⁰ x. 9, 1. 2.

Cf. von Schroeder, Indiens Literatur und Cultur, 701 et seq.

² Av. xvii. 1, 22; Taittirīya Samhitā, ii. 3, 6, 2; iv. 4, 8, 1; v. 5, 4, 1, etc.

³ viii. 14. Cf. perhaps the republican form of government of which traces are seen in the Buddhist literature by Rhys Davids, Buddhist India, 19.

¹ i, 92, 5; 162, 9; iii. 8, 6, etc.

² Av. iv. 24, 4; xii. 1, 13, etc. etc.; Satapatha Aitareya Brāhmaṇa, ii. 3, 8; Tait- 22; 8, 1, 5, etc.

tirīya Samhitā, v. 5, 7, 1; vi. 3, 4 9, etc.; Satapatha Brāhmaņa, iii. 7, 1,

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Svar-jit Nāgna-jita ('descendant of Nagna-jit') is the name of a royal personage in the Satapatha Brāhmana,1 a Gandhāra prince, whose views on the ritual are referred to with contempt.

1 viii. 1, 4, 10. Cf. Muir, Sanskrit Texts, 12, 515.

Svar-nara appears to be the proper name of a sacrificer in two verses of the Rigveda.1 According to Geldner,2 it everywhere3 means a specially sacred lake and the Soma-producing district around it.

1 viii. 3, 12; 12, 2. Cf. Ludwig, Translation of the Rigveda, 3, 160; Hopkins, Journal of the American Oriental Society. 17, 89.

2 Rigveda, Glossar, 209.

3 Rv. iv. 21, 3; v. 18, 4; 14, 1; viii. 6, 39; 65, 2; 103, 14; ix. 70, 6; x. 65, 4. Perhaps in viii. 12, 2, it means 'coming from Svarnara.'

Svar-bhānu Asura is the name, in the Rigveda¹ and later,² of a demon supposed to have eclipsed the sun. See Sūrya.

² Taittiriya Samhitā, ii. 1, 2, 2; 2, 2; Kausitaki Brāhmaņa, xxiv. 3. 1 v. 40, 5. 6. 8. 9. Pañcavimsa Brāhmana, iv. 5, 2; 6, 13;

vi. 6, 8; Śatapatha Brāhmana, v. 3,

Sva-sara, according to the St. Petersburg Dictionary, denotes 'cattle stall,'1 and more generally 'dwelling-place,' 'house,'2 and then 'nest of birds.'3 Geldner,4 however, shows that the real sense is the 'wandering at will' of cattle, more precisely their 'grazing in the morning,'5 and in the case of birds their 'early flight' from the nest, while metaphorically it is applied first to the morning pressing of Soma and then to all three pressings.7

1 Rv. i. 3, 8; ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1; Sāmaveda, i. 5, 2, 3, 2.

2 Rv. i. 34, 7; iii. 60, 6; 61, 4; vi. 68, 10; viii. 99, 1; Satapatha Brāhmaṇa, iv. 3, 5, 20.

3 Rv. ii. 19, 2; 34, 5.

4 Vedische Studien, 2, 110-115.

5 Rv. i. 3, 8; ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1.

6 Rv. ii. 19, 2; 34, 5.

7 Rv. i. 34, 7; iii. 60, 6; vi. 68, 10; viii. 99, 1. In Satapatha Brāhmaņa, loc. cit., it is equivalent to 'libation.'

Svasr is the regular word from the Rigveda onwards1 for 'sister.' Like the word Bhrātr, the term sister can be applied

1 Rv. ii. 32, 6; vi. 55, 4. 5; viii. 101, 15; x. 108, 9, etc.

to things not precisely so related. For example, in the Rigveda the fingers and the seasons are 'sisters,' and night is the sister of dawn, for whom, as the elder, she makes way.² The Paṇis offer to adopt Saramā as their sister;³ but this use is not applied—any more than in the case of Bhrātṛ—to ordinary human beings.

The sister stood in a close relation to her brother. If the father was dead or feeble, the sister was dependent on her brother and on his wife, as appears from the Rigveda⁴ and the Aitareya Brāhmaṇa.⁵ Moreover, maidens without brothers were apt to find marriage difficult, and to degenerate into Hetairai; but it is not certain whether this was due, as Zimmer thinks, to brothers being required to arrange marriages for orphan girls, or because sonless fathers were anxious to make their daughters Putrikās, in order that they themselves, instead of the husbands, should count the daughters' sons as their own. See also Jāmi.

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<sup>2</sup> Rv. i. 124, 8. See Delbrück, Die indogermanischen Verwandtschaftsnamen, 463; Rv. i. 62, 10; 64, 7; 71, 1, etc.
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Svasrīya occurs in the sense of 'sister's son' in the description of Viśvarūpa's ancestry in the Yajurveda Saṃhitās.¹

¹ Taittiriya Samhitā, ii. 5, 1, 1; Delbrück, Die indogermanischen Ver-Maitrāyanī Samhitā, ii, 4, 1. Cf. wandtschaftsnamen, 485.

Svātī. See Naksatra.

Svādhyāya ('reciting to oneself') in the Brāhmaṇas¹ denotes the study or repetition of the Vedic texts. The Sūtras give rules for it in great detail. Cf. Brāhmaṇa.

³ Rv. x. 108, 9.

⁴ x. 85, 46. Cf. ix. 96, 22.

⁵ iii. 37, 5.

⁶ Av. i. 17, 1; Rv. i. 124, 7; iv. 5, 5; Nirukta, iii. 5.

⁷ Altindisches Leben, 328.

S Cf. Geldner, Rigveda, Kommentar, 22, 48, 49 (on Rv. iii. 31, 1 et seq.).

¹ Śatapatha Brāhmaṇa, iii. 4, 3, 6; | Chāndogya Upaniṣad, i. 12, 1; 8, 15; iv. 6, 9, 6; xi. 5, 6, 3; 7, 1. 4. 7; | Kauṣītaki Upaniṣad, i. 1.

Svāyava, 'descendant of Svāyu,' is the patronymic of Kūsāmba Lātavya in the Pañcaviṃsa Brāhmaṇa (viii. 6, 8).

Svā-rājya. See Rājya.

Sveda-ja, 'born of sweat'—that is, 'engendered by hot moisture'—is used in the Aitareya Upaniṣad (iii. 3, 3) as a term designating a class of creatures comprising vermin of all sorts. The Mānava Dharma Śāstra (i. 45) explains it as 'flies, mosquitos, lice, bugs, and so forth.'

Cf. Keith, Aitarcya Āranyaka, 235.

Svaidāyana, 'descendant of Sveda,' is the patronymic of a Saunaka in the Brāhmanas.¹

1 Satapatha Brāhmaṇa, xi. 4, 1, 2. 3; Gopatha Brāhmaṇa, i. 3, 6.

Svaupaśa. See Opaśa.

H.

Hamsa in the Rigveda¹ and later² denotes the 'gander.' These birds are described as dark in colour on the back (nīla-pṛṣṭha);³ they fly in troops,⁴ swim in the water (uda-prut),⁵ make loud noises,⁶ and are wakeful at night.⁷ The Hamsa is credited with the power of separating Soma from water (as later milk from water) in the Yajurveda.⁸ It is also mentioned as one of the victims at the Aśvamedha ('horse sacrifice').⁹

- ¹ i. 65, 5; 163, 10; ii. 34, 5; iii, 8, 9, etc.
 - ² Av. vi. 12, 1, etc.
 - 3 Rv. vii. 59, 7.
 - 4 Rv. iii. 8, 9.
 - ⁵ Rv. i. 65, 5; iii. 45, 4.
 - 6 Rv. iii. 53, 10.
 - 7 Av. vi. 12, 1.
- 8 Kāthaka Samhitā, xxxviii. I; Maitrāyanī Samhitā, iii. 11, 6; Vāja-

saneyi Samhitā, xix. 74; Taittirīya Brāhmaņa, ii. 6, 2, 1.

⁹ Taittirīya Samhitā, v. 5, 21, 1; Maitrāyanī Samhitā, iii. 14, 3; Vājasaneyi Samhitā, xxiv. 22. 35.

Cf. Zimmer, Altindisches Leben, 89, 90; Lanman, Journal of the American Oriental Society, 19, 151; Macdonell, Sanskrit Literature, 150.

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Haṃsa-sāci is the name of an unknown bird mentioned in the Taittirīya Saṃhitā¹ as one of the victims at the Aśvamedha ('horse sacrifice').

1 v. 5, 20, I. Cf. Zimmer, Altindisches Leben, 93.

Haya denotes 'horse' in the Rigveda 1 and later.2

v. 46, 1; vii. 74, 4; ix. 107, 25.
 Vājasaneyi Samhitā, vii. 47; xxii. 19, etc.
 Cf. Zimmer, Altindisches Leben, 231

Hara-yāṇa in the Rigveda¹ is clearly the name of a man mentioned along with Ukṣaṇyāyana and Suṣāman.

1 viii. 28, 22; Nirukta, v. 15. Cf. Ludwig, Translation of the Rigveda, 3, 162.

Harina in the Rigveda¹ and later² denotes a 'gazelle.' It is at once a type of speed³ and terror.⁴ Its horns are used as amulets.⁵ It is fond of eating barley (Yava).⁶ In the Maitrā-yaṇī Saṃhitā⁷ it is said to kill vipers (Svaja). Cf. Kulunga, Nyanku. The feminine is Harinī.⁸

- ¹ i. 163, I; v. 78, 2.
- ² Av. vi. 67, 3, etc.
- 3 Av. iii. 7, 1.4 Av. vi. 67, 3.
- ⁵ Av. iii. 7, 1. 2.
- 6 Taittirīya Samhitā, vii. 4, 19, 2 (hariņī); Vājasaneyi Samhitā, xxiii. 30; Maitrāyanī Samhitā, iii. 13, 1; Kāthaka

Saṃhitā, Aśvamedha, iv. 8 (also hariṇī); Taittirīya Brāhmaṇa, iii. 9, 7, 2 (hariṇī).

iii. 9, 3.
 Taittirīya Samhitā, vii. 4, 19, 2,

and see n. 6.

Cf. Zimmer, Altindisches Leben, 83;

Bloomfield, Hymns of the Atharvaveda, 336, 337.

r. Harita seems to mean 'gold' in a few passages of the Samhitās.¹

1 Av. v. 28, 5. 9; xi. 3, 8; Kāthaka Samhitā, viii. 5.

 Harita Kaśyapa is mentioned as a teacher, a pupil of Śilpa Kaśyapa, in the last Vamśa (list of teachers) of the Bṛhadāranyaka Upaniṣad.¹

1 vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kāņva).

Hari-dru in the Satapatha Brāhmaṇa (xiii. 8, 1, 16) is the name of a tree (*Pinus deodora*).

Hariman in the Rigveda¹ and the Atharvaveda² denotes 'yellowness' as a disease, 'jaundice.'

1 i. 50, 11 et seq.
2 i. 22, 1; ix. 8, 9; xix. 44, 2.

Cf. Zimmer, Altindisches Leben, 378,
388.

Hari-yūpīyā is mentioned in a hymn of the Rigveda¹ as the scene of the defeat of the Vṛcīvants by Abhyāvartin Cāyamana. It may denote either a place or a river, since many battles seem to have been fought on the banks of rivers. Ludwig² took it as the name of a town on the river Yavyāvatī, which is identified with it in Sāyaṇa's commentary on the passage. Hillebrandt³ thinks that it is the river Iryāb (Haliāb), a tributary of the Kurum (Krumu), but this is not at all probable.

1 vi. 27, 5.

2 Translation of the Rigveda, 3,

Cf. Zimmer, Altindisches Leben, 18,
158.

Hari-varṇa Angirasa ('descendant of Angiras') is the name of the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa.¹

1 viii. 9, 4. 5. Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 63.

Hari-ścandra Vaidhasa ('descendant of Vedhas') Aikṣvāka ('descendant of Ikṣvāku') is the name of a probably mythical king whose rash vow to offer up his son Rohita to Varuṇa is the source of the tale of Śunaḥśepa in the Aitareya Brāhmaṇa (vii. 14, 2) and the Śānkhāyana Śrauta Sūtra (xv. 17).

Harmya denotes the Vedic 'house' as a unity including the stabling and so forth, and surrounded by a fence or wall of

¹ Rv. vii. 56, 16. Ct. x. 106, 5.

some sort.² It is several times referred to in the Rigveda³ and later.⁴ Cf. Grha.

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<sup>2</sup> Rv. vii. 55, 6. Geldner, Vedische Studien, 2, 278, n. 2, takes harmyeşthāh, 'standing on a house' (Rv. vii. 56, 16), to refer to princes on the roof of a palace.
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3 i. 121, I (the people, visah, of the

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house); 166, 4; ix. 71, 4; 78, 3; x. 43, 3; 73, 10, etc.

4 Av. xviii. 4, 55 (a palace of Yama);
Toittiers Propheres iii 7, 6, 2, etc.
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Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc. Cf. Zimmer, Altindisches Leben, 149.

Halikṣṇa¹ or Halīkṣṇa² is mentioned as one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās. The commentator Mahīdhara³ thinks that it is a kind of lion, Sāyaṇa⁴ that a green Caṭaka bird or a lion (tṛṇa-hiṃsa)⁵ is meant. In the Atharvaveda⁶ Halīkṣṇa seems to be some particular intestine, but Weber¹ thinks it may mean 'gall.'

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<sup>1</sup> Maitrāyaņī Samhitā, iii. 14, 12;
Vājasaneyi Samhitā, xxiv. 31.
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² Taittirīya Samhitā, v. 5, 12, 1; 7, 23, 1.

On Vājasaneyi Samhitā, loc. cit.
 On Taittirīya Samhitā, loc. cit.

⁵ Tṛṇa-siṃha is not much more intelligible.

Cf. Zimmer, Altindisches Leben, 79.

6 ii. 33, 3.

7 Indische Studien, 13, 206.

Havir-dhāna ('oblation receptacle') denotes primarily the cart on which the Soma plants are conveyed to be pressed, then the shed in which these Soma vehicles were kept.²

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<sup>1</sup> Taittirīya Samhitā, iii. 1, 3, 1; | <sup>2</sup> Taittirīya Samhitā, vi. 2, 11, 1. 4, vi. 2, 9, 1. 4, etc. | etc. | etc. | See Grha; Zimmer, Altindisches Leben, 154.
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Haviş-kṛt Āṅgirasa ('descendant of Aṅgiras') is the name of the seer of a Sāman or chant according to the Pañcaviṃśa Brāhmaṇa¹ and the Taittirīya Saṃhitā.² See the following.

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1 xi, 10, 9, 10; xx, 11, 3.
2 vii, 1, 4, 1.

2, 160; Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, 15, 62.
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Havişmant Āngirasa is mentioned along with Havişkṛt, in the Taittirīya Saṃhitā and the Pañcaviṃśa Brāhmaṇa,² as the seer of a Sāman or chant.

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<sup>1</sup> vii. 1, 4, 1. <sup>2</sup> xi. 10, 9. 10; xx. 11, 3.
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Havis is the general term for an offering to the gods, 'oblation,' whether of grain, or Soma, or milk, or clarified butter, etc. It is common from the Rigveda¹ onwards.²

¹ i. 24, II; 26, 6; 170, 5, etc.

² Av. iii. 10, 5; vi. 5, 3, etc.

Hasta. See Naksatra.

Hasta-ghna denotes in the Rigveda¹ a 'hand-guard,' a covering used as a protection of the hand and arm from the impact of the bowstring. The word is of remarkable and still unexplained formation.² Lāṭyāyana³ has hasta-tra and the Epic hastāvāpa⁴ as its equivalent in sense.

¹ vi. 75, 14; Nirukta, ix. 14. The reading is assured by the parallels in the Samhitās: Taittirīya Samhitā, iv. 6, 6, 5; Maitrāyanī Samhitā, iii. 16, 3; Vājasaneyi Samhitā, xxix. 51.

- ² Pischel, Vedische Studien, 1, 296; Oldenberg, Rgveda-Noten, 1, 416.
 - 3 Śrauta Sūtra, iii. 10, 7.
- 4 Hopkins, Journal of the American Oriental Society, 13, 308.

Hastādāna. See Paśu.

Hastin, 'having a hand,' with Mṛga, 'beast,' denotes in the Rigveda¹ and the Atharvaveda² the 'elephant.' Later the adjective alone comes to mean 'elephant.'³ The animal was famed for its strength⁴ as well as its virility.⁵ It is mentioned, with man and monkey as one of the beasts that take hold by the hand (hastādāna), as opposed to those that take hold by the mouth (mukhādāna).⁶ It was tamed, as the expression Hastipa, 'elephant-keeper,' shows, and tame elephants were used to catch others (see Vāraṇa). But there is no trace of its use in war, though Ktesias and Megasthenes both record such use for

1 i. 64, 7; iv. 16, 14.

² xii. I, 25. Elsewhere Hastin is used alone: iii. 22, 3; iv. 36, 9; vi. 38, 2; 70, 2; xix. I, 32.

³ Taittiriya Samhitā, v. 5, 11, 1; Maitrāyanī Samhitā, iii. 14, 8; Vājasaneyi Samhitā, xxiv. 29; Paūcavimša Brāhmaņa, vi. 8, 8; xxiii. 13, 2; Aitareya Brāhmaņa, iv. 1, 14; v. 31, 2; vi. 27, 2; Śatapatha Brāhmaṇa, iii. 1, 3, 4, etc.; Chāndogya Upaniṣad, vii. 24, 2 (coupled with gold), etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 22. 1.

4 Rv. loc. cit.; Av 11. 22, 1. 3.

⁵ Av. iii. 22, 6; vi. 70, 2.

6 Taiittirīya Samhitā, vi. 4, 5, 7; Maitrāyanī Samhitā, iv, 5, 7. their times.7 The Atharvaveda8 alludes to its being pestered by mosquitoes.

7 Von Schroeder, Indiens Literatur und Cultur, 434.

8 Av. iv. 36, 9. Cf. Zimmer, Altindisches Leben, 80.

Hasti-pa, 'elephant-keeper,' is mentioned as one of the victims at the Purusamedha ('human sacrifice') in the Yajurveda.1

¹ Vājasaneyi Samhitā, xxx. 11; Taittirīya Samhitā, iii. 4, 9, 1.

Hasrā ('laughing woman') in the Rigveda¹ denotes a courtesan according to Pischel.2

1 i. 124, 7.

2 Vedische Studien, 1, 196, 308.

Hāyana denotes a 'year,' usually in compounds. In the Kāthaka Samhitā² and the Śatapatha Brāhmana³ the term appears as a designation of a species of red rice. As an adjective in the sense of 'lasting a year' or 'recurring every year,' it is applied to fever in the Atharvaveda.4

hundred years old, viii. 2, 8; 7, 22; hāyanī, xii. 1, 36 (probably corrupt).

2 XV. 5.

3 v. 3, 3, 6 (the Taittirīya Samhitā, 301.

1 Av. viii. 2, 21; śata-hāyana, 'a | i. 8, 10, 1, has instead mahā-vrīhi 'great rice').

4 xix. 39, 10.

Cf. Schrader, Prehistoric Antiquities,

Hārikarņī-putra, 'son of a female descendant of Harikarņa,' is the name of a teacher, a pupil of Bhāradvājī-putra, in the last Vamsa (list of teachers) in the Mādhyamdina recension of the Brhadaranyaka Upanisad (vi. 4, 30).

Hāridrava is the name of a yellow bird in the Rigveda,1 perhaps the 'yellow water-wagtail.'2 Geldner3 compares the Greek χαραδριός.

1 i. 50, 12; viii. 35, 7.

² Sāyana on Rv. i. 50, 12; Taittirīya Brāhmana, iii. 7, 6, 2, treats it as the name of a plant (cf. Zimmer, Altindisches Leben, 62). But on Av. i. 22, 4, he takes it as gopītanaka, 'wagtail.'

3 Rigveda, Glossar, 213.

Cf. Bloomfield, Hymns of the Atharvaveda, 264, n. 1; 266; Whitney, Translation of the Atharvaveda, 23.

Hāridravika is the title of a work by Hāridravin mentioned in the Nirukta.¹

1 ix. 5. See Roth, Nirukta, xxiii; von Schroeder, Maitrāyaņī Samhitā, 1, xiii.

Hāri-drumata, 'descendant of Haridrumant,' is the patronymic of a Gautama in the Chāndogya Upaniṣad (iv. 4, 3).

Hālingava, 'descendant of Halingu,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Hitā in the Brāhmaṇas¹ is the name of certain 'veins.' *Cf.* Hirā.

¹ Bṛhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 4; 3, 20; Kauṣītaki Upaniṣad, iv. 19.

Hima, denoting 'cold,' 'cold weather,' is quite common in the Rigveda,¹ but less frequent later.² As 'snow' the word appears as a masculine in the Taittirīya Brāhmaṇa,³ and often later as a neuter.⁴ Cf. Hemanta.

1 i. 116, 8; 119, 6; viii. 32, 26, etc.
2 Av. vii. 18, 2; xiii. 1, 46; xix. 49, 5
(night as mother of coolness), etc.
3 iii. 12, 7, 2.

4 Sadvimśa Brāhmaṇa, vi. 9, etc. Cf. Hillebrandt, Vedische Mythologie, 3, 192-195.

Himavant, 'snowy,' appears as an epithet of mountains in the Atharvaveda.¹ It is also used both there² and in the Rigveda,³ as well as later,⁴ as a noun. There seems no reasen to deny that in all the passages the word refers vaguely to the mountains now called Himālaya, though it is possible that the name may include mountains not strictly in that system, like the Suleiman hills.⁵ See also Mūjavant and Trikakubh.

1 xii. 1, 11.

² vi. 95, 3. See also iv. 9, 9; v. 4, 2. 8; 25, 7; vi. 24, r (where reference is made to the rivers of the Himālayas); xix. 39, r.

3 x. 121, 4.

4 Taittirīya Samhitā, v. 5, 11, 1; Vājasaneyi Samhitā, xxiv. 30; xxv. 12; Aitareya Brāhmaṇa, viii. 14, 3 (the Uttara Kurus and Uttara Madras live beyond it; perhaps in Kaśmir), etc.

5 Ludwig, Translation of the Rig-

veda, 3, 198.

Cf. Zimmer, Altindisches Leben, 29; Weber, Indische Studien, 18, 12, who inclines to see a reminiscence of the Caucasus.

Himā denotes 'winter' in the combination a 'hundred winters' in the Rigveda¹ and elsewhere.²

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<sup>1</sup> i. 64, 14; ii. 33, 2; v. 54, 15;
vi. 48, 8.
<sup>2</sup> Av. ii. 28, 4; xii. 2, 28; Taittiriya
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Samhitā, i. 6, 6, 3; Vājasaneyi Samhitā, ii. 27.

Hiranin, 'rich in gold,' is apparently an epithet of Trasadasyu in one verse of the Rigveda,¹ referring to the golden raiment or possessions of the king. Ludwig,² however, thinks the word is a proper name, possibly of Trasadasyu's son.

1 v. 53, 8. 2 Translation of the Rigveda, 3, 155.

Hiranina is found in one passage of the Rigveda, where Ludwig takes the word as a name of Śānḍa. But it seems to be an adjectival form of hiranin, 'golden.'

¹ vi. 63, 9. ² Translation of the Rigveda, 3, 158.

Hiranya in the Rigveda¹ and later² denotes 'gold.' It is hardly possible to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called 'golden'³ and 'of golden stream.'⁴ Apparently the extraction of gold from the earth was known,⁵ and washing for gold is also recorded.⁶

Gold is the object of the wishes of the Vedic singer,⁷ and golden treasures (hiraṇyāni) are mentioned as given by patrons⁸ along with cows and horses. Gold was used for ornaments for neck and breast (Niṣka), for ear-rings (Karṇa-śobhana), and even for cups.⁹ Gold is always associated with the gods.¹⁰

- ¹ i. 43, 5; iii. 34, 9; iv. 10, 6; 17, 11, etc.
- ² Av. i. 9, 2; ii. 36, 7; v. 28, 6; vi. 38, 2, etc.
 - 3 Rv. x. 75, 8.
 - 4 Rv. vi. 61, 7; viii. 26, 18.
- ⁶ Rv. i. 117, 5; Av. xii. 1, 6, 26, 44.
 ⁶ Taittirīya Samhitā, vi. 1, 7, 1;
 Śatapatha Brāhmaņa, ii. 1, 1, 5.
- ⁷ Rv. vi. 47, 23; viii. 78, 9; Pischel and Geldner, Vedische Studien, 1, xxiv.

- 8 Cf. also Hiranyastūpa as a proper name.
- ⁹ Taittirīya Samhitā, v. 7, 1, 3; Taittirīya Brāhmaņa, i. 3, 3, 7; Śatapatha Brāhmaņa, v. 1, 2, 19; 5, 28.
- ¹⁰ All that is connected with them is of gold; the horses of the sun are *hiranya tvacas*, 'gold skinned' (Av. xiii. 2, 8), and so on.

In the plural Hiranya denotes 'ornaments of gold.'11

A gold currency was evidently beginning to be known in so far as definite weights of gold are mentioned: thus a weight, aṣṭā-prūd, occurs in the Samhitās,12 and the golden śatamāna, 'weight of a hundred (Krsnalas)' is found in the same texts. 13 In several passages,14 moreover, hiranya or hiranyani may mean 'pieces of gold.'

Gold is described sometimes as harita,15 'yellowish,' sometimes as rajata,16 'whitish,' when probably 'silver' is alluded to. It was obtained from the ore by smelting.17 Megasthenes 18 bears testimony to the richness in gold of India in

his time.

11 Rv. i. 122, 2; 162, 16; ii. 33, 9; v. 60, 4; Av. iv. 10, 6; Vājasaneyi Samhitā, xv. 50; xx. 37; also in the singular, Av. i. 35, 1; xviii. 4, 56.

12 Taittirīya Samhitā, iii. 4, 1, 4; Kāthaka Samhitā, xi. 1; xiii. 10; von Schroeder, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 164.

13 Satapatha Brāhmaṇa, v. 5, 5, 16; xii. 7, 2, 13; 9, 1, 4. Cf. xiii. 1, 1, 4; 2, 3, 2; 4, 1, 13; 2, 7. 13; xiv. 3, 1, 32; Taittirīya Samhitā, ii. 3, 11, 5; Kāthaka Samhitā, viii. 5; xxii. 8; Weber, Indische Streifen, 1, 101. Geldner, Vedische Studien, 1, 268, is inclined to think that a gold unit is alluded to in the vague phrases 'thousands,' etc., of the Rigveda. See viii. 1, 13; 65, 12; x. 95, 3, etc.

14 Taittirīya Brāhmaņa, i. 4, 7, 4;

iii. 8, 2, 2; Satapatha Brāhmaņa, xii 7, 1, 7; xiii. 4, 1, 6, etc.

15 Kāthaka Samhitā, x. 4; Satapatha Brāhmana, xii. 4, 4, 6; Sadvimsa Brāhmaņa, ii. 9.

16 Taittirīya Samhitā, i. 5, I, 2; Satapatha Brāhmaņa, xii. 4, 4, 7;

xiii. 4, 2, 10, etc.

17 Satapatha Brāhmana, vi. 1, 3, 5. Cf. ii. 2, 3, 28; xii. 4, 3, 1; Pañcavimśa Brāhmana, xvii. 6, 4 (niṣ-tap, 'heat'); Jaiminīya Brāhmana, i. 10 (Journal of the American Oriental Society, 16, 234, cexliii); Lātyāyana Śrauta Sūtra, iii. 1, 9, etc.; Jaiminīya Upanisad Brāhmana, iii. 34, 6.

18 See Diodorus Siculus, ii. 36;

Strabo, pp. 703, 711.

Cf. Zimmer, Altindisches Leben, 49-51; Macdonell, Sanskrit Literature, 151.

Hiranya-kasipu in the Brāhmaņas¹ denotes a 'golden seat,' probably one covered with cloth of gold.

1 Taittirīya Brāhmaṇa, iii. 9, 20, 1; | the word as an adjective with the sense Aitareya Brāhmaṇa, vii. 18, 12. Cf. of 'having a golden cloth,' Av. v. 7, 10.

Hiranya-kāra denotes a 'worker in gold' mentioned in the list of victims at the Purusamedha ('human sacrifice') in the Yajurveda.1

¹ Vājasaneyi Samhitā, xxx. 17; Taittiriya Brāhmaņa, iii. 4, 14, 1.

Hiranya-dant ('gold-toothed') Vaida ('descendant of Veda') is the name of a teacher in the Aitareya Brāhmana (iii. 6, 3). and the Aitareya Āranyaka (ii. 1, 5). The name presumably refers to the use of gold to stop the teeth; see Dant.

Hiranya-nābha is the name of a Kausalya or Kosala prince, whose horse sacrifice appears to be alluded to in the Śānkhāyana Śrauta Sūtra (xvi. 9, 13). He is also referred to in the Praśna Upanisad (vi. 1), and may have been connected with Para Ātņāra. Cf. Hairanya-nābha.

Hiranya-stūpa is the name of a man in the Rigveda¹ and in the Satapatha Brāhmana.2 He is called an Angirasa in the Aitareya Brāhmaṇa,3 which credits him with the authorship of a Rigvedic hymn.4 The Anukramanī (Index) ascribes to him several other hymns.5

> 4 i. 32. 1 x. 149, 5. 5 i. 31-35; ix. 4. 69. Cf. Ludwig, ² i. 6, 4, 2. 3 iii. 24, II.

Translation of the Rigveda, 3, 104, 141.

Hiranya-hasta is in the Rigveda¹ the name of a son given by the Aśvins to Vadhrimatī (who, as her name denotes, was the wife of a eunuch).

¹ i. 116, 13; 117, 24; vi. 62, 7; | Syāva in x. 65, 12. Cf. Macdonell, x. 39, 7. He appears to be called | Vedic Mythology, p. 52.

Hirā in the Atharvaveda¹ denotes 'vein,' like Hitā.

1 i. 17, 1; vii. 35, 2; Vājasaneyi Samhitā, xxv. 8. Cf. Weber, Omina und Portenta, 346.

Hrtsv-āsaya Āllakeya is mentioned in the Jaiminīya Upanisad Brāhmaņa (iii. 40, 2) in the Vamsa (list of teachers) as a pupil of Somasusma Sātyayajñi Prācīnayogya.

Hrdayāmaya, 'disease of the heart,' is mentioned in the Atharvaveda in connexion with Yakşma¹ and wifh Balāsa.2

> 1 v. 30, 9. 2 vi. 14, 1; 127, 3.

Zimmer,3 who thinks that Balasa is consumption, connects the name with the later view of the medical Samhitas,4 that love is one of the causes of the disease. But it would be more natural to see in it a disease affecting the heart.

3 Altindisches Leben, 387.

4 Wise, Hindu System of Medicine, 321, 322.

Hrd-yota1 (for Hrd-dyota) and Hrd-roga,2 'heart disease,' are mentioned in the Atharvaveda and the Rigveda respectively. Zimmer³ identifies the disease in the Atharvaveda with Hṛdayāmaya, 'consumption caused by love.' In the Rigveda this is not at all likely: later in the medical Samhitas the word probably denotes angina pectoris.4

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1 Av. i. 22, I. Cf. vi. 24, I.
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3 Altindisches Leben, 388.

2 Rv. i. 50, 11.

4 Wise, Hindu System of Medicine, 321.

Heman (used only in the locative singular) denotes 'winter' in the later Samhitas and the Brahmanas.1

¹ Taittirīya Samhitā, ii. 6, 1, 1; | Brāhmaņa, i. 4, 10, 10; Śatapatha Kāthaka Samhitā, xxxvi. 6; Taittirīya | Brāhmaņa, i. 5, 4, 5; xi. 2, 7, 32.

Hemanta, 'winter,' occurs only once in the Rigveda,1 but often in the later texts.2 Zimmer3 is inclined to trace differences of climate in the Rigveda: he thinks that certain hymns,4 which ignore winter and insist on the rains, indicate a different place and time of origin from those which refer to the snowy mountains.⁵ It is, however, quite impossible to separate parts of the Rigveda on this basis. It is probable that that text owes its composition in the main to residents in the later Madhyadeśa; hence the references to cold and snow are rather a sign of local than of temporal differences. It is otherwise with the later expansion of the three into four seasons,

Satapatha Brāhmana, x. 4. 5, 2 etc.

¹ x. 161, 4. ² Av. vi. 55, 2; viii. 2, 22; xii. 1, 36; Taittirīya Samhitā, v. 7 2, 4; Vājasaneyi Samhitā, xiii. 58; Pañcavimsa Brāhmaņa, xxi. 15, 2; Taittirīya Brāhmaņa, i. 4, 10, 10;

³ Altindisches Leben, 40.

⁴ Rv. vii. 103; x. 90.

⁵ Rv. x. 68, 10; 121, 4 (both these are not early hymns).

which represents clearly the earlier advance of the Indians (see Rtu).

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The Satapatha Brāhmaṇa describes winter as the time when the plants wither, the leaves fall from the trees, the birds fly low and retire more and more.

6 i. 5, 4, 5.

Haita-nāmana, 'descendant of Hitanāman,' is the patronymic of a teacher apparently called Āhṛta in the Maitrāyaṇī Saṃhitā,¹ though the verse is a strange one.

1 iii. 4, 6. See Pāṇini, vi. 4, 170, Vārttika, and von Schroeder, Maitrāyaṇī Saṃhitā, 2, ix.

Hairaṇya-nābha, 'descendant of Hiraṇyanābha,' is the patronymic of Para Āṭṇāra, the Kosala king, in a Gāthā occurring in the Śatapatha Brāhmaṇa (xiii. 5, 4, 4).

Hote is the name of one of the oldest and most important priests of the Vedic ritual, the counterpart of the Zaotar of the Avestan priesthood. The word must be derived from hu, 'sacrifice,' as was held by Aurṇavābha; this indicates a time when the Hote was at once sacrificer (the later Adhvaryu) and singer. But the functions were already clearly divided in the Rigveda, where the Hote's chief duty was the recitation of the Sastras. He was also in the older period often the Purohita of the king, an office later filled by the Brahman priest.

¹ Rv. i. 1, 1; 14, 11; 139, 10, etc.; 2 Nirukta. iv. 26. Cf. Oldenberg, Hotra, the 'Hotr's office,' Rv. ii. 1, 2; Religion des Veda, 380 et seq. 36, 1; 37, 1, etc.

Hotraka in the Aitareya Brāhmaṇa¹ denotes 'assistant of the Hotr' priest.

1 ii. 36, 5; vi. 6, 2. In the Sütras to include all the priests except the it is variously used—sometimes in this sense, sometimes more widely—so as Sütra, v. 6, 17).

Digitized by Arya Samaj Foundation Chennai and eGangotri Hrudu] LAKE-WILL OF THE WISP-A TEACHER-HAIL 509

Hyas in the Rigveda 1 and later 2 denotes 'yesterday.'

² Pañcavimsa Brāhmana, xi. 9, 3. 1 viii, 66, 7; 99, 1; x. 55, 5.

Hrada in the Rigveda¹ and later² denotes a 'lake' or 'pond.'

1 i. 52, 7; iii. 36, 8; 45, 3; x. 43, 7; | viṃśa Brāhmaṇa, xxv. 10, 18; Śatapatha Brāhmana, iv. 1, 5, 12; 4, 5, 10; 71, 7; 102, 4; 142, 8, etc. ² Av. iv. 15, 4; vi. 37, 2; Pañca- | xi. 5, 5, 8, etc.

Hrade-caksus in one passage of the Rigveda1 is thought by Jackson 2 to mean 'will of the wisp.'

2 Proceedings of the American Oriental Society, May, 1890, iv. 1 x. 05, 6.

Hrasva Māṇḍūkeya (' descendant of Maṇḍūka ') is the name of a teacher in the Aitareya Āranyaka.1

ndische Studien, 1, 391. The word must be regarded as a proper name,

1 iii. 1, 5; 2, 1. 6. Cf. Weber, | given from a personal characteristic, much as Sthavira is used.

Hrāduni denotes 'hail' in the Rigveda1 and later.2

Vājasaneyi Samhitā, xxii. 26; xxvi. 9, 1 i. 32, 13; v. 54, 3. ² Taittirīya Samhitā, vii. 4, 13, 1; etc.

Hrūdu is a word of unknown meaning applied to Takman in the Atharvaveda.1 It is variously spelled in the manuscript as hruda, hūdu, rūdu, and so forth; the Paippalada recension reads hudu, 'ram.' Henry has conjectured that the word is the equivalent of a proto-Semitic harādu, 'gold' (Assyrian huraçu and Hebrew harūç), while Halévy3 suggests that it may be the Greek χλωρός, 'greenish-yellow'; but both conjectures are highly improbable.4 Weber⁵ thinks 'cramp' is meant.

¹ i. 25, 2. 3.

² Journal Asiatique, 9th series, 10, 513.

³ Ibid., 11, 320 et seq.

⁴ Macdonell, Journal of the Royal Asiatic Society, 1907, 1106.

⁵ Indische Studien, 4, 420.

Cf. Lanman on Whitney, Translation of the Atharvaveda, 26; Bloomfield, Hymns of the Atharvaveda, 273.

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[Hvaras

Hvaras in three passages of the Rigveda¹ denotes, according to Roth,² a part of the Soma sieve, perhaps the part through which the Soma juice flowed. But Geldner³ thinks that in all these cases the sense is merely 'hindrance.'

1 ix. 3, 2; 63, 4; 106, 13.
2 St. Petersburg Dictionary, s.v. 1; Zimmer, Altindisches Leben, 278, n.; Hillebrandt, Vedische Mythologie, 1.

ADDENDA AND CORRIGENDA

Aṅguli, 'finger-breadth,' is mentioned as the 'lowest measure' in the Śatapatha Brāhmaṇa.¹

1 x, 2, 1, 2. See Fleet, Journal of the Royal Asiatic Society, 1912, 231.

Anas.—In the Sūtras¹ mention is made of a part of the cart called Gadhā, which in Garbe's ² opinion means 'roof.'

1 Baudhāyana Śrauta Sūtra, xiii. 38; Āpastamba Śrauta Sūtra, xix. 26, 4. Cf. tri.gadha, ibid., xix. 26, 2.

² Edition of Apastamba, 3, 356.

Araṇī is the designation, in the Rigveda¹ and later,² of the two pieces of wood used in producing the sacrificial fire by friction. The upper (uttarā) and the lower (adharā) are distinguished.³ The upper, in the form of a drill, is made of the hard wood of the Aśvattha,⁴ the lower, in the form of a slab, of the soft wood of the Śamī.⁵ The drill is twirled forcibly (sahasā)⁰ backwards and forwards with the arms (bāhu-bhyām)² by means of cords (raśanābhiḥ).⁵ The action doubtless resembled that by which butter is separated from milk in India

¹ i. 127, 4; 129, 5; iii. 29, 2; v. 9, 3; vii. 1, 1; x. 184, 3.

² Av. x. 8, 20; Śatapatha Brāhmaṇa, iii. 1, 1, 11; iv. 6, 8, 3; xii. 4, 3, 3- 10; Katha Upaniṣad, iv. 7; Śvetā-śvatara Upaniṣad, i. 14, 15; Āśvalāyana Grhya Sūtra, iv. 6.

3 Satapatha Brāhmaņa, iii. 4, 1, 22; xi. 5, 1, 15; Kātyāyana Srauta Sūtra,

v. 1, 30, etc.

4 Av. vi. 11,1; Śatapatha Brāhmaņa, xi. 5, 1, 13; Kātyāyana Śrauta Sūtra, iv. 7, 22.

⁵ Av. vi. 11, 1; 30, 2. 3; Taittirīya Brāhmaņa, i. 1, 3, 11 et seq.

6 Rv. vi. 48, 5.

⁷ Aitareya Brāhmaṇa, iii. 4, 7. Cf. Rv. x. 7, 5.

8 Cf. Rv. x. 4, 6. See Macdonell, Vedic Mythology, p. 91. at the present day, the same verb (math, 'twirl,' 'churn')⁹ being used for both processes. This method of producing the sacrificial fire still survives in India. Specimens of the modern apparatus may be seen in the Indian Institute and in the Pitt-Rivers Museum at Oxford.

9 Fire: Rv. vi. 15, 17; 48, 5, etc. Butter: dugdham mathitam ājyam bhavati, Taittirīya Samhitā, ii. 2, 10, 2; Šata-

patha Brāhmaṇa, v. 3, 2, 6; Kātyāyana Śrauta Sūtra, v. 8, 18.

Aratni, 'cubit.' According to the Śulvasūtra of Baudhā-yana,¹ this measure is equal to 24 Aṅgulas or 'finger-breadths.' The Śatapatha Brāhmaṇa² also mentions 24 Aṅgulis or 'finger-breadths' as a measure, but without reference to the Aratni.³

¹ Fleet, Journal of the Royal Asiatic Society, 1912, 231, n. 2.

² x. 2, 1, 3.

³ Cf. Eggeling, Sacred Books of the East, 43, 300, n. 3.

Arka (Calotropis gigantea) is often referred to in the Śatapatha Brāhmaṇa (ix. 1, 1, 4. 9; its leaf: arka-parṇa, 42; arka-palāśa, i. 2, 3, 12. 13).

Ādhāna denotes 'bridle,' and especially the 'bit' of the bridle in the Yajurveda Saṃhitās.¹

¹ Taittirīya Samhitā, vi. 5, 9, 2. 3; Samhitā, iv. 7, 4; Taittirīya Brāhmaņa, Kāṭhaka Samhitā, xxviii. 9; Maitrāyaṇī i. 6, 3, 10.

Itihāsa.—The question of the nature of the Vedic Itihāsa has been further considered by Keith, Journal of the Royal Asiatic Society, 1911, 979-995; 1912, 429-438; and by Oldenberg, Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen, 1911, 441-468.

Aikṣvāka. For 'Vārṣṇi' read 'Vārṣṇa.'

Kaksa, 1, 131, should be 2. Kamsa, coming before Kakara, 1, 130, and after Kamsa, 'pot or vessel of metal,' which should be 1. Kamsa.

Kamboja.—For these Iranian connexions, see Kuhn, Avesta, Pehlvi and Ancient Persian Studies in Honour of the late Shams-ul-ulema Dastur Peshotanji Behramji Sanjana (Strassburg und Leipzig, 1904), 213 et seq.; Grierson, Journal of the Royal

Asiatic Society, 1911, 801, 802; 1912, 255; G. K. Nariman, ibid, 255-257; Muir, Sanskrit Texts, 22, 355, 356.

Kāṇdā-viṣa, 1, 148, should be Kāndā-viṣa.

Kāṇvī-putra, 1, 147, should come after Kāṇvāyana.

Kumāra-hārita, 1, 172, should come after Kubhra, 1, 162.

Kumala barhis, 1, 172, should be Kulmala-barhis.

Kusumbhaka, according to Egerton (Journal of the American Oriental Society, 31, 134), denotes 'poison-bag' in both passages of the Rigveda.

Kṛṣṇala, line I and note 4, read 'seed' for 'berry.'

Kraivya.-For 'on the Parivakra' read 'at Parivakra.'

Krośa.—In note ¹, for 'about two miles' read '1 miles.' See Fleet, Journal of the Royal Asiatic Society, 1912, 237.

Grāma.—The phrase Grāmin, 'possessing a village,' occurs often in the Taittirīya Samhitā (ii. 1, 3, 2; 6, 7; 2, 8, 1; 11, 1; 3, 3, 5; 9, 2), usually in connexion with various rites for acquiring a village. Since in these cases repeated mention is made of obtaining pre-eminence over Sajātas and Samānas, 'equals,' it is probable that allowance must also be made for the control over his fellow-villagers which an ambitious man could obtain (e.g., by loans), and which might end by giving him the position of a great landlord, even without the intervention of the king.

Caṇḍātaka in the Śatapatha Brāhmaṇa (v. 2, 1, 8) and the Kātyāyana Śrauta Sūtra (xiv. 5, 3) denotes an undergarment worn by women.

Camū.—Oldenberg¹ considers that even in the dual the word denotes two vessels into which the Soma, often mixed with water in the Kośa and purified with the sieve, was poured, and that, in the plural, reference is made to these and other vessels into which the Soma was put at the various stages of the

¹ Zeitschrift der Deutschen Morgenländischen Gesellschaft, 62, 459-470.

process. Kalaśa similarly denoted either one (sing.) or several (plur.) of the vessels, the dual not being used, since the dual of Camū was reserved for the two vessels par excellence. In the later ritual the Camūs are replaced by the Droṇa-Kalaśa and the Pūtabhṛt, which was, however, assimilated in form and material (being made of clay, not of wood) to the Ādhāvanīya, the later name of the Kośa. The main difficulty of this theory is that it is hard to explain why Kalaśa never occurs in the dual. Geldner² falls back on the older view that in Camū (dual) the two boards of the Soma press are meant.

2 Rgveda, Glossar, 60.

Cāṇḍāla, 1, 258, should come after Cākṣuṣa.

Jābāla.--For 'descendant of Jabāla' read 'descendant of Jabāla.'

Talava, 1, 302, should come after Tarya, 1, 301.

Drṣadvatī.—The identification of this river with the Ghaggar (Macdonell, History of Sanskrit Literature, 142) seems to be wrong. It is almost certainly the modern Chitang (which is the correct spelling according to Raverty, Journal of the Asiatic Society of Bengal, 61, 422), or Chitrung (Oldham, Journal of the Royal Asiatic Society, 25, 58; cf. the sketch map opposite p. 49). See Sarasvatī, 2, 435, note 4.

Devabhāga, is also mentioned in the Taittirīya Samhitā (vi. 6, 2, 2) as having ruined the Srnjayas by an error in the sacrifice, and as a contemporary of Vāsiṣṭha Sātahavya.

Nakṣatra.—In note ¹³⁷, 1, 424, supply 'of' before 'the criticisms made,' and in the following lines read 'Journal' and '466.'

Niṣāda.—The Niṣādas, according to the Mahābhārata (iii. 10, 538), are situated beyond Vinaśana, the 'place of disappearance' of the Sarasvatī.

Nṛmedha.—For Sumedhas read Sumedha.

Pati, 1, 489, note 145, line 7, after 'ritual' delete 'of.'

Paravrj, 1, 493, headline, for '49,' read '493.'

Bhisai 1

Paṣṭhavāh in the later literature appears sometimes as Praṣṭhavāh: if Bloomfield's view¹ that Praṣṭi is from pra and as, 'be,' is correct, this may be the older form. Against this, however, is to be set the constant earlier tradition.² Macdonell³ connects the word with pṛṣṭhavāh, 'carrying on the back.'

¹ Journal of the American Oriental 2 Wackernagel, Altindische Grammatik, Society, 29, 78 et seq. 1, 235.

³ Vedic Grammar, p. 48.

Pratiṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the Taittirīya Saṃhitā (vi. 5, 6, 3; 8, 4. 5), 'men do not deliver up even one deserving death(vadhya) who has come to them for protection (prapanna).' Cf. Paridā.

Pravarta.—The sense of 'ear-ornament' is justified by Āpastamba Śrauta Sūtra, xix. 23, 11; 24, 10. *Cf.* Baudhāyana Śrauta Sūtra, xiii. 31.

Praṣṭi is considered by Bloomfield¹ to refer to a horse yoked in front to guide the team, a sense clearly occurring in some places, and to be derived from pra and as, 'be,' as in Upasti. The word is usually² considered to be connected with parśu, 'rib.'

1 Journal of the American Oriental 1, 230, 235; Macdonell, Vedic Grammar, Society, 29, 78 et seq. p. 43.

Balbūtha, 2, 64, should come after Balbaja, 2, 63.

Bāhīka.—For the later traditions, see Muir, Sanskrit Texts, 2², 482 et seq.; Grierson, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 66, 68, 73.

Brahmacarya.—The later rules are exhaustively given by Glaser, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 66, I et seq.

Bhanga-śravas is the form of a man's name found in the Kāṭhaka Saṃhitā (xxxviii. 12) in the parallel to the passage of the Taittirīya Āraṇyaka (vi. 5, 2), which has Bhangyaśravas.

Bhişaj, 2, 104, should be 1. Bhişaj.

Matya

Matya, 'harrow' or 'roller,' is found in the Brāhmana portions of the Samhitas. Sayana 2 takes it as 'manure.'

1 Taittirīya Samhitā, vi. 6, 7, 4; Brāhmana, ii. 9, 2. Cf. sumatitsaru Kāthaka Samhitā, xxix. 4; Pañcavimśa above, i. 334. 2 On Taittirīya Samhitā, loc. cit.

Māya, 2, 155, should be Māyā.

Māsa, 2, 157, note 10, add: according to Taittirīya Samhitā, iii. 5, 1, 3, the new moon begins the month.

Yuga.—Tilak1 has pressed this word into his theory of the reminiscence in the Vedas of an arctic home. He finds in it the sense of 'month,' interpreting the legend of Dirghatamas (=the sun) as an allusion to the arctic summer of ten months, followed by a night of two, traces of which he thinks exist in the notices of the seasons. This theory is, however, most improbable, as is his explanation2 of the Aitareya Brāhmana3 reference by the theory that it portrays the various stages of the life of the Aryans.

1 The Arctic Home in the Vedas, 172-187. Cf. Bloomfield, Journal of the American Oriental Society, 30, 60.

2 Op. cit., 455. 2 vii. 15.

Yojana.—From the attribution of thirty Yojanas to the dawn in the Rigveda, Tilak has argued that the dayins of the arctic regions in the interglacial period must be meant. But the reference is apparently to the thirty dawns of the thirty days which constitute the Vedic month. See Masa.

1 i. 123, 8. Cf. vi. 59, 6, and the | 2 The Arctic Home in the Vedas, 103thirty dawns of Taittiriya Samhitā, 107. iv. 3, II, I.

Rakṣas in the early Vedic literature normally refers to demons, and is only metaphorically applied to human foes. No definite tribe is meant.2

1 Rv. iii. 30, 15-17; vii. 104, 1. 2; Muir, Sanskrit Texts, 22, 389 et seq. 2 Cf. Grierson, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 66, 68.

iii. 3, I, 2.

Similarly Pisacas are not a tribe in Vedic literature, whatever they may be later.

Rājasūya.—Read 'victor' for 'victim' in line 12.

Lāhyāyana, 2, 232, should be Lāhyāyani, and the reference,

- 1. Varṣā-hū, 'frog' ('calling in the rains'), is one of the victims at the Asvamedha ('horse sacrifice') in the Vajasanevi Samhitā (xxiv. 38).
- 2. Varṣā-hū ('produced in the rains') is the name 1 of a plant (Boerhavia procumbens) in the Taittiriya Samhitā (iii. 4, 10, 3).
- as in other cases given by Wackernagel, Altindische Grammatik, 1, 217b; varsā-

¹ The form seems to show h for bh, | $bh\bar{u}$ actually occurs in the same sense in post-Vedic Sanskrit.

Vaśā is frequently qualified by anūbandhyā1 ('to be bound for slaughtering'); the economy of killing a barren cow probably tended to produce the sense of 'barren' in the word.

1 E.g., Taittirīya Samhitā, ii. 2, 9, 7; Kāthaka Samhitā, x. 1.

Vāc.—Grierson, in his discussion of the Paisaci speech, holds that the passage cited as the speech of the Asuras in the Śatapatha Brāhmana, he 'lavo (= he 'rayah),2 can be regarded as in Paisacī just as much as in Magadhī, since the change of v to l, and of v to v, is found in Paisaci also. Sten Konow,2 however, considers that Paisacī was the speech used in the Vindhya region. It would be unwise, as a matter of fact, to lay stress on the phrase he 'lavo, because both the reading and the sense are by no means certain.3 But it should be noted that the easterners and the Asuras are elsewhere in the Satapatha Brāhmana4 connected: this tells against Dr. Grierson's view.

1 Zeitschrift der Deutschen Morgenländischen Gesellschaft, 66, 66, n. 1.

2 Op. cit., 64, 104 et seq.

3 It should be noted that the phrase cannot be genuine Prākrit as it stands, for that would not give us he 'lavo he 'lavah.

4 xiii. 8, 1, 5. Probably the view of

the earlier part of the Satapatha Brāhmana (iii. 2, 1, 23) would be the same, since its reputed author, Yājñavalkya, is connected in tradition with the East. Dr. Grierson's argument would have been stronger had the reference occurred in one of the Sandilya books

Vātāvata and Vātāvant, 2, 284, should be read for Vātavata and Vatavant.

Vāsas.—In the Taittirīya Samhitā (ii. 2, 11, 4) upādhāyyapūrvaya, as an epithet of Vāsas, appears to denote 'fringed (citrānta) according to Apastamba Śrauta Sūtra, xix. 20, 2.

Viṣāṇakā, 2, 313, headline, for '31,' read '313.'

Vehat occurs in conjunction with Vaśā in the Kāṭhaka Saṃhitā (xxxviii. 10), the Maitrāyaṇī Saṃhitā (iii. 11, 11), the Vājasaneyī Saṃhitā (xxi. 21), and the Taittirīya Brāhmaṇa (ii. 6, 18, 4).

Vairiņa, 2, 318, should be Vīraņa.

Vyat, 1, 523, should be Vyant.

Samyā in the Brāhmaṇas¹ frequently denotes the wooden support on which the lower of the two millstones (Dṛṣad) is placed.

¹ Taittirīya Brāhmaņa, i. 6, 1, 1; Satapatha Brāhmaņa, i. 1, 1, 22; 2, 1, 16; v. 2, 3, 2; Baudhāyana Śrauta

Sūtra, i. 7; Āpastamba Śrauta Sūtra, xviii. 8, 12, etc.

Śyāmaiajayanta, 1, 185, should be Śyāmasujayanta.

Śrusti (more correctly Śnusti) Āngirasa, 2, 397, should come on p. 403, before Śrustigu; and Sukurīra before Sukeśin, 2, 453.

Samvatsara.—Tilak¹ argues that the Rigveda² and the Atharvaveda³ contain signs of a dating by season and day, but neither of the passages adduced by him is at all probably so taken.

1 The Arctic Home in the Vedas, 280-288.

2 ii. 12, 11 (catvārim syām saradi).

³ xii. 3, 34 (sastyām śaratsu; the plural, Tilak thinks, denotes 'every year').

Sāyakāyana, 1, 155, Sobhari, 1, 261, Saukarāyaṇa, 1, 155, should be read for Sāyakāyana, Sobhari, and Saukarāyaṇa respectively.

Several misprints are due to the loss of diacritical marks: thus for Ajya read Ajya, 2, 20; for Arcatka, Ārcatka, 2, 357; for Artava, Ārtava, 1, 63; for Apayā, Āpayā, 1, 218; for Amikṣā, Āmikṣā, 1, 250; for Aśumga, Āśumga, 2, 387; for Asandī, Āsandī, 2, 383; for Dirghatamas, Dīrghatamas, 1, 366; for Satapatha, Śatapatha, 1, 18, 34, 55, 67, 111, 119, 157, 242, 291, 371, 463, 516, 523; 2, 24, 80, 220, 221, 358, 362, 433; for Srauta, Śrauta, 1, 18, 55, 281, 282, 373; 2, 34, 71, 281, 301; for Sāṅkhāyana, Śāṅkhāyana, 1, 257, 281, 400, 469; 2, 34, 87, 281, 383; for Sāṭyāyanaka, Śāṭyāyanaka, i. 407; for Sāvasāyana, Śāvasāyana, 2, 376.

I SANSKRIT INDEX

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